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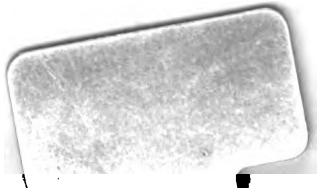

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# THE RAINBOW:

## A Magazine of Christian Literature,

WITH SPECIAL REFERENCE TO

THE REVEALED FUTURE OF THE CHURCH AND THE WORLD.

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# CONTENTS.


| | PAGE |
|---|---|
| Alternatives | 129 |
| Athanasius on Future Punishment | 165 |
| A Test for Christians | 193 |
| Antichrist | 215 |
| Are the Dead Alive? | 415, 468 |
| Bible Doctrine and Speculative Theory | 18 |
| Berean Casket | 188, 481 |
| Breakfast and Conference | 263 |
| Bearing of the Doctrine on Missions | 272 |
| Biblical Development of the Ages | 367, 394, 461, 546 |
| Correspondence | 44, 93, 184, 230, 288, 329, 382, 425, 473, 520, 561 |
| Chief Significance of the Cross of Christ | 68 |
| Consecration—True and False | 71 |
| Contemporary Review | 251 |
| Conduct of the Religious Press | 275 |
| Christ's Argument for Resurrection | 281 |
| Clearing the Ground | 529 |
| Divine Nature capable of Suffering | 1, 89 |
| Doctrine of Annihilation | 29, 82 |
| Demons and Swine | 209 |
| Doctrine of Athanasius | 225 |
| Dying thou shalt Die | 373 |
| Eastern Question | 145, 364, 453 |
| Exclusion of Believers from the Kingdom | 161 |
| Earth, not Heaven, the Eternal Home of the Redeemed | 301 |
| Fresh Testimony from India | 148 |
| Future Home of the Redeemed | 400, 507 |
| Fatherhood of God | 485 |
| Great Pyramid | 18 |
| Gleams of Apocalyptic Light | 196, 289, 376, 439 |
| Gospel in the Neighbourhood | 228 |
| Idolatry | 12 |
| Infidelity and Christianity | 227 |
| Is the Work of Redeeming Mercy Limited to this World? | 257 |
| Joyful Doctrine of Immortality in Christ | 433 |
| Judgment Seat of Christ | 50 |
| Kingdom of Christ | 89, 110 |
| Life in Christ | 80 |


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PAGE
Literature . . 94, 141, 188, 237, 384, 429, 477, 569
Living in the Will of God . . . . . 101
Life Preserved through Death . . . . 130
Love of Gold . . . . . 221
Life of Christ . . . . . 241
My Experiences . . . . . 317
Man giveth up the Ghost, and where is he ? . 410, 516
Man's Prerogative . . . . . 420
Notices . . 142, 190, 239, 335, 384, 432, 480, 527, 571
Narrow Views . . . . . 348
Our Future Home . . . . . 542
Prophecy of the Seventy Weeks . . . . 22
Platform Testimony . . . . . 49
Poetry—64, 128, 169, 181, 183, 213, 224, 300, 327, 362, 414, 467, 494, 501, 540, 555
Paul's Desire to Depart . . . . . 170
Prudence of Christ . . . . . 518
Parabolic Trinity . . . . . 532
Paraphrased Prophecies . . . . . 541
Questions on Eternal Torments . . . . 182
River of Life . . . . . 154
Revelation of Jesus Christ . . . . 246, 310, 352
Raising of Samuel . . . . . 403
Separateness of the Church . . . . . 64
Salvation—What does it Mean ? . . . . 150
Statement of the Doctrine of Life in Christ . . . 267
Servile Interpretation of Scripture . . . . 494
Thoughts on the First Psalm . . . . . 97
Times of Restoration of All Things . . 117, 175, 357, 501
Temple of Jerusalem . . . . . 137
Two World-embracing Epitaphs . . . . 208
The Seventy Heptads and the Antichrist . . . 319
The Rich Man and Lazarus . . . . . 337
Things which must be Hereafter . . . . 385
Undisguised Scepticism . . . . 511, 556
What Hope we for ? . . . . . 5

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# THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

JANUARY 1, 1876.

## THE DIVINE NATURE CAPABLE OF SUFFERING.

TWICE in St. Paul's first epistle to Timothy, and no where else in the New Testament, is the word *makarios* (happy) applied to God: in chap. i. 11, "the glorious gospel of the *blessed* God," and in chap. vi. 15, "the *blessed* and only Potentate." In every other place, where the word "blessed" is found so applied in our translation, the original word is *eulogoumenos*, that is, worthy of admiration or praise. To believe that the Creator possesses within himself every element of the highest happiness is essential to perfect confidence in him. If he were not happy himself, it would be hard to see how he could make his creatures happy, even supposing he wished to do so. We should feel any thing but secure, in the hands of an irresistible, yet unsatisfied and discontented Potentate.

But does this supreme blessedness exclude the possibility of any portion of it being for a time surrendered? Is the Supreme Being incapable of making any real felt sacrifice? Probably the highest created intelligence would beforehand have answered, No. It would have been difficult to conceive, either that he would allow any circumstances to arise requiring a sacrifice on his own part, or that any possible end to be gained could compensate for the slightest interference with the perfect happiness of "the only Potentate." Nay, this is still the theoretical answer of many Christians. Yet how can such a theory bear one moment's reflection on the very centre of all our hopes, the Cross of Calvary? We know something of what Jesus suffered there: did his Father feel no longer sympathy for him? Was he just as happy when he was compelled to withdraw the light of his countenance, from the only begotten Son as he was before or after? Was he absolutely unmoved by the piercing cry, "My God! my God! why hast thou forsaken me?" Did he feel precisely the same, when his Son died upon the Cross as when he rose from the tomb, or when he ascended up on high? Nay, to look farther back, did it constitute



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no element in the Divine happiness, that "the Word was with God," from all eternity, "in the bosom of the Father?" And if it did, was that supreme blessedness in no degree interfered with by the Son coming forth from the Father and entering this world of sin and sorrow? Was it just the same to that Father whether the Son was in his bosom or not? Granted, that the expression is in the highest degree figurative, and that we can form but the vaguest conception of the reality which it is meant to indicate; still it must be intended to convey *some* idea to our mind; and is that idea at all consistent with its being a matter of perfect indifference to either the Father or the Son whether that relative position remained unbroken or not?

Furthermore, if we deny the possibility of the Creator making any real sacrifice, that is, of giving up even for a time any thing that formed part of his own blessedness, how are we to accept the fundamental principle of the Gospel, namely, that God so loved us as to be willing to make a very great sacrifice for us? It is there precisely that its power lies. And I believe that power is seriously diminished by the metaphysical notion, that it is impossible for God to give of that which costs him any thing, and that when he gives even his only begotten Son to take upon him the form of a servant, he is *giving up* absolutely nothing. If that is any one's real feeling, how can he be affected by the appeal, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God?" What is there to behold, if nothing that he did for us cost him the slightest effort, or interfered in the smallest degree with his own supreme happiness? Love is measured by the sacrifice that it is willing to make for the loved object. God's love to us may be ever so great, but we can have no measure of it whatever, if in the very nature of things it is impossible for him to make any sacrifice. The sufferings of Christ would prove that his *human nature* loved us greatly; but it is hard to see how they could show that God loved us, if the Divine nature could have no share in the suffering, even through sympathy. Besides, when speaking of "the grace of our Lord Jesus Christ," St. Paul reminds us "that though he was rich, yet for our sakes he became poor." That cannot refer only to what his humanity suffered, for his humanity was never rich: it must include the whole of that great act of self-sacrifice, which began with leaving the bosom of his Father, and was finished on the Cross. The first part of that sacrifice was made not in his human but in his Divine nature; and how can it be called an act of "grace," or set before us as an example of self-sacrificing love, if it cost him nothing? In fact, this theory, that God cannot surrender any portion of his own happiness makes the Gospel a pure deception; and it is one of the many ways, in which false philosophy is such an enemy to the Cross of Christ.

Again, we may ask, Is the Creator so utterly destitute of the

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least feeling for any of his creatures, as to be perfectly callous and unmoved at the sight of all the miseries they have to endure? Is he just as happy whether they are in the height of bliss or in the depth of wretchedness? Surely, one would think, it must be enough to ask the question. And so it would, but for the preconceived theory that suffering is impossible to the Divine nature, and that while the great Potentate can inflict suffering to any extent upon others, he cannot bear one feather's weight of it himself. With this idea fixed in our minds, we read the Bible in a non-natural sense. "God's thoughts," it is said "are not as our thoughts." Very true: but the Bible labours to make us understand what some of his thoughts are; and if there be one of them about which it would seem to leave us in no doubt whatever, it is that God feels pity and compassion for us in our low estate. "He is full of compassion and tender mercy;" "Like as a father pitieth his children, so the Lord pitieth them that fear him." How does a father pity his children? Is he just as happy when they are in pain as when they are not? Do their smiles and their tears affect him in precisely the same way? Does he look on unmoved at all their joys and griefs? If so, then he does not pity them,—he must be incapable of feeling compassion. The very word *sympathy* means *feeling with;* and if you deny that God can feel any thing except pleasure, you deny him the power of sympathising with his suffering creatures. And here again we incur serious loss from the philosophical speculation as to the Divine nature being incapable of suffering.

The only explanation which has ever been given of perfect love remaining perfectly happy at the sight of suffering is, that its termination, and the good to be ultimately brought out of it are always present to the Infinite Mind; so that he regards the entire course of events from eternity to eternity as one great whole. There is no doubt a great truth embodied in this argument: but if that truth renders it impossible for God to make any real sacrifice, or to feel any pain, then, as already shown, the gospel is made of none effect. If looking forward to the end applies to one thing, it applies to another: and on that theory the knowledge of what would result from the sacrifice of his Son must have prevented its being any sacrifice to him at all. He would have been pained by it if the final results had not been present to his mind, but as they were, he could only feel pleasure. In presence of the Gospel, this theory entirely breaks down; and I am thankful that it does: for, under suffering, I would much rather think that my Father can sympathise with me and does pity me. It is the greatest relief to know that through sympathy, and because of his loving nature, he can and does bear a measure of my suffering, and that while it lasts, or while any suffering lasts he never can be perfectly happy. The degree of pain endured by him from sympathy with us, is of course indefinitely less than what we feel, both because he is infinitely stronger, and because he can see the end with incomparably more



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distinct realisation. And we should be sorry that it were otherwise. If you were writhing in anguish, you would be sorry to think that one whom you loved suffered from sympathy as much pain as yourself; but it would chill your heart to think that he could see you in such a state and feel no pain whatever.

There is another point also in which we suffer loss from this false philosophy. What becomes of all the appeals that are made to us to do right *from love to God*, if it makes not the smallest difference to him whether we do right or wrong? "If ye love me," said Jesus, "keep my commandments." But why should loving him make us keep his commandments if he is just as happy whether we keep them or not? "Grieve not the Holy Spirit of God," is another injunction, which is reduced to nothing by the belief that he is incapable of being grieved. Such language is generally interpreted to mean that God will act as if he were grieved by our sin, that is, in some way punish us. But if so, then the appeal is wholly to our self-love, and not to our love towards God: we cannot hurt him, but we must take care not to hurt ourselves: he himself cares not the least whether we do right or wrong, as he is far above the reach of being affected by any thing that his creatures can do: yet, as he will reward us if we do right and punish us if we do wrong, it is better for our own interests to walk circumspectly. If you were moving about among the wheels of a gigantic machine, which might crush you to pieces without being itself in the least disturbed, you would look well to your steps, not from any regard to it, but solely from regard to yourself. Is this the tone of God's word to us in either the Old or the New Testament? It does indeed tell us plainly what must and will be the end of unrepented sin,—everlasting destruction: it declares plainly that he alone who doeth the will of God abideth for ever. But is that the foundation of its appeals to us? Nothing of the kind. The foundation is love. The first and great commandment is, "Thou shalt love the Lord thy God with all thy heart;" "The whole law is comprehended in one word, Thou shalt love;" "Love is the fulfilling of the law." Now the theory, that God is incapable of being affected by the acts of his creatures utterly nullifies all this; for it is simply impossible to keep the law from love to One to whom it makes not a particle of difference whether you keep it or not: it cuts up by the roots the whole of our revealed relationship to God, converting "the only Potentate" into an Almighty machine, which has just been kind enough to tell us that we had better not set ourselves in opposition to it, but with which any fellowship or interchange of feeling is quite impossible. The Supreme Ruler is thus represented as possessing either no heart at all, or at least a heart only capable of deriving pleasure equally from everything; a heart that is pleased alike when his creatures are happy and when they are miserable, when they do right and when they do wrong. He is well pleased with the righteous, and well pleased with the wicked;

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he delights to show mercy and delights to execute wrath; he rejoices to see his children rejoice, and rejoices to see them weep.

The marvel is, that one particle of true religion should be left in the breast of any one who believes this. Nor would it, but for the amazing power of Divine grace which, in regard both to this and other errors, to a great extent neutralises their poison. God's children say one thing and feel another. But the feeling cannot be so strong or influential as it would be if it were not in some measure checked and chilled by their false philosophy. Should we not be more anxious and careful to do right if we really believed that God could be either pleased or grieved by our conduct? Should we not be both stimulated and encouraged by it to strive against sin? Should we not derive greater comfort under affliction if we believed that in all our afflictions he is afflicted, from real and not merely nominal sympathy with us? And would not our lives as well as our hearts say more loudly than they have ever yet done, "Thanks be unto God for his unspeakable gift," if the poison of metaphysical philosophy did not half-choke the utterance by suggesting that after all it was a gift which really cost him nothing?

In another paper we shall endeavour to show how the capability of suffering in the Divine nature bears on that perplexing mystery, the permission of evil. SAMUEL MINTON.

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## WHAT HOPE WE FOR?

I FULLY expected that the article headed "The First, the Physical Death of the Saints, not the entire Extinction of their Life and Being," which appeared in the September RAINBOW, would be noticed. And in the November number, Mr. F. Moore, in a letter entitled, "Death, the entire extinction of life," has drawn attention to it.

Mr. Hayward's desire and prayer, that "All may attain unto the unity of the faith," will receive the hearty Amen of all. And we are persuaded that the honest and respectful expression of what we believe, and what we hope for, will, in some measure, conduce to that end. "Faith," says Paul, "is the confidence of things hoped for, the conviction of things not seen." And again, "Faith cometh by hearing, and hearing by the Word of God." But while cherishing faith in the "things not seen as yet," and believing that there "shall be a resurrection of the dead, both of the just and unjust;" still I must confess that I can neither cherish faith in, nor hope for, life in death. The faith that cometh by hearing the Word of God, runs thus: God said to Adam, "Thou shalt surely die." . . . "Dust thou art, and unto dust shalt thou return." And the sequel to this is, "And all the days that Adam *lived* were nine hundred and thirty years, and he *died*." In these

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few words we have death threatened, death defined, and death inflicted. And with these statements at the outset agree the after teachings of Scripture. The great apostle of the Gentiles says:—"It is appointed unto men once to die;" "In Adam all die;" "And so death passed upon all men." In these statements I have faith. But when one steps in between me and the Word, and says, "Adam did *not die;* only his body died;" neither is it "appointed for men to die; only a part of a man dies," I may have faith in such statements; but it is not the faith that cometh by hearing the Word of God, but a faith that cometh by hearing the word of man.

But are any of the texts quoted by Mr. Hayward opposed to the belief that man really dies, and remains dead until he who "is the Resurrection and the Life" appears to give life and resurrection from the dead? I think not; and will notice a few of the more prominent.

"God appointed us . . . to the obtaining of salvation through our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him." (1 Thess. v. 9, 10.) Compare Col. iii. 3, "Your life is hid with Christ in God."

These passages are quoted at the outset, and Mr. Hayward then asks, "Does the true believer then, after he has once become a true believer, ever utterly die? His body dies, as the bodies of the unbelieving die. But his soul, his life, does that die?" And he adds: "It would seem distinctly by the above passages that it does not, but that it is kept by Christ—that it is kept in Christ."

These texts, viewed in the light of their contexts, so far from sustaining Mr. Hayward's conclusions, are, in my judgment, decidedly against them. Indeed, the first, with its context, has long seemed to me fatal to the idea of conscious soul-life in death. When Paul says, "Christ died for us, that whether we wake or sleep we should live together with him," surely we are not to understand the time of "sleeping," and the time of "living together with him" as identical! And yet, otherwise, it is difficult to see why reference should have been made to this passage at all. May I request the reader to read carefully from chap. iv. 13 to chap. v. 10, where it will be seen that Paul writes to comfort the *living* concerning the *dead*. (Ver. 16, 17.) (Just as Jesus first said to his disciples, "Lazarus sleepeth," and then, plainly, "Lazarus is dead, but I go to awake him.") And it will also be seen that there is no such thing as "living together with Christ" contemplated by the apostle, either for those who are "awake," or those who are "asleep," so long as the sleep lasts, or until the "Lord himself descends from heaven with a shout, with the voice of the archangel and the trump of God, and the *dead* in Christ shall rise first; then we who are alive (awake) shall be caught up together with them to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words?" Paul's object was to comfort; and words of comfort he had. "For this

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we say unto you *by the word of the Lord*, that we which are alive and remain (alive) unto the coming of the Lord, shall not prevent (anticipate or go before) them which are asleep." And to the Corinthians Paul says, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the sound of the last trump." When the Lord descends, and the trumpet sounds, there will be some awake and some asleep; that is to say, some living and some dead. The saints in Thessalonica had evidently been concerned about the dead, not as to whether they were dead in reality, but whether there was any hope of their resurrection to life. They had themselves been "turned from idols to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead." But they would seem not to have been so well grounded concerning the future of their brethren who had died before their Lord's return. Paul could not assure them, but that they also might die before that event. But he could assure them that there was no ground for anxiety about the dead, nor even although they themselves should also fall asleep before the coming of Christ; for "God hath appointed us to obtain salvation," that, "whether we wake or sleep," we shall (when he does come) "live together with him." Now, let it be observed, that while Paul writes to comfort, and, "by the Word of the Lord," sends words of "comfort," yet he has not a word of the kind to communicate concerning those asleep, as being either "living together with Christ," or of any part of them, body, soul, or spirit, being "kept alive" by him. Why is this? It must have been because it was either "unlawful" or "inexpedient" for him to do so. But if it be true that in death there is life for believers, what reason can be assigned why it should be either unlawful or inexpedient for the apostle to comfort the living saints with the assurance of it? Surely Paul would "keep back nothing that was profitable" from these saints, any more than from those in Ephesus. And it could not but have been profitable for them to know that those who had fallen asleep were preserved in life, if it were true. Yet not a word of comfort has the apostle to communicate to the effect that the saints who had fallen asleep were still preserved in life. No; Paul's words of comfort all centre in the Lord's coming to raise the dead and change the living, that both may live together with him. And he exhorts the saints to "comfort one another with these words." And are not these the *only* words of comfort with which the Scriptures authorise us to console one another? Did not our Lord himself comfort the weeping Martha with the same words? "Thy brother shall rise again." But neither with Jesus nor with Paul is there a word of consolation about the dead being "kept in life."

"Your life is hid with Christ in God." (Col. iii. 3.) "I am persuaded that he is able to keep that which I have committed into him." (2 Tim. i. 12.)

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These passages are taken to prove that the "soul, the life" of the saints is kept in conscious life by Christ, during the time that their bodies are dead in the dust; and are made to correspond with Stephen, when stoned, commending his spirit: "assuredly a very real, living part-personal entity, into the keeping of his revived Redeemer."

Here the very common error is committed, of speaking of soul and spirit as if they were the same. But, passing over this, where is there any proof of conscious *life* in *death* in these passages? We must suppose Paul writing to *dead bodies* in Colosse to make out the case! And Paul himself writing out of the dust to Timothy after he had committed his "actual life, his soul, to be kept by Christ, after he himself should have ceased in any sort to keep it, should, in fact, have died." Were not the Colossians *living* saints, and neither *dead* nor *dying*, when Paul wrote, "Your *life* is hid with Christ in God?" And if so, then what soul or spirit did they ever possess which they had "given up to Christ" to "keep till they should be raised again in life?" Were they not living beings possessed of body, soul, and spirit, as they had ever been? and, consequently, if their life was "hid with Christ," it could not be a "conscious living entity" or a "very real part-personal entity" which *they* had committed to him to keep.

I agree with Mr. Moore that Col. iii. 3 "requires to be taken with its context;" but I think he has failed to catch the whole context that is needed. "If ye then be risen with Christ" seems very plain, if we refer to their being buried with him before. In chap. ii. 12 we read, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." "If ye then be risen with him, seek those things which are above where Christ sitteth," . . . and "where your life is hid with Christ." To the same effect is 1 John v. 11: "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life." But that life, "hid with Christ," is not a life which either Paul or the Colossians had given up to Christ to keep for them, but life kept by him for them till his "appearing and his kingdom," when he shall "judge the quick and the dead." But he will not judge the dead while they are dead, any more than they shall "live together with him" till they are made alive by him. "For as in Adam all die, even so in Christ shall all be made alive." . . . "They that are Christ's at his coming." Paul does not say, "In Christ shall all be '*kept alive*,'" but "*made alive* at his coming."

But it is said, "Sleep implies that the life, though extinguished from the body, is not absolutely and totally extinct." And again, "Where, in place, the souls of deceased saints are preserved by Christ, what provision is made for their sustenance whilst asleep, we know not."

If "sleep" necessarily implies "conscious life," then others

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besides "true believers" are in death "shielded from death's complete embrace." For even the notorious Jeroboam,—distinguished as he "who made Israel to sin,"—when in death, "*slept* with his fathers." And Daniel says, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Now, we cannot suppose that any true believer "shall awake to shame and everlasting contempt." Yet this is to be the lot of some that "sleep." If, therefore, "sleep implies conscious life," then the unbeliever, in death, is "preserved from death's complete embrace," as well as the "true believer." Nor is this all. For if Mr. Hayward's doctrine is sound, that "sleep implies conscious life," then are we driven to the conclusion that, either the *bodies* of both saints and sinners are preserved in conscious life," or that the *place* where souls are thus preserved is "*in the dust of the earth*," seeing it is "them that *sleep* in the dust," that are to awake.

Similar remarks apply to "rest." It is said, "Rest implies living, ay, conscious (however feebly conscious) living existence, as clearly as it implies cessation from active effort."

That "rest" does not invariably "imply living conscious existence," even in the smallest degree, either in Bible or ordinary usage, many cases might be adduced to show. One undoubted instance to the contrary, would be fatal to the argument. We shall give two. Job says, "They shall go down to the bars of the pit, when our *rest* together is in the *dust:*" and the compilers of the "Shorter Catechism" say of believers, "Their bodies do rest in their graves till the resurrection." In neither of these cases, we submit, does rest imply "living conscious existence."

But Rev. xiv. 13, on which this "living conscious" rest for the dead is predicated, cannot be passed over with merely this notice. The passage reads, "I heard a voice from heaven, saying, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." On this passage Mr. Hayward remarks, "The dead, not they who have the prospect of death, with a sure prospect of subsequent recovery, but the dead, the actually dead, are pronounced blessed." Blessed are they from henceforth. Mark these words. Mr. Hayward says, "The dead, the actually dead, are in living, ay, living conscious existence." Is it possible for a man to affirm more plainly two opposites? Well may we ask, "If this be death, then what is life, or death?"

And is there any thing in the text, or context, to indicate that there would be any change in the condition or circumstances of the dead "from henceforth," than heretofore, to account for their being "blessed" in the time to come, more than in the time past? Verily no! Nothing whatever to lead us to suppose that their "rest" had been less unbroken, or undisturbed before, than after declaring them "blessed!" In fact, "the actually dead" are *not*

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in the passage at all. The actually dead cannot "die in the Lord from henceforth" (being *dead* already); and it is only those who "die in the Lord from henceforth" that are here called "blessed." The dead in Christ *heretofore*, are not among them. And a satisfactory reason may be found in the text and context for the fact.

We must remember that John, while "in the Spirit," was not testifying of things then actually existing, but of "things to come to pass hereafter," as shown to him in "the visions of God." And to whatever period of time in the world's after history, the visions described in the context may refer (whether *yet* come, or still future), the words "Blessed are the dead who die in the Lord from henceforth," can only refer to those who *live* during the *same* period and *die* "from henceforth," or from that time forward. Still, under similar circumstances, seasons of great trial, when the saints "suffer with Christ," in the prospect of "also reigning with him," or, when the "righteous are taken away from evils to come," the same may be written of them.

John had seen in vision one beast arise after another, speaking blasphemy, making war with the saints, causing all, small and great, rich and poor, to worship an image, and to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark; and causing all those who would not worship the image of the beast to be killed. During these trying times, while the saints are suffering under these ferocious beastly powers, an angel is heard, saying with a loud voice, "If any man worship the beast or his image, and receive his mark, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." These are times that test both the "patience and the faith of the saints." And no wonder that those who continue "faithful unto death," and "die in the Lord from henceforth," are declared "blessed." Not "henceforth" from the time that John sees the vision, but "henceforth" from the time that the visions become realities.

The philosophical argument, that it is impossible to recover the same being in his actual identity, after he has ceased to exist, might be left to sceptical philosophers.

When once well established in the Divine testimonies, a man's faith is very little disturbed by the deductions of philosophy. He knows that what is impossible with men is possible with God; and he knows how liable men are to err, not knowing the power of God. Hence his faith triumphs over the assurance of philosophy, that it is impossible to re-produce the same being and restore identity after a man has ceased for a time to be a real being. Nay, even although he could, with the poet, in his soliloquy over a mole hill, recognise in that small portion of the earth :—

> "By wafting winds, and flooding rains,
> From ocean, earth, and sky;
> Collected here the frail remains
> Of slumbering millions lie."

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And if it were necessary for the same particles of dust to compose the same body in order to restore identity, and God had promised to do it, his faith, in its accomplishment, would triumph alike over all obstacles and seeming impossibilities, like Abraham, "who staggered not at the promise of God, but was strong in faith, giving glory to God."

But is Mr. Hayward himself free from the meshes of his own philosophy? He speaks of a man's spirit, apart from the man, as "assuredly a very real, living, part-personal entity." And of Paul "committing his life, his soul, to Christ to keep for him, after he himself should have ceased in any sort to keep it, should, in fact, have died, and until he should be raised again in life. Not that the soul need be a material substance, yet nevertheless a reality, an entity, however inexplicably mysterious to the natural philosopher this may be."

Now, after this, why should Mr. Hayward seek to array philosophy against the faith of those who hold that man, when he dies, ceases to be a living, conscious, personal entity, in body, soul, or spirit; but that the same being will again be raised to life and conscious identity by the power of the same Almighty One, in whom all live, and move, and have their being? Is there any thing in this more inexplicably mysterious to the natural philosopher, than that a man who has no power to retain life in himself, but who, nevertheless, from *out* of himself, should commit to the keeping of another a real, conscious, living being,—call it by the name of life, soul, or spirit, or what you may? To me, it really seems like "straining out a gnat, and swallowing a camel."

Paul commits this "real, living, conscious entity" to "the keeping of Christ till the resurrection, after *he himself* should have ceased in any sort to keep it, should in fact have died." But when, after the lapse of, say, nearly two thousand years, when resurrection comes, where is the same Paul that died to receive back the same soul, the life which he had given up? Can philosophy tell? Can Mr. Hayward tell? Has he not ceased to exist? And how can that "real, living, conscious part-personal entity" be given back to the same Paul that gave it up? If a new body be formed, "whencesoever derived," will it not be "most certainly and necessarily an altogether distinct and different individual" body from that which formerly was animated by the life which had been given up? And hence the "living entity" would not be given "back to the Paul who had given it up, but to a distinct and altogether different being." Wherein, then, does Mr. Hayward's "preserved soul-life" excel?

But, "the saints are the recipients of everlasting life *now*." This—so frequently urged plea—it was which caused the question to be asked, which stands at the head of this paper, WHAT HOPE WE FOR? For if all that is spoken of in the present tense be actually come, what remains to be hoped for? The saints are said

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to be "*delivered* from the wrath *to come*;" "partakers of the glory *to be* revealed;" "things present and *things to come* are theirs." "All things" are theirs. They are "RAISED up and made to sit together in heavenly places in Christ." "Are come to Mount Zion," "to the city of the living God, the heavenly Jerusalem, to God, the Judge of all." They are "translated into the kingdom," and "*have* everlasting life." What remains to hope for? Well, every one should know that there is nothing more common in Scripture than for God to call "the things that be not as though they were," when he has purposed that they *shall be*. And of such things, while they are yet afar off, he saith, "Behold it has come, and it is done, saith the Lord God; this is the day whereof I have spoken." (Ezek. xxxix. 8.) Nevertheless, the saints have eternal life; for "he that *hath* the Son, *hath* life." And "this is the record, that God hath given to us eternal life, and this life is in his Son." And hence, with Paul, we "wait for his Son from heaven," "in *hope* of eternal life, which God, that cannot lie, hath promised."

Cupar. J. MILL.

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## IDOLATRY.

**"The sin of Judah is written with a pen of iron, and with the point of a diamond: it is engraven upon the table of their heart, and upon the horns of your altars."—JER. xvii. 1.**

ONE cannot but be struck, when reading the prophets, with the frequent, the incessant, and terrible threatenings against the idolatry of the Jews. Nothing seems to have prevented their madness and wickedness. Not all the denunciations of their prophets, nor the partial destruction of their labours in the field by famine, nor the sufferings inflicted upon them by their enemies; not even all the beauty and glory of the services of the Temple could wean this "foolish people and without understanding" from their proneness to worship "the gods of the nations."

What was it then that attracted them to so unnatural a sin? What was the inducement so to forget the Lord their God? I believe that the temptation arose, in many instances, from the supposition that more gratification was to be obtained from this idolatry, and from the natural tendency of the heart to seek *immediate* pleasure regardless of the consequences; and also, in other cases, and those of a higher type, from false and mistaken views of the character of God. Now the danger arising from the latter cause is of a far more deadly description than that of the former; for while the former,—that of yielding to carnal appetites and lusts,—is soon visible in its true colours, and soon begins to be felt as a curse by any who think at all; the latter is far more difficult to be apprehended, and far more fatal to society and the world

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than the former. Not that the man who has false views of God is really worse than the sensualist, for it is often quite the contrary; but that the effects arising from the former cause are, as respects mankind at large, much more lasting. For instance, the mere sensuality and corrupt practices of the votaries of the heathen deities did much less real harm than the horrible bloody sacrifices and fearful cruelties perpetrated in order to appease these monstrous divinities. "*Corruptio optimi pessima,*" is eminently true in religion as in every thing else.

All Idolatry is, as its very name implies, an *imitation* of the worship of the true God; accompanied, it is true, by more or less of false and cruel ideas of God, but nevertheless an *image* of his worship. Horrible as it is in its results, it yet bears witness to the great truth that man *cannot* and *will not* live without a religion of some kind; and it is a standing proof that the heart of man is restless and miserable till it has found something to worship. How important and necessary it is, therefore, that the soul should worship only the true God, for truly, "where God is not, spectres rule." The reason why idolatry is so hateful to our Father in heaven is, that it invariably leads to more or less of cruelty.

The chief corruptions of the truth among the Jews arose from their intercourse with the Canaanites and other neighbouring nations, among whom the worship of Baal was very prevalent; and because of this it was that they were cast out before the children of Israel. That the Canaanites were addicted to the bloody sacrifices inherent in the worship of Baal is evident, not only from the Bible, but from other sources. In the book of Ecclesiasticus we read (and I think we may fairly accept that book as evidence of *fact*), "Those old inhabitants of the land whom Thou hatest for doing most odious works of witchcrafts and wicked sacrifices; and also those merciless murderers of children, . . . with their priests, out of the midst of their idolatrous crew, and the parents that killed with their own hands souls destitute of help."

Heathenism in those countries seems to have assumed its worst form; indeed, so bad had it become that nothing but a wholesale sweeping destruction would have done any good. Even those who escaped the sword of Joshua sufficed to inoculate the Jews with their foul worship, and rapidly indeed did the Israelites fall into the evil ways of these Canaanites.

The results of all this idolatry showed themselves in a marvellously short space of time, and it was not long before they produced neither more nor less than *murders* innumerable. The sin of Judah then was *murder* in its worst and most horrible form, and that not the less so because it was done under the guise of a religious rite. There was more excuse for the heathen sacrificing their sons and daughters, for they did not know how wrong it was: the Jews, on the other hand, did know, or might and ought to have known, how distinctly it was forbidden by their law. I contend, therefore,

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that it was for following these wicked paths that the wrath of God came upon them; and I think that an attentive perusal of the prophets will justify my remark. Let us, then, take a few of the denunciations on this subject from the prophets and see if it be not so.

In Isa. lvii. 3-9, we read: "Draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore, . . . enflaming yourselves with idols under every green tree, slaying the children in the valleys under the clifts of the rocks: among the smooth stones of the stream is thy portion; . . . thou wentest to Moloch* with ointment." Well might the prophet add, in his righteous indignation: "Thou didst debase thyself even to hades."

In Jeremiah the references to these murders are numerous. In chap. ii. 34, we read: "Also in thy skirts is found the blood of the souls of the poor innocents;" where from the context it is most probable that human sacrifices to Baal are alluded to. Again in Jer. vii. 29: "Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places; for the Lord hath forsaken the generation of his wrath. For the children of Israel have done evil in my sight, saith the Lord: they have set their abomination in the house which is called by my name, to pollute it, and they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and daughters in the fire." A like denunciation occurs in Jer. xix. 5, and in both cases it is solemnly stated that because of this "burning their children for a burnt offering unto Baal," the place should no more be called the valley of the son of Hinnom, but the valley of slaughter; . . . and their carcases will I give for meat to the fowls of heaven and to the beasts of the earth."

Indeed, throughout the whole book of Jeremiah, there are references more or less to this sin: "that shameful thing," as the prophet indignantly calls it.

Turning to Ezekiel we again find the same thing. In chap. xvi. 20, 21, we read: "Is this of thy whoredoms a small matter, that thou hast slain my children, and delivered them to cause them to pass through the fire for them? . . . Moreover thou hast taken thy sons and thy daughters whom thou hast born unto me, and these hast thou sacrificed unto them to be devoured." And again, in another passage, "Ye lift up your eyes to your idols and shed blood." And again: "Now thou son of man, wilt thou judge the bloody city? yea, thou shalt show her all her abominations. . . . Thou art become guilty in thy blood that thou hast shed, and defiled thyself in thine idols." (Ezek. xxii. 2-4.) And the prophet alludes to the same thing in the well-known passage, "Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?"

* In our version it is translated "the king," but there is little doubt that it should be "Moloch," the Hebrew consonants for "the king" and "Moloch" being the same.

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Again, in Amos, we read: "Have ye offered unto me sacrifices and offerings? . . , But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your God, which ye made unto yourselves." (v. 24.)

Hosea also says: "Now they sin more and more, and have made them molten images of silver, and idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice (*marg.* 'the sacrificers of men') kiss the calves." (xiii. 2.) Here it appears that allusion is made to the fact that in the temple of Baal there were several chambers, in the innermost of which was a figure or image of Baal, and while those who offered inferior sacrifices only went into one or other of the outer chambers, the man who offered his own child in sacrifice went into the innermost one and kissed the calves of the idol. From all these references in the prophets I gather that the blood-shed, so often spoken of, was mainly, if not entirely, blood offered to idols; not simply brutal destruction of life by violent men: in other words, the horror of it was that it had a professedly religious character, and thus the name of Jehovah was blasphemed among the nations.

We must ever bear in mind that "the things that were written aforetime were written for our learning," and there is great danger lest we should think that all these warnings have no reference to us, and that we have got beyond the need of them. It is not so at all. Human nature is the same now that it always was, and it would be extremely unsafe to say that the days of persecution are now past.

It may, perhaps, be unnecessary now to warn the Christian Church that it must not literally sacrifice to Moloch; but during the long night of the middle ages it *literally* did this, and *literally* burnt its sons and daughters at the stake to this monster. And it is because of these atrocious murders, in which nearly every section of Christendom has more or less participated, that the doom of the murderer will ultimately overtake them. Moreover, the spirit that prompted these cruelties is by no means extinct even at the present day; it simply slumbers, and may easily be awakened. The *power* to persecute is not at present permitted, for God has looked out in the morning watch, through the pillar of fire, and taken off the chariot wheels of the persecutors, so that they *drive them heavily;* but the doctrines that led to these things are still as powerful as ever.

It must ever be remembered, too, that all these cruelties were done in the name of religion, and there can be no doubt that many professing Christians were perfectly sincere in believing that it was justifiable to punish and even to torture so-called "heretics," if by so doing orthodoxy might be preserved. Our Lord's words, "The time cometh when whosoever killeth you will think that he doeth God service," were prophetically true, and were justified to the letter.

All idolatry arises from false and cruel views of God; and this is a truth which cannot be too strongly insisted upon, especially as

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the tendency to view God as a stern and hard master has by no means died out of the hearts of professing Christians at the present day, though it may be hoped that there is now a great advance in this respect as compared with the views held during the last century. It is not so very long ago that the idea of what is called "toleration" was scouted by almost all Christians, and it is unfortunately too true that the very Puritans who fled to America to escape persecution in Europe treated Quakers and other so-called schismatics in much the same way that they themselves had been treated by the orthodox party.

All this arose from the prominence given by all sects and parties alike to the importance of what they called "doctrine," and to their hatred of what they chose to consider heresy, a word whose New Testament meaning has been marvellously perverted from its real sense.* In point of fact the prominence of doctrine, the exaltation of doctrine over life and love was nothing more nor less than a form of idolatry, and a very ugly form of idolatry. It exalted an opinion into a kind of divinity, though that opinion was nothing more than "the work of their own hands,"—spiritually speaking—which their own imaginations had transformed into what was supposed to be a truth. Men may, in fact, worship a dogma or an opinion just as they worship any other idol; and this form of idolatry is more dangerous than many others, because it is often wondrously like truth.

The warnings and threatenings of the prophets were by no means only meant for the Jews; they apply, almost word for word, to the Church of the Middle Ages, to the spiritual descendants of those who in the days of Isaiah and Jeremiah went astray after their idols. Strange indeed it is, and would be almost inexplicable, did we not know that "all the nations had drunk of the wine of the fornication of Babylon, therefore the nations were *mad*." They were indeed "drunken, but not with strong drink." "The vision of all (truth) had become unto them as a book that is sealed." How marvellously accurate these prophecies were will be acknowledged by all, and afford a sufficient answer to those who tell us that it is impossible for the Church to err. Now just as the Jews in the days of Jeremiah, not only burned their children to Moloch, but actually set "their abominations in the house which was called by the Lord's name to pollute it" (Jer. vii. 30); so has the corrupt Christian Church, true to its spiritual ancestors, done with regard to its own atrocities. It has actually pretended that in so doing it was worshipping Jehovah: an idea so horrible, so dreadful, that the only wonder is that God did not at once destroy it, and blot out its name from under heaven. That he would have done so long ago, I have no doubt, but that even in Sardis there were some who had not defiled their garments;

* In "Campbell on the Gospels" will be found an interesting discussion on the word "heresy." Campbell proves that by the word "heretic" the writers of the New Testament simply meant a *factious* man.

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and that this very cruelty of the Church was made to work out the glory of God in his saints and martyrs.

The professing Christian Church during the Middle Ages did indeed "debase itself unto Hades," and even now it is very far from having shown its sincere repentance for its sins during that period. And when I speak of the Church I speak of almost all professing Churches, for few indeed were there of them who imitated our Lord in "reviling not again."

It is scarcely possible for human nature to have gone to greater depths of cruelty than did the professing Church, if only a tithe of what we read is true: and indeed even Cardinal Manning does not attempt to deny that the Church was cruel, but says that all men were cruel at that time. But granting this to the full, it affords no excuse whatever for a Church professing to be *Christ's*. It, at least, ought to have known better; it ought to have known that every form of violence or of cruelty was utterly alien to the spirit of Christianity; a religion which everywhere, when real and true, must show its affinity to that blessed Spirit whose fruits are love, peace, and *gentleness*.

Idolatry is, I think, best defined as being *any thing* that prevents the free worship of the heart to God the Father. This "any thing" may sometimes be external, sometimes internal; sometimes it may be wealth, power, dignity; sometimes it may be carnal appetite; sometimes it may be a dogma, a system, a church, and not unfrequently it is that most deceitful of all, namely, self-worship. But all this matters not. If it be not the genuine heart-felt worship of God the Father, it is *idolatry*, and must sooner or later bring forth evil fruit of some kind or other, and proportionate to the nature and magnitude of the idol worshipped.

The only real preservative against any form of Idolatry is a loyal obedience to the "*first and great commandment*,"—"Thou shalt love the Lord thy God with all thy heart;" and any thing, any church or dogma that tends to draw us away from or diminish our love to God the Father has in it more or less of the nature of Idolatry.

*God as our Father should ever be to each one of us the centre and sum of our existence.* On this point not even a doubt is permissible. Our *first* thought should be always of him, as such, and of no other object or being whatever. As a Father he claims and ought to have—must rightly have—the first place in our affections. We should love Him with all our heart, with all our soul, with all our strength, and with all our *understanding*. This is above all the grand truth of all real religion, and pre-eminently so of Christianity. Faith and hope, however beautiful in themselves, fade completely away before this glorious truth. The soul that really understands and obeys it *cannot* go far wrong, for all other truths are subordinate to and follow necessarily from, this first truth. In nothing was our Lord more careful and anxious than



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always and everywhere to give prominence to this truth. His whole heart was given to his Father; there was no hesitation, no doubt whatever, on that point. How beautifully, for instance, this appears in the Lord's Prayer, half of which is taken up with ascriptions of praise to the Father, and desire that his will may be done. He does not even mention his own name. The first and chief petition in that beautiful prayer is that the Father's name may be hallowed. Every thing else follows from this; for if the Father's name be really hallowed all must come right at last.

Well, indeed, was it that our Lord gave such prominence to this "first and great commandment," for there is every reason to believe that all the misery in the world has resulted from the neglect of it. God the Father is the embodiment of everything holy, everything true, everything merciful, kind, and good. In all these attributes he is absolutely perfect, and nothing merciful, kind, or good can proceed from any one except through Him. "Every good gift and every perfect gift, cometh down from the Father of lights, with whom is no variableness, nor shadow of turning." All true religion is based on the belief in a perfectly good and righteous God, who is to all who seek him a father and a friend; the best and truest friend that we can have.

But is this the real creed of Christianity? Alas! it seems that while in words it may be so, in reality it is not. Almost always some other object is permitted to come between the love of the soul and God. The church, the sacraments, the atonement itself, or some other doctrine is practically placed between the free worship of the Father and the soul. Theologians try to make us believe that unless we hold their theory of such and such a doctrine, the Father will not draw near to us.

Against all such views the spirit of sonship protests; it *will* not and *cannot* thus be repulsed from the Father whom it loves and adores. Let us then, who wish to behold the face of our Father, refuse to allow anything whatever to bar our path. If we love him with all our heart, we shall put aside every obstacle, and, if needful, take the kingdom of heaven by storm. The Spirit of God always and everywhere encourages us to cry "Abba, Father." That endearing and beautiful epithet is the most acceptable to Almighty God, and only the soul that has learned to cast out fear, and thus to address him, is completely free from some form of idolatry.

* T. W.

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## THE GREAT PYRAMID.

PROFESSOR PIAZZI SMYTH, Astronomer Royal for Scotland, regards the Great Pyramid of Egypt as a monument fraught with inspired indications, aiding and confirming the sacred volume in revealing the past history and future destiny of the human

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race. Scripture authority in support of this view is quoted from Isaiah xix. 19: "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt."

The Great Pyramid is pointed to as this very altar and pillar. Its chambers, passages, and galleries are said to symbolise certain conditions and dispensations chronologically considered: while the floor of the inclined plane thereof is said to "represent *time* at the rate af a pyramid inch to a year, measured in the direction of the meridian, or from north to south, and *vice versa*."

"The mightiest feature of the interior of the Great Pyramid," observes Mr. Smyth, "is the Grand Gallery, which indicates the Christian dispensation and its history, beginning at the north wall with the birth of Christ, and proceeding thence up the inclined floor of the Grand Gallery southward."

The end of this gallery is said to occur at the date point indicating 1881-2 A.D.; "for there, in all its solidity and overhanging imminence, is the southern wall, or practical termination of the Grand Gallery. Whatever, therefore, that feature symbolises, terminates there too—viz., in 1881-2 A.D."

After giving the year 1881-2 A.D. as the date point, or practical termination of the Grand Gallery, said to indicate the end of the Christian dispensation; Professor Smyth goes on to notice that from this point there proceeds "a very low passage way," fifty-three inches long, which, reckoning one inch to a year, would give fifty-three years.

On this period of fifty-three years, Professor Smyth observes, "Can it be anything else than the unexampled days of future trouble which our Saviour himself announced should immediately precede his second, but which must as certainly succeed the dispensation of his first coming? Of the unutterable anguishes of those most exceptional days to come, we read (Mark xiii. 19), that 'there shall be affliction, such as there was not from the beginning of the creation which God created unto this time, neither shall be.' But of their duration, happily it is written that it will be short, even as the passage itself is very short."

I have followed Professor Smyth thus far with a special object. And that object is to draw particular attention to the period of fifty-three years (supposed to be indicated by the fifty-three inches' "low passage way"), as setting forth the *duration* of the unequalled tribulation predicted in the Word of God. A difficulty occurs to my mind here. For Scripture, when referring to this time of unequalled tribulation, so far from representing its duration as anything like fifty-three years, affirms a very brief period indeed. Taking our Lord's words in conjunction with the prophecy of Daniel, *it will not even extend to four years*. If this can be shown, the question must be one of great importance, and should



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claim Professor Smyth's careful consideration. I shall, therefore, briefly adduce the evidence of Scripture, bearing more particularly upon the *duration* of the unequalled tribulation so often alluded to in the prophetic Word.

According to the twenty-fourth chapter of Matthew, the disciples wished to know the sign of the Lord's coming and of the end of the age. In the course of his reply, Christ gives them several signs. Passing over the first fourteen verses, which merely predict the various trials and disasters common to the world which, in the ordinary course of things, "must needs come to pass," and *cannot* therefore be signs of Christ's coming, for "the end is not yet:" —passing over these, we observe in verse 15 the first great sign of the Lord's near advent; viz., setting up the abomination of desolation in the holy place: the second sign being the unequalled tribulation: the third being the darkening and aberration of the heavenly bodies; which will be indeed the pressing and immediate sign of the Lord's advent, for then it is that the Son of man will be seen "coming in the clouds of heaven, with power and great glory."

These three signs follow each other in *close* proximity. For upon the setting up of the abomination of desolation, the injunction is to flee without delay. Why? "Because *then* shall be great tribulation, such as was not, no, nor ever shall be." The first sign seems to beget the second. Then again, "*immediately* after the tribulation of those days shall the sun be darkened," &c. Here, likewise, the third follows directly upon the second; so that our Lord adds, "When ye shall see *all these things*, know that *he* is near, even at the doors."

If so, how can I believe that one of these signs is to continue fifty-three years? How can the unequalled tribulation be a sign that the Lord is near, even at the doors, if that tribulation is to continue fifty-three years?

The unequalled tribulation will be, in fact, brought about by the setting up of the abomination of desolation. The setting up of this idol or image (the word "abomination," in Scripture, signifies an idol or image. See 2 Kings xxiii. 13), will be the occasion of a desolation which will culminate in a tribulation unprecedented, and never to be followed by the like. Some idea of the horror and desolation occasioned by the setting up of this abomination or image, may be had from a reference to Rev. xiii. 14, 15 verses. But the fearful power of the desolator is to be limited to forty-two months only. (See verse 5 of the same chapter.) This would be precisely three and a half years. If so, then the idea of a fifty-three years' continuance, as supposed to be indicated by the low passage way in the Great Pyramid, is altogether precluded.

But with regard to the *duration* of the unequalled tribulation, we are not left to conjecture. The disciples wished to know as to time. They asked, "when shall these things be?" Our Lord

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refers them to the prophet Daniel, and adds, "Let him that readeth understand." In the 12th chapter of Daniel it is said, "the wise *shall* understand." And what is the wisdom required here but the wisdom of simplicity? We accept, therefore, the angelic teaching in its integrity, so that when the angel speaks of 1290 days, we believe that he means precisely 1290 days, neither more nor less. Take this simple position, and all will be in perfect harmony with the teaching of Christ. Look again at this 12th chapter of Daniel, and we find a similar question to that of the disciples, put by Daniel to the angel. "When shall *these things* be?" "How long shall it be to the end of *these wonders?*" (Ver. 6.) The same events are also predicted: "The abomination of desolation" being mentioned in verse 11, the unequalled tribulation in verse 1, and the resurrection (involving, of course, the second advent of Christ) is mentioned in verse 2; these are called *wonders* by Daniel; they are called *signs* by Christ; both words, in Scripture, being synonymous. And as there cannot be two *unequalled* tribulations, it is evident that both Daniel and Matthew are referring to the same event.

Hence, to Daniel's question, "How long shall it be to the end of these wonders?" the angel replies, that from the setting up of the abomination of desolation to the end of these wonders, "There shall be 1290 days."

Thus it appears plain enough that within the space of 1290 days, i.e., three years and seven months, the great tribulation is to run its course. And it is equally plain that whatever may be indicated by the low passage, fifty-three inches long, in the Great Pyramid, it can have no reference whatever to the unequalled tribulation as suggested by Professor Smyth.

Another date follows. "Blessed is he that waiteth, and cometh to the 1335 days." (Verse 12.) From which it would appear that though there shall be only three years and seven months from the first sign of the Lord's Advent to "the end of these wonders," yet another month and fifteen days are needed, to carry earth's survivors into the very habitudes of millennial glory.

In conclusion, I would beg Professor Smyth to reconsider the subject in all its bearings; but more especially with regard to the discrepancy which appears to exist between the alleged indications of the Great Pyramid and the teaching of Scripture, touching the duration of the unequalled tribulation.

Newport, Mon. JOSEPH BRYAN.

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# THE PROPHECY OF THE SEVENTY WEEKS.

THIS is admitted on all hands to be an important part of the prophetic word. With a view to elicit an expression of the mind of some of the contributors to the RAINBOW, I propose to lay before them the result of some study of the subject. As this was occasioned by some friendly correspondence, I shall preface my remarks by an extract from a letter of my friend, in which he sets forth some difficulties that seemed to stand in the way of his understanding it. Whether my observations throw any light on the subject I shall of course leave the reader to judge, and will feel thankful to any one who may contribute to its further elucidation.

My friend says :—

"A second chronological difficulty is Daniel's seventy weeks.

"Professor Wallace reckons from the commission of Ezra, B.C. 458, to the death of Christ, A.D. 33.

"Dr. Thomas reckons from the commission of Nehemiah, B.C. 456—thirteen years after the commission of Ezra—to A.D. 33.

"W. R. A. Boyle, barrister—*The Inspiration of the Book of Daniel*—reckons from the commission of Nehemiah, B.C. 455, to the calling of the Gentiles—four years after the crucifixion.

"Dr. Pusey—*Lectures on Daniel the Prophet*—reckons from the commission to Ezra, B.C. 457, to A.D. 33.

"B. W. Newton—*Aids to Prophetic Inquiry*—reckons from the commission of Nehemiah, B.C. 454 or 455, to the crucifixion, sixty-nine weeks, the seventieth week, or times of Antichrist being yet future. But this is manifestly wrong; for if the sixty-nine weeks end at the cutting off of Messiah, A.D. 33, the commission of Nehemiah should be B.C. 450, unless he reckons from the baptism of Jesus.

"H. Brittain—page 13, vol. ii., *Messenger*, new series—gives sixty-nine weeks to the appearance of Messiah, and speaks of it being generally admitted. He reads to Messiah the Prince sixty-nine weeks, not to the cutting off of Messiah, though it is after sixty-nine weeks that Messiah is to be cut off. And there is some ground for this; for other events—the coming of the people of the prince, the destruction of the city, &c.—are all after the sixty-nine weeks. This ground does not seem altogether safe, however.

"The question is, Since AFTER implies *before*, and nothing is spoken of as coming after the sixty-nine weeks until Messiah is cut off; do not the sixty-nine weeks come up to that time? It may well be answered to this, that we have a solution in the words, 'To Messiah the Prince,' and in the fact that the crucifixion of the Prince of Life is the next event AFTER this which forms another step in the history as affecting God's purpose—another variation of the key-note, not to destroy but to develope.

"The very discrepancy in the dates makes this solution probable. If Boyle gives 455 as the date of Nehemiah's commission, and Pusey gives 444—or, what is the same thing 457 B.C. for the commission of Ezra—then it is probable that after all B.C. 483 is the right date, and the decree that of Cyrus, which was fulfilled under troublous circumstances: the

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restoration and rebuilding of Jerusalem was effected in troublous times. Perhaps we ought to consider the first seven weeks, or 49 years as devoted to the restoration and rebuilding of Jerusalem—Darius Hystaspes and Artaxerxes Longimanus giving their sanction to the decree of Cyrus. This would make the twentieth of Artaxerxes B.C. 434 and the first of Cyrus 483. The seven years yet future. But then, again, most, if not all chronologies, give B.C. 536 or 537 for the first year of Cyrus.

"Wallace makes the seventieth week end with the crucifixion and ascension.

"Pusey reckons 49 years from the decree of the seventh Artaxerxes to the completion of the rebuilding of the temple, then says: 'The next division, sixty-two weeks, completes the period up to the time of the Messiah: *after* this, not *in* the sixty-nine weeks, Messiah is cut off. This cutting off taking place at the end of his ministry of three and a half years, or the confirmation of the covenant in the midst of the week.' How he disposes of the remaining three and a half years I cannot ascertain. The desolation by the people of the prince that cometh, he refers to the destruction of Jerusalem by the Romans, quoting our Lord's prophecy, 'Your house is left unto you desolate,' &c.

"Boyle refers to the fact that for seven years the gospel was preached only to the lost sheep of the house of Israel. By 'midst of the week" he does not understand the middle of the week: hence he does not stumble at the three years' ministry of Jesus.

"Dr. Thomas contends that there is nothing in the original to justify the word 'midst;' but he is no authority.

"Pusey, as before shown, reckons three and a half years, and some others do the same.

"Some of the early writers, if I remember rightly, had a conceit of this sort: that as the three and a half years of Christ, so there should be three and a half years of Antichrist, whose death and resurrection should be a mimicry of Christ's. Boyle understands the word 'many' to mean Israel, but does not give a reason. There is this to be said in favour of such an interpretation, that the covenant belonged to that nation, and that in overflowing to the Gentiles, it did not embrace them as a whole, but only individuals, who, if we may indulge a conjecture, were to fill up in the nation of Israel what unbelief had left empty. Then, again, it might be argued that, supposing 'many' to mean the many—as the many were made sinners, even so were the many to be made righteous—and the promise being of faith, the covenant was with all the faithful, still did the Holy Spirit by Jesus and the apostles confirm the Word by signs following for more than seven years? This last seems altogether untenable. I incline, at present, equally to Boyle's scheme and B. W. Newton's. Both make the seventy weeks to refer to Jerusalem and the Jews, as stated in the prophecy—the former making it terminate by the seven years' ministry to the Jews; the latter making the confirmer of the covenant the Antichrist, and the seven years to the time of the Apocalypse."

There are two theories regarding this prophecy of the seventy weeks. The one is that the period is unbroken—the seventy weeks being consecutive, without any interval between. The other is that between the sixty-ninth and seventieth week there is a break or gap of indefinite

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duration. It must be admitted on all hands, in regard to the break, that the presumption is against it. It appears to me to be very unnatural and improbable, and not to be received without the very strongest proof.

The principal indication of such an interval seems to be contained in ver. 26; for Dr. Tregelles views the mention of the destruction of Jerusalem as indicative of an interval. But this appears to me to be explainable in another way. It may be viewed as a parenthesis referring to the first item in ver. 24—the finishing of Israel's transgression as a nation—meeting its "just recompence of reward."

I have been struck with the very unsatisfactory explanation of ver. 24 by Dr. Tregelles and Mr. B. W. Newton. They both place the six items of that verse in the future subsequent to the crucifixion; but they (perhaps unwittingly) place them even beyond the end of the seventieth week. They are forced to do this by their theory that the term "midst of the week" signifies the division of the week into two exactly equal parts, and that the latter half of the week is identical with the period termed "time, times, and a half" in Dan. vii. This being a time of suffering, and not of blessing, the six items are regarded as "objects of hope" to be realised only when Israel is restored, which must of necessity be subsequent to the seventieth week. But it seems clear from the terms of the prophecy that the six items, whatever is their nature, must be realised within the seventy weeks. The language is express—"Seventy weeks are determined upon thy people and upon thy holy city, to finish transgression," &c.

As to the nature of the six items of ver. 24, it would seem that in so far as they have the character of blessings, it is rather as means than as ends. In the verses that follow two positive blessings to Israel are mentioned, namely, the restoring and building Jerusalem, and the pouring that determined upon the desolator. But the first is followed by another destruction of the city, and the latter is admittedly beyond the farthest limit of the seventieth week; so neither of these can be embraced in the six items of the seventy weeks.

But one would expect that if the final and permanent blessing of Israel as a nation is intimated in ver. 24, it would be expressed in language more definite and unmistakable than that verse contains. The only items that can by any possibility be construed as positive blessing are the first and sixth; but really only the sixth, for unless "to finish transgression" can be made to signify to pardon transgression, there is no blessing expressed. But this it cannot mean; for the common usage of Scripture is against it. The sixth item "to anoint the most holy," is capable of being applied to what the apostle terms the "true tabernacle" in the heavens; and therefore we are under no necessity to apply it to the future temple on the earth which shall certainly be connected with the final blessing of Israel. But even with this sense there is a difficulty, inasmuch as the future temple's consecration will not take place till the seventy weeks are expired.

Dr. Tregelles mentions the circumstance that Daniel had prayed regarding seventy years, while the answer he received referred to seventy sevens of years. This is quite true; but Dr. Tregelles does not suggest any reason why this should be taken as an indication of blessing to Israel.

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On the contrary it rather appears to indicate a farther extension of Israel's transgression and punishment. This I think will appear if we look at the connection of this prophecy of the seventy weeks with the vision recorded in the previous chapter.

The angel sent to Daniel, in answer to his prayer for Israel's restoration from the seventy years of the captivity in Babylon, said to him—"At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand THE MATTER and consider THE VISION." The vision here referred to could not be the angel's visit to Daniel at this time; because it was simply a verbal message he brought. It seems to refer to the vision of the ram and he-goat, recorded in chap. viii. Notwithstanding the full explanation given to Daniel of that vision, it is stated in ver. 27, "I Daniel fainted, and was sick certain days; afterward I rose up and did the king's business; and I was astonished at the vision, but none understood it." Or rather, as "it" is supplied, understood not. This accords with the words of the angel—"I am come forth to give thee skill and understanding . . . therefore understand the matter and consider the vision." (ix. 22, 23.)

If we inquire as to the reason why Daniel did not understand a vision when fully explained, we can only conjecture. It seems to me to be this:—Daniel expected that not only national punishment but national transgression should close with the seventy years' captivity. But in "the vision of the evening and the morning" further evils upon Israel were predicted, although the seventy years were nearly expired. And after their expiry a new message is brought to him to the effect that not seventy years but seventy sevens of years are required to finish transgression, and to bring about other things necessary to the permanent blessing of Israel. The number seventy is thus retained with a new denominator, a sevenfold multiplication of the former period, with this difference however, that sevens instead of units, weeks of years instead of single years, is the measure to which the former number seventy is applied. It seems remarkable that the period is not stated in single years, namely, four hundred and ninety years, as the former period was stated to be seventy years. I would suggest also a reason for this. It affords a little more latitude for an event taking place within the space of a given week or seven years. Thus an event said to take place in seven weeks, finds its fulfilment if it take place within the last week of the seven. A Hebrew idiom would seem to go even farther than this, of which we have an illustration in the case of Jesus.—"*After* three days," meaning on the *third* day, that is, not after the close of the third day, but after the beginning of it. Events said to take place in seventy weeks, will find their true fulfilment if accomplished in any part of the seventieth week. This relieves us from the hard and fast line of four hundred and ninety years, and gives a few years latitude for the closing week. So also for the seven years and sixty-two years.

Applying this principle to verse 27, "He shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease," &c.; the only difficulty that arises is regarding the expressions "for one week," and "in the midst

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of the week." As to the latter I have to suggest that it does not necessarily imply any definite point of time dividing the week into two equal parts. The Hebrew word rendered "midst" is defined by Dr. Samuel Lee in his Hebrew Lexicon,—"*Part, portion, half of any thing.*" The same authority defines the verb which is the root of this word,—"*Divide, apportion, in equal parts or not.*" From this it would appear that there is no grammatical necessity for the rendering "midst" in any exact sense. If the event occur in any part of the remaining week the prediction would be fulfilled. As to the phrase, "for one week," there is no word in the Hebrew corresponding with "for." It is simply "one week." The expression "*with* many" would be more literally rendered "for many," the preposition used being the Hebrew letter *Lamed*, signifying *to* or *for*, and not the Hebrew word *Om*, signifying *with*. The whole sentence may therefore be read, "He shall confirm a covenant for many in the one (remaining) week, and in part of the week he shall cause the sacrifice and the oblation to cease."

With reference to "confirming a covenant," let it be observed that it is not the making or entering into a covenant, but the confirming of a covenant presumed to be already in existence, or at least promised to be brought into existence. Now, it is a fact that our Lord by the shedding of his blood, confirmed the New Covenant, and that "for many." At the institution of the Supper, he said to his disciples concerning the cup, "This is my blood of the New Covenant, shed for many, for the remission of sins." And the apostle terms this shed blood, "the blood of the everlasting covenant." This also explains the causing the sacrifice and oblation to cease, so far as believers are concerned, his one sacrifice, in the case of believers, superseding all others.

It is alleged that the maker of this covenant is not the Messiah but the Antichrist. But I fail to perceive such a personage in the context. "The people of the prince that shall come" are not the prince himself. Adopting another and a necessary construction, the real sense is "the prince's people that shall come." The only antecedent to the pronoun "he" in verse 27, is therefore Messiah, the Prince mentioned in verses 25 and 26. He is the only individual introduced as an actor in the premises, the "prince's people" being an armed host, introduced here, on the theory I am maintaining, by way of parenthesis. On this view we have an exact fulfilment in the destruction of Jerusalem and consequent desolation, by the Roman army under Titus the Roman general in the reign of the Emperor Vespasian, who remained at Rome.

This will farther appear on a more minute consideration of the items mentioned in verse 24, which will well repay a little trouble in their examination.

Verse 24, with the six items numbered, is as follows :—

"Seventy weeks are determined upon thy people, and upon thy holy city,

I. To finish the transgression,

II. And to make an end of sins,

III. And to make reconciliation for iniquity,

IV. And to bring in everlasting righteousness,

V. And to seal up the vision and prophecy,

VI. And to anoint the Most Holy."

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Dr. Tregelles and Mr. B. W. Newton place these items subsequent to the seventy weeks; whereas the angel distinctly intimates that seventy weeks are determined upon Daniel's people and city, to do these things. Mr. Newton also makes the first three virtually identical, namely, to cover the sins of Israel as a nation. But it is very unlikely that in a category so specifically detailed, one thing should be expressed in three different modes. On the fourth item Mr. Newton is altogether silent; the fifth he makes to seal by *fulfilment*; and the sixth to anoint the future temple. I can only say that if these definitions are essential to the theory of the break between the sixty-ninth and seventieth weeks, I am afraid it will be very difficult to sustain it.

But the question arises: Are more probable explanations to be found within the compass of the seventy weeks reckoned consecutively "from the going forth of the commandment to restore and build Jerusalem?" I humbly think there are. The following are offered as derived from facts which occurred about the close of the period in the history of the Messiah, and his cutting off (but not for himself), which is distinctly intimated in this very prophecy.

1. "*To finish the transgression.*" This appears to me to find a most appropriate and literal fulfilment in the filling up of Israel's transgression in their rejection and crucifixion of their own Messiah. The words of our Lord himself in reference to this are almost identical with the prophecy: "Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." (Matt. xxiii. 29-39.)

The nation of Israel thus reached the culminating point of their iniquity; the measure of their fathers' sins was filled to the brim; in the words of the angel, their transgression was finished. Their punishment in the desolation of their house and city, and consequent scattering, until the second appearing of their Messiah, was fully earned by their rejection of his claims. They could add nothing to their guilt in the interval between the death of Jesus and the destruction of Jerusalem by the Romans.

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2. "*To make an end of sins.*" Sin is often put for sin-offering; and although this item seems very like No. 1, it differs in the word sin being in the plural. Christ by Hs "one offering perfected for ever them that are sanctified," whether Jews or Gentiles; and so far as believers are concerned, he made an end of sin-offerings, or, in the words of verse 27, "caused the sacrifice and the oblation to cease." "The veil of the temple was rent in twain," and it was only a question of time when the temple itself should be laid level with the ground.

3. "*To make reconciliation for iniquity.*" This was fulfilled in the exercise of the priestly functions of our Lord, first in becoming a sacrifice for sin, and second in offering the blood of that sacrifice in the most holy place, "in the true tabernacle, which the Lord pitched and not man." In order to this, the apostle informs us "it behoved him in all things to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."

4. "*To bring in everlasting righteousness.*" The righteousness or justification which was by the law of Moses was temporary. There had to be "a remembrance again made of sins every year;" but the apostolic testimony concerning the righteousness brought in by Jesus is, "through this man is preached unto you the forgiveness of sins, and by him all that believe are justified from all things from which they could not be justified by the law of Moses." "This man, after he had offered one sacrifice for sins FOR EVER, sat down on the right hand of God."

5. "*To seal up the vision and prophecy.*" To seal is to confirm; and there was a remarkable confirmation of the prophetic word in the Transfiguration of the Messiah. The apostle Peter refers to this event as proof that the coming of the Lord was based on no cunningly devised fable. His words are:—"For we have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." "We have also a more sure word of prophecy," is rendered by Dr. Macnight "And so we have the prophetic word more firm," showing the effect of the Transfiguration on the minds of the apostles. A still stronger force is found in the Greek, which might be rendered "made more firm." Jesus had just told them he should be crucified, and it was desirable that the apostles should have some sustaining influence under the adverse circumstances which were at hand. And as the coming kingdom as predicted by the prophets had been the theme of their preaching, a glimpse of that glory by which it is to be characterised was vouchsafed to them. Hence Peter could say, "We have not followed cunningly-devised fables (in the prophetic word) when we made known unto you the POWER and COMING of our Lord Jesus Christ, BUT were eye-witnesses of his majesty." It seems to me that this affords an explanation of the fifth item, at least as probable as any

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other relating to the time of actual fulfilment. Besides, sealing or confirming is not fulfilment.

6. *To anoint the Most Holy.*" If the words the "most holy" must be applied to the place of the divine manifestation, the word "anoint must be taken in the secondary sense of consecrate. Hence "the most" holy" may be equivalent to "within the vail" which it really is; and this has now for eighteen hundred years been consecrated by the blood of the cross. In this view there was a fulfilment in the first century not later than the ascension of Jesus to the right hand of God. I quote only one brief statement from Heb. x.: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an High Priest over the house of God, let us draw near with a true heart."

I submit the foregoing remarks for the consideration of the studious reader, only repeating the suggestion as to the occurrence of the various events specified in verses 24 and 25 during the currency of the seventy weeks, without necessarily extending to the extreme verge of the last week of the seventy or of the seven or sixty-two weeks respectively.

Edinburgh. J. CAMERON.

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## THE DOCTRINE OF ANNIHILATION.*

IN the attempt which will be made in the following paper to expose the weak, illogical, and—we are constrained to add—unfair character of some of Mr. Brown's arguments against the great doctrine of *Life in Christ only*; or, as he prefers to call it, "the doctrine of Annihilation;" it must of course be understood that we undertake to meet them only from our own proper standpoint; which, though not that of English Christadelphianism, or American Adventism, is nevertheless substantially the standpoint of not a few of the most able and earnest advocates of the doctrine impugned. And in order that there may be no possible misconception as to the basis of argument, we shall here place together Mr. Brown's statement of "the Doctrine of Annihilation," and our own.

Mr. BROWN:—"Whatever man's natural endowment might have been in his first estate of innocence, it is contended that by the fall he became mortal in soul as well as in body, like the brutes. It is further contended, that if any part of his being survives the shock of death, it must be by a distinct act of the Divine will 'deviating secretly from the ordinary course of nature, so as to render it possible to recover the identical man from the dead, through the miracle of a resurrection.' It is seen that the passages which establish the resurrection of all, the righteous and the wicked, are too many and too clear to be put aside. So it is held that, though man in death dies, body and soul, like the

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* *The Doctrine of Annihilation in the Light of the Gospel of Love.* By JAMES BALDWIN BROWN, B.A. London: H. S. King & Co.

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brutes, and as far as the law of his nature is concerned there is an end of him, God, by a direct intervention, keeps part of him alive till the resurrection. Then the body and the soul of the sinner are to be re-united, that they may be tormented in a lake of fire so long and so sharply as may seem good to the Divine justice, but in any case so that it had been better for the man if he had never been born; then, after that, when justice has been satisfied by his sufferings, he is to be abolished out of the universe for ever. Believers, it is held, receive in regeneration the eternal life, a principle which is essentially immortal, and live on in glorious blessedness; while the great mass of their fellows, naturally mortal as the brutes, having been raised up to be tormented for a season, when their torment is over, fulfil the destiny of their nature, and perish." (Pp. 52, 53.)

Mr. MAUDE:—"Adam, the first-manifested head of humanity, was created not the possessor of but a candidate for immortality; and having by the fall forfeited his claim to the promised reward of obedience, became obnoxious to the threatened penalty of death,—that is, the utter and everlasting extinction of being.

"It was not, however, in accordance with the Divine purposes of wisdom and grace respecting the human race, that this sentence should be inflicted either immediately or by a single stroke. It first, therefore, by the operation of natural laws, takes effect physically. The body dies, and in the case of those finally lost is never reanimated.

"But the soul and spirit, in unbroken union, continue to exist—as the true though imperfect personality—consciously in Hades, or the unseen world, till the time of Christ's Second Advent, when the first resurrection will take place.

"In the first resurrection all those who in the days of their flesh received, in regeneration, the gift of eternal life in Christ, will attain a glorious bodily resurrection, and live and reign with Christ for ever and ever.

"The rest of the dead will not then be raised either to life or judgment, but continue still to exist consciously in Hades till the period of the final judgment, after the close of the millennium.

"During their existence in Hades every human being who has not wilfully and deliberately rejected Christ and his great salvation, and thus become guilty of the sin against the Holy Ghost, in this life, will have a fair and sufficient Gospel probation; and all who then repent and believe—thus by the reception of the germ of eternal life acquiring a title to bodily resurrection—will, at the judgment of the great white throne, be so raised to endless life and happiness, and become, in the resurrection kingdom of God the subjects, for training and blessing, of the kings and priests of the first resurrection.

"Those, however, who, either in this life or in Hades, shall wilfully and obdurately reject Christ and his salvation—who will, we have every reason to hope and believe, finally constitute only an extremely small minority of the human race—being raised up for judgment at the same great assize, will then be consigned to the second death, which is the utter and everlasting extinction of the being they have, in the exercise of their own free will, made a curse to themselves and the creation.

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"God's universe shall thus at last be completely and for ever delivered from sin and suffering; the mediatorial kingdom of Christ will be delivered up to the Father; and God shall be all in all."

It will be seen at once that these statements of the doctrine differ widely. That given by Mr. Brown we are not careful to defend; but by that we have now made we will abide, and are prepared to "give a reason for," clause by clause, if called upon to do so, in a fair and Christian spirit. At present, however, we are only concerned with the first and last clauses of this eschatological creed, if so any choose to call it; for the questions at issue between Mr. Brown and ourselves may fairly, we think, be reduced to these three:—

I. Is man, by creation, naturally immortal, or is he not?

II. Is it possible, or is it not, for a moral being, in the exercise of his free will, so to ruin his moral nature, and to exhaust all the resources of God's power, wisdom, and love, that his salvation shall become impossible?

III. If it be possible for a human being to become thus absolutely unsalvable, is it most in accordance with our highest conceptions, and with the revealed character of God's moral government, that he should be preserved in conscious existence to all eternity in a hopelessly evil and miserable state, or that he should be blotted out of being by what Mr. Brown has himself elsewhere called "the merciful stroke of annihilation?"*

There is *between us* no question of "the extinction of the great mass of our fellow-creatures, like gnats before a summer storm" (p. 78). There is no question of "the vast majority of mankind, never having heard the name of Christ, never having had the slightest chance of finding life in Christ, being involved in condemnation more or less terrible, and ultimately annihilated" (p. 81). There is no question of the wicked "being brought to life again, after enduring the penalty which God ordained for their transgression, literally having a new life put into them by the direct fiat of God, and in violation of 'the natural order,' simply that they may be tormented" (p. 93). Let who will defend such conclusions as these, we for our part believe them as little as Mr. Brown himself; and no language is too strong to express the grief and amazement with which we have seen and heard them *virtually* contended for by Christian brethren, beloved and honoured for their courage, their zeal, and their diligence in the service of our common Lord. But to proceed:—

I. Our first question, then, is this: *Is man naturally immortal?* Mr. Brown quietly assumes that he is; because, he tells us, "the Scriptures everywhere assume it as unquestionable." This assumption is, however, far too large a one to be conceded. It simply begs the whole question. Mr. Brown cannot have read much or carefully on this controversy without knowing that on this question *we rest our whole case.* If he can prove that man *is* naturally immortal, then he will have proved all he wants *and somewhat more;* he will have proved, to our satisfaction at least, all that orthodoxy contends for. If the human soul is naturally

* *The Higher Life*, p. 339.

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immortal, then the Scriptures, as we read them, certainly teach everlasting punishment in the sense of everlasting suffering. We see no escape from this conclusion; and we have never during the years we have advocated the doctrine of Life in Christ disguised our conviction that on this ground, and on this alone, the battle alike with orthodoxy and with universalism must be fought and won. Notwithstanding Mr. Brown's confident assertion then, that though "the immortality of the human soul is not formally taught (in the Bible) as a dogma; it is everywhere, after the manner of Scripture,* assumed as unquestionable" (p. 55); we unhesitatingly affirm that while, on the one hand, it is never so assumed, it is, on the other, again and again constructively denied. Every passage in the New Testament which contains "the great affirmation, life in Christ," and every text in the Bible which asserts the dread negation, "he that believeth not shall not see life," alike involve its denial. What evidence does Mr. Brown adduce in support of his assertion? Simply and solely evidence of *a future existence for all men.* But A FUTURE EXISTENCE is one thing,—it seems we must go on repeating this,—and AN ETERNAL EXISTENCE quite another. Let us look at Mr. Brown's Scripture evidence. First we have the text of his *third* lecture, Luke xx. 38, "God is not the God of the dead, but of the living: for all live unto him;" which, he tells us, "seems to him utterly fatal to the theory of annihilation." (p. 54). We ask in amazement, How so? The Sadducees held that man, body, soul, and spirit, perished in death; Christ, speaking not of the future life of all men, but *of that of the people of God exclusively*,—a fact which, when apprehended, at once puts this passage out of court,—shows that according to Moses, not only are Abraham, Isaac, and Jacob, even now, though *dead to us* in the flesh, *alive to God* in the spirit, but that by virtue of their covenant relationship to him, the seal of which they bore in their flesh, their bodily resurrection also is secured. But how is this "fatal to the theory of annihilation?" It does not in reality touch it. Even if we concede "the world-wide aspect of Christ's teaching" in this instance, for which Mr. Brown contends; it will no more follow from the fact, supposing it to be such, that all the dead as yet possess a conscious existence, that they must continue to possess it for ever; than it does from the fact that Mr. Brown at this moment possesses bodily life, that he can never die.

Mr. Brown's second proof text, Psalm xxiii., may be speedily dismissed. "David," he tells us, "was not speaking of an entity of which his people were wholly ignorant, and which needed elaborate explanation, when he traced the destiny of the immortal part of him." But we fail altogether to see that David in this beautiful Psalm does anything of the kind. The only "entity" of which David speaks is himself—the personal David; and surely he speaks of himself, not as an incorrigible

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* We should like to know precisely what the words "*after the manner of Scripture*" are intended to imply. If it be that it is "the manner of Scripture" to assume what it does not prove and what cannot otherwise be proved, nothing can be further from the fact. The postulates of revelation are very few; we know only of three, and immortality—in the sense of never-ending existence—is not one of them.

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reprobate, but as one of the sheep of Jehovah, to whom he—in Christ—gives eternal life and who therefore shall, we know, "never perish."

Mr. Brown goes on to say, "The words of the Bible must be invented to ensnare, if the Jews were intended to believe, that what was written in their earliest records about Enoch meant only that he perished like a beast" (p. 56). "Is it for a moment credible," he asks, "that Christ in the most awful moment of his anguish commended his spirit to the Father, in words drawn from the Psalter of a people to whom death means blank annihilation?" (p. 56). And again he writes, "The simple Hebrew term covers, we are told, the soul of animals and the soul of man; manifestly then they must be the same order and have the same natural destiny. I have not read, however, in the Hebrew Scripture, that God created the beasts in his own image, *in his likeness*; nor do I find him called the God of the spirits of all the brutes; nor does he speak to, deal with, plead with, the brutes through all the ages of pre-christian history as his children, in whom the Father of spirits seems to recognise the presence of a nature which has close kindred with himself" (pp. 57, 58). But in thus writing, Mr. Brown at once misrepresents the doctrine he is opposing and contradicts himself. He misrepresents the doctrine, for no intelligent advocate of it maintains either that Enoch perished like a beast, that death is blank annihilation, or that there is no difference between the spirit of a man and the soul of a brute. He should have remembered the noble saying of John Stuart Mill, that "No doctrine is judged at all till it is judged in its best form," and not have charged upon our whole school the crude, harsh, and unscientific representations of some of its least intelligent advocates. But, moreover, he contradicts himself; for not only does he, in the statement of the doctrine of annihilation which we have already quoted, say, "It is further contended, that if any part of man's being survives the shock of death, it must be by a distinct act of the Divine will deviating secretly from the ordinary course of nature,—so it is held that, though man in death dies, body and soul, like the brutes, and so far as the law of his nature is concerned there is an end of him, *God, by a direct intervention, keeps part of him alive till the resurrection.*" But elsewhere, still more strongly, he writes thus:—"The ministry of redemption altered, we are told, the conditions of life for all men. It secured for all, or inflicted upon all, whether righteous or wicked, heathen or Christian, *prolonged existence after the death of the body*, and resurrection to the final judgment; while for all who had not found life in Christ it involved the condemnation to torment, more or less terrible, and ultimate annihilation. The great mass of men, never having heard the name of Christ, have never had the remotest chance of finding life in Christ. Their condition, then, according to this scheme is made infinitely more wretched and terrible through this 'system of mercy.' The sentence of death for sin; death meaning, and being understood to mean, 'immediate and hopeless dissolution.' But the Gospel, which is a ministry of mercy to the world, has, according to this doctrine, secured this for the great majority of the inhabitants of the world, *that they shall live on after death in darkness and dread till the resurrection*, when they shall be condemned still to live on in horrible torments" (pp. 81, 82). Now, plainly, those who thus teach cannot at the same time teach that man "perishes like a beast;"



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that "death means blank annihilation;" that "the whole human congregation, from God's lofty height, are but as a swarm of busy gnats which a flash sweeps into annihilation;" creatures "whom a brickbat can extinguish in a moment," "compounded only of a handful of finely-manipulated dust" (pp. 56, 60, 59). Both representations of our doctrine *cannot* be true; they flatly contradict each other; and therefore Mr. Brown is, we think, bound in Christian candour to withdraw and apologise for either one or the other. Alas! that Christian men should be found, even in the heat of controversy, not altogether to have "renounced the hidden things of dishonesty," but handling the words of those they oppose deceitfully! Alas! that we should not ever be as anxious fully to understand and fairly to state the views of others as we are that our own views should not be misrepresented. Surely this, and nothing less than this, is imposed upon us by "the royal law,—Thou shalt love thy neighbour as thyself."

But Mr. Brown has another argument for man's natural immortality, and it is, in truth, his fundamental one; it underlies others which he would otherwise see to be weak and worthless, and to his own mind it warrants both the assumptions of Scripture and his own. It is that *the essential greatness and native dignity of human nature is divinely attested to us by the fact of the Incarnation.* If man were not an immortal being it would not have been worth God's while to redeem him at so vast a cost: if he be no better, or only better on the same plane, why not let him perish like the beasts? "There are some things," he observes, "that to me are blankly incredible: I cannot help it. I may be weak in judgment and in mental power, but thus it is; it is blankly incredible to me that God could become incarnate in a being whom he regarded as a magnificently-endowed and highly-developed brute. No! Nor did David dream, when he spoke of man as 'little lower than the angels,' that the next rank in the creation, a little lower than those pure immortals, was a creature whose breath was in his nostrils, whose whole being was crushed before the moth, and who was compounded only of a handful of finely-manipulated dust" (p. 59). And elsewhere he writes thus: "The Scripture sets man before us as a being whom his Maker cares to redeem at quite infinite cost. This affords to us the one true measure of the quality of our nature, and assigns its place in the scale of creation: it is heaven's own answer to the fundamental question of philosophy, What is man?"*

Now this is a fair enough argument; it gives us something to grapple with, and it has a fine air of plausibility about it: howbeit, it is, in reality, very shallow, and essentially only the old idol of orthodoxy dressed in a new and smart rhetorical garment. If man is not immortal, says Mr. Brown,—speaking from the standpoint of Universalism in a brown fog,—and therefore a very noble creature, it would not have been worth Christ's while to take upon him our nature and to be "made in the likeness of men." If man is not immortal, and consequently exposed to the danger of eternal torment, say the orthodox, it would not have been worth Christ's while to endure for us "the death of the cross." Thus do extremes meet. But our reply to this argument by

* *The Higher Life*, p. 1.

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whomsoever used, and for whatsoever purpose, is threefold: (1) The one Divine and all-sufficient motive which alike constrained the Father to "give his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life," and constrained the Son both to "take part in the same flesh and blood of which the children were partakers," and to give the flesh he had thus taken, on the cross, "for the life of the world," was *their infinite, everlasting, and immutable love.* And love is neither elicited nor controlled by the worthiness of its object. It never stays to ask the question, Is it worth my while to do this? It must, of a divine necessity, go forth toward its object. If its object is worthy, love delights in its worthiness; but if it be not worthy, love will labour, and suffer, and die to make it so. How touching and how divinely true; not only in reference to Israel, but to his church, yea, to his whole human family is the language of the Lord by the prophet Ezekiel: "And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee, when thou wast in thy blood, Live; yea, I said unto thee, when thou wast in thy blood, Live! I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown. Whereas thou wast naked and bare. Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee and entered into covenant with them, saith the Lord God, and thou becamest mine. Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil. I clothed thee also with broidered work, and shod thee with badger's skin, and I girded thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head. Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and broidered work: thou didst eat fine flour, and honey, and oil; and thou wast exceeding beautiful, and thou didst prosper into a kingdom. And thy renown went forth among the heathen for thy beauty; for it was perfect through my comeliness, which I had put upon thee, saith the Lord God." (xvi. 6-14.) "O divine love! the sweet harmony of souls! the music of angels! the joy of God's own heart, the very darling of his bosom! the source of true happiness! the quintessence of heaven!"* Thou alone canst reconcile the jarring bells of this world and make them chime together. Thou art the golden key, with which we can unlock all divine mysteries; the pure and radiant light in which all God's ways are revealed, and seen to be ways of blessedness, and paths of everlasting peace. Grasping this key—dwelling in this light—we cease to share the Psalmist's wonder, when he says, "What is man that thou art mindful of him? and the son of man that thou visitest him." The reason of redemption is to be sought not in man but in God, for every ground of merit which could be found in the

* Dr. Cudworth.



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creature would but detract from the glory and love of him who is at once our Creator and Redeemer.

(2.) Is not a principle of Divine procedure the very reverse of that involved in Mr. Brown's argument, enunciated by Paul when he says, speaking of himself and his fellow apostles, "We have this treasure in earthen vessels, *that the excellency of the power may be of God and not of us.*" (2 Cor. iv. 7.) And again, in reference to his own bodily infirmity, "For this thing I besought the Lord thrice that it might depart from me. And he said unto me, My grace is sufficient for thee: for *my strength is made perfect in weakness.* Most gladly therefore will I rather glory in my infirmities, *that the power of Christ may rest upon me.*" (2 Cor. xii. 8, 9.) And so, with a more general application: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are. THAT NO FLESH SHOULD GLORY IN HIS PRESENCE." (1 Cor. i. 26-29.) If man be naturally so great and exalted a being that it is worth God's while, on this account, to save him "at quite infinite cost," then surely he "hath whereof to glory" even before God; but if he be, as in truth he is, weak, mortal, "a thing of nought," then indeed the glory of his redemption will belong wholly to God. The truth is—and it were well that the fact were more clearly realised—that human nature is great only in *possibilities.* Man is potentially—not actually—a god-like, super-angelic being; the greatness—the awful greatness—of his nature consists, not in what *he is*, nor yet in what he *has been*, but in what he MAY BE. It is the latent *possibility* of an eternal and magnificent destiny that we are bound to recognise and reverence in our fellow man. But let it be borne in mind that if this "splendid possibility of life" is to be perfectly attained universally and without exception, it will be so against the suggestive and cumulative evidence of all physical, intellectual, and moral analogies. No one can see this truth more clearly or express it more strikingly than Mr. Brown himself, when he has no theory to support or oppose. In his *Higher Life* he writes thus: "The world has vast desert spaces that its few oases may be luxuriant; countless shoals of creatures are born and perish that a few may be the better prepared for the service of mankind. The order of God seems to be pyramidal; broad, vast bases of undistinguished creatures, that the contracting stages as they ascend may show finer and compacter types of organisation, and that, on the summit, a mere speck in comparison with the quantity of the structure, but a masterpiece in comparison with its quality, man may lift up his face to heaven and to God" (p. 869).

Now there is no evidence whatever that this analogy of all nature is arrested the moment it touches the presumedly sacred circle of humanity. The true apex of the pyramid is not man by nature, but *man in Christ.* We admit, indeed, that nature, so "careless of life" throughout, becomes much less so as she advances to the higher types; but still the same law of failure or waste, as we call it, obtains; nor can man be said

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to be exempt from its operation, seeing that *one half the human race die in infancy*. It may seem a startling thing to say, but nevertheless it is, we think, in accordance alike with experience and with Scripture,—that man, *by nature*, is not so much God's work as *the rude material in which he works*. Not his end, but rather a means to that end. Adam was only "the figure—the type—of him who is to come." (Rom. v. 14.) And as the human sculptor selects not the marble block because of its special value, but because it is the most suitable material for the statue which he designs to execute, or the painter regards not the insignificant cost of the canvas and colours to be used in the production of the picture which shall excite the wonder and admiration of generations yet unborn; so the Divine Artist regards not, but the rather chooses, the common clay of Adam's nature whereof to form the "perfect man; the measure of the stature of the fulness of Christ." And the very sufficient reason for this we have already seen; it is "that the excellency of the power may be of God and not of us." "That no flesh should glory in his presence."

(3.) Once more, Does not Mr. Brown's argument, when closely examined, resolve itself into a mere piece of intellectual jugglery? Is it not a transparent example of reasoning in a circle? Man is by nature a noble and immortal being, and therefore it is worth God's while to become incarnate and die to save him. Well, let us for a moment accept this exalted estimate of human nature; make man as great and immortal as you please; still the basis of the argument disappears the moment we ask the question, *Who made him so?* Neither Mr. Brown nor any one else will maintain that man's greatness and immortality are *self-originated*. It is God who hath made us, and not we ourselves. He made us great, if by nature we are great: he made us immortal, if by nature we are immortal. Our Creator and our Redeemer are one and the same, and consequently immortality is equally HIS GIFT whether it be bestowed in creation or redemption. What is gained then by saying, God created man immortal and then redeemed him, because he was immortal, rather than, God created man mortal but redeems him that he may become immortal? Looked at from the Godward side the distinction is surely without a difference. Does not Mr. Brown's argument practically amount to this, Why is man worth redeeming? Because God made him immortal. Why did God make man immortal? Because he would be worth redeeming. So runs the circle; and when you have completed it you are just where you set out. To make this very plain, not to Mr. Brown, but possibly to some of our readers: Suppose a father, possessing ample means, intends to marry his daughter to a young man without any property of his own. The father may obviously do either of the two following things. He may secretly bestow a fortune on the young man, and then accept him as his son-in-law on the ground of his possessing the fortune; or he may accept him as his son-in-law and bestow the fortune on him together with his daughter. That the latter would be the more honourable and commendable course it is unnecessary to prove; the former would be, in point of fact, either a contemptible piece of self-deception, or else a mean device to save his dignity at the expense of his magnanimity. But surely it cannot be supposed that the Most High deludes himself by any such jugglery as

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this, however it may serve for men to delude themselves withal. God created man weak and mortal, yet capable of receiving the great gifts of "glory, honour, and immortality," which he bestows upon him in Christ. And this is only in accordance with that law of development which pervades the works of God. "There is an animal man and there is a spiritual man; howbeit that is not first which is spiritual, but that which is animal; and afterwards that which is spiritual."

And, furthermore, while the practical issue is thus in either case unaffected, *as regards God*, the question of the apostle being as applicable on Mr. Brown's theory as on ours: "Who maketh thee to differ? and what hast thou that thou didst not receive? now if thou didst receive, why dost thou glory, as if thou hadst not received?" Yet this is by no means the case *as regards man*. If man was created mortal and only becomes immortal by redemption, then it will follow that those alone shall be immortal to whom immortality will be a blessing and not a curse; and we shall have the law of "the survival of the fittest" finding its supreme manifestation in the spiritual region. But if man be naturally immortal, then the survival of the *unfit* will inevitably result, and the only alternative presented to us will be Universalism on the one hand, or eternal misery on the other. By which mode of procedure, then, will the Divine wisdom and mercy be most conspicuously displayed? Nay we must withdraw those words "most conspicuously;" for, in truth, while in the one case these attributes will be indeed thus displayed, in the other they must suffer a dark and eternal eclipse.

Before we pass from this part of the subject there is one other point to which some further reference must be made. Mr. Brown, conscious, it would seem, that he has in his argument for man's natural immortality ignored the broad and all-important distinction,—as we have already pointed out,—between a *future* existence and an *eternal* existence; attempts to dismiss it with these few scornful words: "The notion of a soul immortal enough to live through death, but not immortal enough to live on for ever, is too childish to be entertained beyond the little school of literalists who delight in it. The world outside will be content to believe that that which proves its powers to live through death claims its immortality" (pp. 64, 65). This, however, is only an exemplification of the fact, that,—as a reviewer of his book on the *Higher Life* has observed,—"logic is Mr. Brown's weak point; he does not seem to see where proof is wanted."* Because the bony framework long survives the fleshy parts of the body it does not follow that it is indestructible. Iron, we know, is much more durable than wood, but a savage, altogether unacquainted with the qualities of the metal, should he witness the destruction by fire of a ship built partly of iron and partly of wood, might very possibly, on seeing that the iron resisted the action of the fire which consumed the wood, arrive at the conclusion that the former was indestructible and would last for ever. Nevertheless his inference,—perhaps Mr. Brown would call it his *childish* inference,—would we know be erroneous. Is it not equally possible, then, that the conclusion drawn by "the world outside" from the fact of the soul's survival, as to its immortality, may be equally so? The fact is

* *The Literary World*, Sep. 24th, 1875.

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that the term "immortality" is used in two distinct senses, and legitimately so, as long as these senses are not confounded. The lexical, and as we hold the more proper sense of the term, is "*deathlessness*"—the immortal can never die or cease to exist. But the word is also used in the sense of the *survival of the death of the body*. Thus a recent writer, whose mental powers are by no means of a childish order, gives the following as the "scientific definition" of immortality:—"The first demand of science is for an accurate definition of the subject of discussion, that is, that both religious and scientific thinkers should be quite sure that they are discussing the same thing. Immortality is bound up in the minds of religious people with a vast amount of beautiful and endearing associations, which form no part of the hard, dry fact itself. The definition ef immortality, viewed scientifically is, I take it, something of this sort: the existence of a thinking, self-conscious personality after death, that is after the bodily functions have ceased to operate. *This personality may or may not exist for ever;* it may or may not be responsible for the past; it may or may not be joined to its old body or to a new body. These and a hundred similar beliefs with which religion has clothed the mere fact of existence after death, *form no essential part, I must again affirm, of the fact itself.*"* Mr. Fowle, it thus appears, and, we might add, Dr. Bushnell, in his *Forgiveness and Law* (p. 147), distinctly recognise the essential difference between the conceptions of future existence and an eternal existence which Mr. Brown with characteristic rashness would ignore.†

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(*To be continued.*)

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# THE COMING KINGDOM OF CHRIST.

## SECTION III.—OBJECTIONS ANSWERED.

*BUT is not the kingdom the Gospel?* The preaching of the kingdom is A Gospel, but not what is generally accounted as THE Gospel. In Matt. iv. 23, we read that "Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." He preached the Gospel of *the kingdom*, i.e., the glad tidings of the kingdom; for "Gospel" means glad tidings. *This* is what Jesus preached, is also what John the Baptist, his herald, preached; and whilst Jesus preached it, he gave proof of himself being the King by his mighty works. What is meant by the Gospel in the present day, and gene-

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* THE REV. T. W. FOWLE, "*The Reconciliation of Religion and Science*, p. 23.

† Even the "divine" Plato must be included in Mr. Brown's charge of "childishness," when he writes thus:—"You say, Cebes, that the demonstration of the strength and divinity of the soul, and of existence prior to our becoming men, does not necessarily imply his immortality. Granting that the soul is long-lived, and has known and done much in a former state, still she is not on that account immortal; and her entrance into the human form may be a sort of disease which is the beginning of dissolution, and may at last, after the toils of life are over, end in that state which is called death."—*Phædon*, chap. 44. (JOWETT.)

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rally preached as the only Gospel, is the "Gospel of *the grace of God*," i.e., salvation to every one that believeth in Jesus, justification by faith in him, an everlasting life of happiness to those who are accounted as washed, justified, and sanctified in the name of the Lord Jesus, and by the Spirit of our God. And this is truly *a* Gospel; but it is only in a secondary sense the Gospel of the kingdom—only means to an end. It characterises those who shall be in the kingdom; for Jesus said to Nicodemus, that none could enter the kingdom except they were born again. But this was not the Gospel which the Lord Jesus came preaching. He had no such meaning when he said, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." They are quite distinct, for whilst it is not possible to enter the kingdom without being a new creature in Christ Jesus, it may be possible to be a new creature in Christ Jesus and receive the gift of eternal life without entering the kingdom at all.

Some time elapsed after Christ first preached the kingdom before he spake even to his disciples of his laying down his life for his sheep. The Gospel of the kingdom was the glad tidings that the kingdom which had been the subject of Daniel's and other's prophecies, had drawn near—so near, that even he, the King, then stood in their very midst; and had the Jews received Him, he would have at that time set up his kingdom. "He came unto his own (possessions), but his own (people) received him not." Had they received him, and the kingdom been established at that time, doubtless in some other way would those who are to constitute the Bride of Christ have been brought to him than by the present dispensation; but it was not to be at that time, *for* there was then a fulfilment of the prophecies "concerning the sufferings of Christ," and afterwards "of the glory which should follow."

The Gospel, in its commonly received sense (which we may more correctly term the Gospel of the Grace of God), was hardly definitely stated until the Day of Pentecost. This Gospel is to the Church, which is the Body of Christ, and which did not begin to be formed until he, the Second Adam, arose from the deep sleep of the grave. That kingdom which is to take the place of the Gentile kingdoms upon earth, and "into which nothing that offends shall enter," nor "any one who loveth or maketh a lie," was preached first to the Jews; but being rejected, is now in abeyance until Christ returns with his Church, or Bride. The Gospel of the Grace of God was preached after Christ rose from the dead; the glad tidings that they who, through faith, were united to him, and became heirs of eternal life, then came amongst men; but the kingdom, of which they who believe and do the Father's will are the heirs, is NOT YET COME; for IT the Church still prays "thy kingdom come," thy will be done ON THE EARTH, "as it is done in heaven." Is it, or has it ever been so yet?

*But did not Jesus say upon one occasion*, "The kingdom of God is within you," or "among you," as it may be more literally written? Certainly not within them in a spiritual manifestation of righteousness, for the Lord was addressing the Pharisees, to whom the words of Luke xvii. 21 are spoken: "The kingdom of God cometh not with observation, neither shall they say, Lo here! or lo there! for behold the kingdom of God is within (or among) you." We read *their* character, Matt.

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xxiii. 28: "Even so ye outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." They rejected Jesus and his claims, and ultimately crucified him; but though the kingdom was not within them, there was a sense in which it was among them, namely, in the presence of the King. The anointed King, the Author and Sovereign of the kingdom was there, and had chosen twelve who should sit on twelve thrones ruling the twelve tribes; thus the kingdom of heaven had "drawn near," had in some measure appeared; their King had come, and his presence was manifested by mighty works. And yet there is another and probably more correct meaning to be given to the Saviour's reply. The Pharisees put the question, "When shall the kingdom of God come?" It was in effect saying to Jesus, You claim to be the king of Israel, when will your kingdom be set up? The Pharisees did not doubt the Messiah's reigning over the house of Israel, and, doubtless, they expected the introduction of Messiah's kingdom according to the usages of earth's kings and conquerors. It was this thought which probably the Lord first met in his reply: "The kingdom of God cometh not with observation;" and the following verses further show the Saviour to mean that it would come unexpectedly and suddenly; that the time would come when his disciples would be earnestly looking for it, and some might say to them, Here he is, or there: Go not after them, nor follow them, said Jesus, for suddenly as the lightning's flash, it shall be. Such also is the force of the Saviour's language in Matt. xxiv. 26-28, where he implies that some would say to his disciples, "He is in the desert," "in the secret chambers" of the Temple; believe it not; you need take no trouble to search for me, for as the lightning shines instantaneously from the east unto the west, so shall my coming (my parousia) be; parousia meaning his presence; which presence will be in the heavens, to which place Christ calls his watching people. For, speaking of himself and his saints, who shall mount up as on eagle's wings to meet him, he adds in the twenty-eighth verse, "For where the slain body is, there shall the eaglets (or young eagles) be gathered together;" thereby meaning to comfort his people with the thought that, not only should they suddenly and surely see him at his coming, when his kingdom should be about to be set up, but that as surely should none of them be overlooked, but be called up into his presence.

*Yet again it is objected, is it not written* (Rom. xiv. 17): "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." This passage simply proclaims the moral and spiritual condition of those who shall inherit the kingdom. Blessed be God! they will be all righteous in spirit, thought, and action, all new creatures in Christ Jesus; no others shall find entrance therein. Very different is the case with the kingdoms of the world at the present time. In matters of state and political position, the moral character is of little account. Riches hold sway, feastings and banquetings have great prominency, and "the lust of the eye, the lust of the flesh, and the pride of life" may still be rife. Not so in the kingdom of Jesus Christ; meat and drink will of course be there, but men will eat to live, not live to eat, whilst no unrighteousness will find a lodgment therein. Earthly monarchs do not say to their subjects, "Blessed are the poor in spirit,

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the meek, the pure in heart;" no, the very reverse, practically; but the King of kings says so, and adds, "Blessed are they who are persecuted for righteousness' sake," (and he is addressing those who are supposed to be already the possessors of grace, already, according to the usual teaching, to have the kingdom within them,) "for theirs is the kingdom of heaven." If these, being in a gracious state, as meek, and pure in heart, are *already* the possessors of the kingdom, what is that kingdom which they are further to receive?

What can it be but that kingdom predicted by the prophets—proclaimed by John the Baptist—promised by Jesus, of which he himself declared I am the King, and which with him "the saints shall take," and in which they shall hold dominion and reign? "To him that overcometh will I give power over the nations." "He that overcometh shall sit down with me upon my throne."

*Again it is objected, the Lord Jesus does now reign.* Yes, as one with the Father, God over all blessed for evermore; and truly, according to his own statement, "All power is given unto him in heaven and in earth." Yet the Scriptures teach that at present he sits on the throne of his Father; as in the passage above quoted, "He that overcometh shall sit down with me upon my throne, even as I also overcame and sat down with my Father in his throne." In any sense in which the Lord Jesus is king now, he is so as one with the Father. He does not yet reign in the sense of the accepted king of this earth, not yet as the king of the kingdom which we have been contemplating, taking the dominion with his saints over the territory occupied by the four empires of Daniel's vision; which territory is, to the present time, under the dominion of Satan, and given up to iniquity, misrule, and every kind of abomination.

Just glance at the nations between the waters encompassing our little isle and the Mediterranean, and then again, between that sea and the Euphrates, which is just the territory of the four empires above named, and say, what sort of a dominion is that for Christ which is at present marked by an almost total absence of righteousness, and by forgetfulness of him and of his laws.

The Lord Jesus Christ has not yet sat on the throne of David. He did not when upon earth, and he has not since he ascended to the right hand of the Father, where he remains until he returns to earth. Neither can it be said that David's throne is, or ever was, in the heavens; nor, indeed, according to the apostle's statement, has David himself yet ascended into the heavens. Nevertheless Jesus must sit upon the throne of David. This was declared by the angel to Mary. (Luke i. 32.) In no possible way can we understand the words of the angel but in a literal sense: "The Lord God shall give unto him the throne of his Father David." The very term "his father David," recognises the literal nature of the reign. Moreover, if a "spiritual reign" only, why in the text is it limited to the throne of David? because, in a spiritual sense, he would be King not only over the house of David, but over all humanity. The Lord Jesus is really a king, anointed to the kingdoms of this world, and will commence his reign over this earth by taking the throne of David; and we must gladly acknowledge it, or there can be no sharing with that great King in his dominion. We may, and will have eternal life, if we heartily accept him as our Saviour; but it is essentially necessary that

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we recognise him as the coming King of all the kingdoms of this earth, or during the millennial kingdom we shall remain slumbering in the grave, and awakened to eternal life only at the last grand assize.

*But this is so carnal*—the whole idea of Christ's coming back to reign is so very carnal. Perhaps so; if by the term carnal is meant that the whole is of the flesh fleshly, and the return of the Lord Jesus, and reign in the kingdom, that which is only to gratify the fleshly desires of man. *But it is not carnal*, for the kingdom of Jesus Christ will not be so. Perhaps Paul (1 Cor. iii. 1-3) best defines the meaning of the term carnal as used in the Scriptures; for, addressing those who had been encouraging divisions and strifes, he says, "Are ye not carnal?" Thus the apostle determines carnality to signify the exhibition of unregenerate human passions. From all such the kingdom of the Lord Jesus will be totally distinct. But again, if by the term carnal is meant that Jesus comes again in his manhood, both he and his saints in their raised and incorruptible bodies to enter upon the kingdom, and sit down upon David's throne, then it is. If to be material is to be carnal, then it is. Material and earthly the kingdom of Jesus Christ must be, because "of the fruit of David's loins according to the flesh" God has sworn to raise up Christ to sit upon his throne. David never has sat at the right hand of the Majesty on high, and the promise only can be fulfilled by Christ in his proper humanity sitting and reigning where David sat and reigned. This, the promise and the plan of the Most High, is to be established by Divine power, not in the power of the flesh. If it be carnality, it is carnality from heaven; not of man, but of God.

*After all, is it not a novelty?* By no means: it was the belief of the Church in the apostles' days, and never denied till the third century. It has always had many to maintain its truth; we are neither innovators nor discoverers in contending for the Church's ancient faith, and can show from the writings of learned men whose testimony cannot be doubted, that at least for the two first centuries and a half, the reign of Jesus and his saints upon the earth was the universal doctrine of the Church. We have in the writings of such men as Whitby, Mosheim, Burnet, Mede, Newton, and others, though personally opposed to the doctrine (and therefore their testimony is the more valuable), quotations from the early fathers to this effect, and that this reign was to be for a thousand years. The writer in *Kitto's Cyclopedia* says, "The millennial doctrine may be regarded as generally prevalent in the second century." And we have the authority of Greswell on the parables for the statement that Eusebius, the early historian of the Church, quotes Irenæus for the following assertion, that towards the end of the first century lived Papias, bishop of Hierapolis, who was a hearer of the apostle John, and a friend and acquaintance of Polycarp, the venerable Christian bishop of Smyrna, who suffered martyrdom early in the reign of Marcus Aurelius, and that Papias believed that "the kingdom of Christ was yet to be upon earth, and to last for a thousand years." Doubtless his faith was the same as that of the Apostle John.

*Well, but few of the Church in the present day believe it.* Alas! yes. In reference to many great truths we are only just creeping out of the semi-heathenism into which the church was cast in the third century. As to whether "many of the rulers have believed" is not the

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point. "Vox populi, vox Dei" is rarely true in any case, least of all in matters of divine truth. If it can be shown that the Word of God proves the fact, we have ground stable enough upon which to build our expectation and our hope; though it is at the same time satisfactory to learn that in apostolic days it was held, and through the first centuries of the Christian era universally believed; and even when gross darkness veiled this glorious truth, it was still firmly maintained by a faithful few.

Exeter. E. H. Tuckett.

## CORRESPONDENCE.

### PHYSICAL DEATH NOT ENTIRE EXTINCTION OF BEING.

Dear Sir,—Permit me to reply to the strictures on my paper on Death, contained in Mr. Moore's letter in the November Rainbow.

If the opinion of the division at death of the individual who had previously existed as a personal unity in life, involves *a contradiction in terms*, it is nevertheless an opinion of, we suppose, universal acceptance. Man, though constituting a whole personality, is yet a compound being, suffering dissolution of the main elements of his nature at physical death. Who will deny that the soul or life is separated at death from the body which it had animated? Or, will any affirm that the spirit of man, when it "returns to God who gave it," is not divided from his body, when it "returns to the dust" whence it came? In alleging then the sundering of the *individual* at death, whatever may be said of the terms, we simply assert a fact on which, we must assume, we are all at one. Where we join issue is when we come to the consideration of what becomes of the main elements, each severally, of man's being when he deceases from this present earthly life.

As the division of the components of man's nature is not contradicted in fact by the seeming contradiction in terms; so neither can it be, nor is it, directly opposed to the fiat of the Creator who, as the known event proves, did, after transgression, qualify the sentence declared to our progenitor before he fell. This sentence was conditional: it was not a *fiat*. God did not say without qualification, Let man die! Had he, *we* should not now be in a position to discuss these themes of eternal interest. Nor is the word surely, on which emphasis is placed, in the original of Scripture. The Divine threat more correctly reads thus: "In the day that thou eatest thereof, by dying thou shalt die." We do not question the *truth* of the death denounced: yet we hold that we have the most perfect right to inquire as to the extent of its operation, and as to the subjects to whom it applies in its entirety. As to its *nature*, we are agreed that it is real extinction of life. But it is quite *another* question, whether the death of the body extends to, indeed *is*, the death of the soul: and again, another, whether the death denounced against sin applies equally to the justified and to the condemned,—equally in impact, though not in duration. On this supposition, the penalty of death will, in

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the case of the condemned, with the exception of the interval of judgment, followed by a longer or shorter season of sensible punishment, be allowed to run its infinite course; while, in the case of the redeemed, its course will be arrested at their resurrection, and the sentence having taken effect so far, be *then* reversed. But the *same* death, with only the variation of duration, comes alike upon all, the ransomed and the unrescued.

That the threat of God, in the fullest conceivable extent of the meaning of the words, was promptly executed when Adam by transgression fell, can be maintained by no one. On a day man did eat, contrary to the command given; and it is as true as a fact can be that on that day man did *not* utterly die. But is not the assertion of this fact directly opposed to the fiat of the Creator, *who*, etc.? Nay. Why then associate those who, being, we trust, followers of the Crucified One, and humbly engaged in tracing out the truth of God, far less pointedly oppose the alleged fiat of the Creator than this fact opposes it, with the arch-enemy, making them allies of the malignant foe of God and man? This harmonises ill with the spirit of charity and catholicity, which is so commended as pervading the pages of the RAINBOW.

There is such a thing as natural science which, as rational beings, we may not neglect, though many pervert, and many strain its teachings. God speaks to us through nature as truly, if not always as distinctly, as through Revelation. And it were to the last degree unwise in us to ignore the elementary lessons that she imparts. We can indeed have no fit capacity to interpret Scripture, if we bring with us no acquaintance with nature's previous teaching. For God instructs us out of that book always first. Nor does he in his Word anywhere caution us to shun learning from nature, though we *are* admonished to beware of "Science *falsely* so-called." Neither again do we believe that a word can be found in Scripture that contradicts anything manifestly taught by Nature.

It is not then wrong to bring natural principles to bear upon Scripture interpretation. Indeed, it *must* be done. True, "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Yet spiritual knowledge must be based upon the instruction of nature, and upon natural reason. As with the body, so with the mind of man. "That is not first which is spiritual, but that which is natural; and afterward that which is spiritual." In God's observed plan the spiritual supervenes ever upon the natural. And therefore it is altogether irrational and indocile to ignore natural principles; for God does not.

But this we apprehend is what offends in the passage to which exception is next taken; a passage not accurately quoted, the emphasis being changed, and the meaning modified. The passage as we wrote it, does not suggest the impossibility of *God's* designing to renew redeemed man's living existence; but the *natural* impossibility of an absolutely complete *new* creation resuscitating an existence, the product of a previous creation, which had, however, subsequently become entirely extinct.

To our own mind, Nature, natural sense, and natural reason, teaches plainly—and when nature speaks plainly, it conveys to us a virtual "Thus saith the LORD,"—that to

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effect identity of person, there must be continuity of existence. Nor do we deem that we are presumptuous in uttering this sentiment; for it is we believe the conviction of myriads of sober, intelligent, and pious minds. To seek to fortify ourselves with the Word of God for the maintenance of simple, elementary, and fundamental natural truth, is to commit the error of looking into the wrong book of God for what we want to learn. It is as complete a mistake on its side to seek for mere natural truth as directly and as dogmatically taught in Scripture, as it were on the other to seek to acquire supernatural truth from the study of the pages of nature alone. To believe then in Nature, and that she under God imparts to us lessons of *truth* within her own limits, deserves not assuredly the reprimand that such an one boldly approaches the Divine Author, etc.

But my too severe censor is quite mistaken in supposing that I was freely arguing against the Divine Author of Scripture, and soliciting from the Omniscient a *definition* of "the infinite facts of his divine revelation," a definition such as would suit me. My argument was based entirely on the Divine Word, on what the LORD *has* said; and directed entirely to the consideration of some of my dear brethren in Christ, whom I greatly respect, but from whose interpretation of the Word I find myself obliged to differ. *Their* definitions, not God's expositions, I believe to be erroneous; so that I am quite unable to receive them. I shall not shun, however, to apply the careful remedial treatment prescribed, in the shape of appropriate texts of Scripture: for my pronounced morbid state of mind.

I fail to see how the context of the second clause of Col. iii. 3, changes the meaning of those words as cited apart. After quoting verses 1 to 4 of the chapter, it is said: "To demand, How can this be? is to strain at something above reason." This implies that, when I was inviting those from whom I differ on the state of the dead saints, to explain their position, I was really influenced by sceptical doubt as to the verity of the Word of God. This is not just. To employ reason to assist in unfolding and applying the meaning of Scripture, is not to doubt of the Divine declarations. My opponent has to use the same process. But he is not content with that. He dogmatically affirms what he does not find in the passage. "We are informed," he says, "that we were hid with Christ in his death, as well as that our life is hid with Christ in his life." Now, to give the passage as Alford renders it,—for Mr. Moore does not quote the authorised version,—we shall find that this is a mis-statement concerning it. "If then ye were raised up together with Christ, seek the things above, where Christ is sitting on the right hand of God. Set your mind on the things above, not the things on the earth. For ye died, and your life is hidden with Christ in God. When Christ is manifested, who is our life, then shall ye also with him be manifested in glory." Where are we *informed* in the passage that we were hid with Christ *in his death?* I cannot perceive it there; nor even that our life is hid with Christ *in his life*. Mr. Moore actually perverts the passage of Scripture which he adduces as medicine for my mind. How then can I set value upon the remonstrance that follows? "With what consistency can one who believes that

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Christ died for his Church representatively, refuse to believe that the Church *lives* representatively in him. The words are 'raised together with him.'" I am very far indeed from *refusing* this belief, for I entertain it fully. I believe what Mr. Moore believes, and much besides. For I do not *restrict* the life that the Church has in and through Christ to a *representative* life. I am convinced that the whole passage above refers mainly to the real personal experience of the individual Christian. "Raised together with," is not of precisely the same import as *raised representatively in*. Is it anticipated, that "when Christ is manifested in glory, *then* shall his saints also be manifested in glory" *representatively* in him? Or not rather, as the apostle says, be themselves *also* manifested in glory *with* him?

It is exceedingly important, we think, to note in this connection how the new doctrine, launched by Mr. Constable, tends directly to undermine the doctrine of the regenerated—the new spiritual—life in man as a really Divinely imparted life. If it be no more than a life *representatively* possessed in Christ, and be not in truth a life personally possessed for himself by the Christian, how have the saints of God hitherto been deceived in their glad thought of its present possession? How *falsely* have they regarded what they deemed that blissful participation of this life from heaven, as an *earnest* of their future perfected possession of it in glory everlasting? When they cherished the fond and strong conviction that the new life implanted in them by the Holy Spirit of God was indeed the incipiency, the commencing stage of a life unfailing, a life in Christ imperishable, how hollow was their expectation and their hope, how utterly groundless their ardent confidence? Nay, if the Christian but lives in Christ *representatively* now, what assurance have we that we shall live other than representatively in Christ in the ages to come? What a desolating thought this to the heart of the fervent believer in Christ, who had hoped to be *with* him, not merely represented *in* him!

We cannot then confine the words, "raised together with Christ" to the fact that, when Christ was raised from death, his resurrection was no more to the believer than a *representative* resurrection. We are persuaded that our reprover has himself missed the very gist of the passage, which speaks of the Christian's own subjective condition and experience:—"*ye* were raised," "*ye* died," "*your* life is hid," "*ye* also shall be manifested." All this no doubt by virtue of the believer's true spiritual union with Christ; but strictly personal of the believer notwithstanding. "Ye died." When? Then, when taking up your cross and following Christ, ye became by faith partakers of his crucifixion, so yielding yourselves to death with him. Of this death with Christ you made formal profession when, passing beneath the waters, you were buried with him, in baptism. And doubtless if that was a transaction in faith, and with the heart, God then accepted the profession, and accounted you as dead indeed with Christ, as declaratively "putting off the old man." *Then* more especially, I believe it was Paul meant, "ye died;" and not merely by representation in the person of Christ near nineteen hundred years ago on his awful cross on Calvary.

And not only did ye then die with Christ, and were "buried

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with him in baptism," but therein "also ye are risen with him, through the faith of the operation of God who raised him from the dead." (Chapter ii. 12.) This rising of the believer, figured forth by his emerging from the baptismal waters, is certainly something more personally experimental to him than his being only *represented* in Christ, when God raised HIM from the dead. The exhortation of the apostle is, that having personally and subjectively risen to this newness of life in spirit, the believer should direct his thoughts and affections upward, Christ-ward, Heaven-ward. The life consequent upon the believer's resurrection, by faith in Christ risen, is a clearly spiritual life; it is not manifest to the outward gaze of the world, save indeed by its fruits. As Christ's own life is now hidden away from the world, so, very much, is the believer's. "The world knoweth us not because it knew him not." It is, as Christ's is, a life "in God;" being no less the life *of God* in the believer. But though a presently concealed, it is a real and true life, following upon a true resurrection in spirit from a real prior spiritual death. It is not therefore a mere ideal life, *represented* only in the life now hidden away from us in Christ with God. It is rather a now actual life *with* Christ *in* God. And so this life of ours, the believer's, will we are satisfied be sustained until, "when Christ shall be manifested," then shall ye (believers) "*also* be manifested *with* him in glory." That "Christ is our life," does not nullify the *personal* distinctness of our lives from his. We believe him to be "our life" as its Author, its Nourisher, its Perfecter; and not merely as representing it before God, till *we* attain to it, if indeed that shall ever be. God grant us to know by experience even now "the *power* of Christ's resurrection." "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, *now are we the sons of God*, and it doth not yet appear (it never yet was manifested. Alford) what we shall be; but we know that, when he shall appear (or, if it be manifested. Alford) we shall be like him, for we shall see him as he is." (1 John iii. 1, 2.) Already are those righteous men, who are born of God (chapter ii. 29), pronounced emphatically "children of God:"—all our ancient MSS., says Alford, inserting the words, "and we ARE (so.)" Still such do not yet bear the likeness, the outward semblance, of *children of God*. Only One in our nature is now appropriately clothed with glory as "Son of God." And even he is not yet manifested in this his glory, to the world. But the time shall be when he will present his ransomed brethren to his Father, saying to him, "Behold I, and the children whom thou hast given to me!" Then shall we, if we are children, be like Him as he is. In the meanwhile we must be content to be hidden, as children of God: but we are *not* called upon to expect to become for a time extinct as such, prior to manifestation.

We have dwelt at some length on this passage because we deem it important in relation to our subject; but we have thereby exhausted the space that can be allotted us for replying to Mr. Moore, and we must therefore leave the remainder of his letter unanswered.

The good Lord lead us into his truth for his name's sake.

G. A. HAYWARD.

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# THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

FEBRUARY 1, 1876.

## PLATFORM TESTIMONY—SHALL WE GIVE IT?

ZEALOUS for the promotion of truth, as all its friends should be, Mr. HOBBS, of Blandford,—a gentleman who has willingly spent a good deal in the circulation of tracts and pamphlets,—sends us the following private letter. Its subject is so very important that we give it such publicity as the circulation of the RAINBOW secures, without asking his permission, as we are confident that, for the sake of the object in view, he will entirely acquit us of blame. Our esteemed correspondent says:—

"DEAR SIR,—In sending you a trifle some time since towards a fund for tract or circular distribution, I did hope others would have been induced to do likewise. Permit me to express my disappointment in finding no further notice taken of it. If only a small corner of your Magazine could be afforded to make such an object known, surely some additions would be made to it. May I also express the hope that before long something more may be done than has hitherto been attempted to bring the momentous question of God's retributive judgments to the front?

Why not take into consideration the practicability of *a May meeting demonstration?* When organisations are formed for the promotion of all manner of religious and philanthropic objects, why should not some scheme be attempted for united action in an enterprise that can be second to none in importance, that of ridding theology of the great incubus that so oppresses it? With all the differences that may exist amongst us, there is surely unanimity enough to lead to some combined protest against the popular delusions that so widely prevail.

I have before my mind's eye the vision of an Exeter Hall meeting of the leading men of our various denominations, with Dr. Leask, E. White, Dr. Parker, S. Minton, R. W. Dale, and others, as speakers on the great subject of Divine judgment. This would at



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once bring the matter prominently before the whole country, and who can calculate the influence of such a meeting? What is there to hinder? Should labour or want of money be the hindrance? Do, dear Sir, make such a proposal, and if you do not find it warmly taken up then I, for one, shall be very much surprised.

Yours in hope of life,

Blandford. J. J. HOBBS."

We have long wished to see the divine doctrine of immortality only in Christ boldly avowed before the Church and the world by the agency of public meetings. This Magazine has done much, more than even its best friends know, to shake the awful error against which we protest from its hideous grasp upon the hearts and minds of men. Much has also been done by the multitude of tracts, pamphlets, and books which have been published and circulated during the past few years. The number of witnesses to the entire mortality of man, the glorious character of God, and the impossibility of a future life except in Christ, is greatly, even wonderfully increased. But the great public is still untouched. The religious press still looks upon us with suspicion as troublers of Israel, and the million readers of our secular journals have not the faintest idea that the horrible hell of orthodoxy is boldly challenged in the name of the God of truth. How shall we reach this vast multitude? A great public meeting in the metropolis seems the only instrumentality. But we must be guided in the matter by our readers. Will they kindly tell us what they think, not forgetting that such a meeting is impossible without a considerable sum of money. We must either do the thing thoroughly, and make it a complete success, or not attempt it at all. The sooner our friends communicate with us the better, that we may know how to act.—EDITOR.

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## "THE JUDGMENT SEAT OF CHRIST."

BY GENERAL GOODWYN.

THERE appears to exist among Christians a misunderstanding as to the periods, the nature, and the objects of the several Divine Tribunals mentioned in Scripture, which if carefully consulted will show four distinct Assizes, varying in character as well as in the time of their session; all of which I purpose to notice before treating in full of the subject in hand. That there should be a necessity for each of these courts may be premised by the truth that in the moral government of a righteous God there is no settlement of the ultimate destiny, either of the saved or the lost, without a *manifestation* of their judicial award before competent witnesses.

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Three reasons are apparent for such action. (1.) The establishment for ever of the intrinsic justice of God in the minds of his intelligent creatures, whether angels and potentates in heaven, or human beings on earth. It is a Divine principle that "WISDOM is justified of all her children." (2.) Unquestionable evidence that the rewards to the saved are only given after perfect justification from every charge that every adversary may lay against them; and that their character is in agreement with the rewards. (3.) Proof of the just condemnation and destruction of Satan* and his angels, of all evil men and things.

II. There are in the Scriptures three distinct bodies of the saved mentioned, who will together form the ultimate family of God on the new earth after the Millennial reign. (1) The church the body of Christ, "firstfruits" after his resurrection. (Ephes. i. 12.) (2) Israel as a nation, together with the Old Testament patriarchs and saints, at the appearance in glory and power of the Son of Man. (3) The Gentile nations on earth during the personal reign of the Divine King of Israel. These several bodies, who will at differing periods become conscious of salvation through the atonement already accomplished, have each a distinct time of appointed judgment for the announcement of the Divine decision on their definitive position in the kingdom. Besides which, there will be (4) the final Assize of the Great White Throne, "when the one thousand years are ended," for the judicial sentence on the unsaved.

I can only sketch the outline of three of these four events, my present purpose being to describe particularly "the Judgment Seat of Christ." I will allude to them in the order of their occurrence, the Judgment Seat of Christ being the first, a tribunal before which the members of his body will appear. It will have its session at the resurrection of that body at the close of this age, of which more presently.

III. The second is the tribunal of justification for all Israel nationally, "according to their tribes;" an operation of the secret counsels of Jehovah resulting from the atonement made and accepted on their behalf through the blood of the Messiah, but revealed to the prophet Zechariah in a vision. He again has been permitted prophetically to record it (chap. iii.), as a fact that gives assurance of the acceptance of a tribal "remnant according to the election of grace," in the DAY of the manifestation in glory of "Him whom they pierced," when he shall come out of Sion as their deliverer, and turn away ungodliness from Jacob." (Rom. x. 5; xi. 26.) We therefore find this circumstance of the elect remnant in connection with that DAY of which the Seer of the Apocalypse had spiritual discernment. (Chap. i. 10.) The seventh chapter of that Book, ver. 1-8, fore-reveals the *sealing* of the acknowledged Israel

* "BECAUSE thou hast done this thing." There was sufficient evidence of the guilt of Satan, therefore "Cursed art thou," &c. (Gen. iii. 14.)



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of THAT DAY unto redemption, under their nationally symbolic numeral, previous to the threatened visitation of the wrath of God upon an apostate world.*

To return now to the vision of Zechariah, whose prophecy is altogether a revelation of the circumstances attending the DAY of the Lord, together with the principles which govern the re-establishment of Jerusalem, of the house of Jehovah, and of his people Israel. Chapter ii. discloses the remarkable restoration of Jerusalem, throwing light on the connection between the return of the tribes from the captivity of Babylon—a deliverance wrought by Cyrus—and that final deliverance that will be effected at the return and manifestation of the Messiah. But chapter iii. reveals further, that at the time foretold in the vision some mighty event of authoritative validity had occurred, that was at once the source from which both the grace and the power of God could flow forth, not only for the rebuilding of the city that was the centre of his earthly counsels, but for the justification and regeneration of its guilty people. Jehovah being about to present himself on earth in the glorified humanity of Jesus the Messiah, how could Israel appear before him when he should ascend the throne of David in Jerusalem? Was the City to be cleansed and its inhabitants remain polluted? "Had God cast away his people whom he foreknew?" (See Rom. xi. 2, 26, with Zech. xiii. 1, 2.) These questions are solved in chap. iii. which unfold a scene in the High Judicial Court of the Heavens on the eve of the return of the Messiah to the earth to make manifest the result of its proceedings.

The high priest, who is always the representative of the people, is seen in the person of Joshua standing before "the Angel of the Presence" of Jehovah. Satan, the adversary, is also permitted to be there, to prefer his resisting accusations against the people as sinners: accusations that Joshua apparently was unable to answer. It is at this juncture that Jehovah himself appears on their behalf to undertake their cause in strict righteousness. He had of sovereign right chosen Jerusalem, and plucked her people as "a brand out of the fire;" for—though not told in the vision, we know that at the time when this session is held it will have been an accomplished fact—having found One who "was wounded for their transgressions, bruised for their iniquities, and who made his soul an offering for sin." (Isa. liii. 5, 10.) He could in the integrity of Divine justice declare their acceptance in him, all polluted as they then were. Accordingly the judge is seen to cause their sins to cease from before him. (Heb. viii. 8-12.) This is declared in the action which removes the "filthy garments" from Joshua, the national priestly representative, clothes him with "a change of raiment," and sets "a fair mitre on his head." The power and

* See Article on this subject, "Feasts of Jehovah," in RAINBOW of July, 1875, pp. 299-302.

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meaning of this mitre is to be understood from the golden plate on its forefront, with the inscription, "HOLINESS TO JEHOVAH," the token of the Divine reception of the people in the perfection of character symbolised by the clean raiment and fair mitre.* (Ex. xxviii. 36, 38.)

Israel is thus justified of God. The condemnation that Satan would have attributed to the chosen people, recoils on himself. He is rebuked and quits the court; the "stronger man" has come upon him and wrested the spoil from his grasp. The circumstances attendant on the above scene will help in the exposition of my principal subject; therefore have I been definite in its delineation.

IV. The third tribunal is for the arraignment of the nations who will be *living* at the Second Advent of the Son of Man to assume the dominion of the kingdoms of the world (Rev. xi. 15), into whose hands "all judgment is committed." (John v. 27.) It is thus announced:—"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered *all nations;* and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left.

"Then shall THE KING say," &c. (Matt. xxv. 31-46.) In Zech ii. 11, it is said, that "Many nations shall be gathered to the Lord in that DAY,"—the *Day*, or one thousand years of his reign as Son of Man—from among all those who will be alive after the Antichristian era at the close of this age. Gentiles whom the Son of God will have "for his inheritance" when he shall be enthroned on God's "holy hill of Zion;" nations who will be constrained by the manifestation of his power and glory to acknowledge his sceptre, when rebellious ones shall be broken with a rod of iron." (Ps. ii.; Isa. lii. 7-10.)

The sheep and the goats of Matt. xxv., and the cause of their being respectively saved or destroyed, derives explanation from the record in Zech. ii. 8-11, where we find goats, or those nations who will have abetted in the spoliation of Israel in confederacy with the Wild Beast of Rev. xiii. 7, 8, and Dan. xi. 36-39. Such are described in Matt. xxv. 41-46 as those who will have denied the claims of Israel's Messiah, or, as the prophet says, will have "touched the apple of his eye." These are to be destroyed with "everlasting punishment," the "everlasting destruction" of 2 Thess. i. 6-10, the scene being the same, viz., "when the Lord Jesus shall be revealed from heaven with his mighty angels." The sheep on

* We can look at the Israel of the kingdom on the breastplate of judicial decision as worn by their High Priest of old—all jewels; but as regards their relative capacity for reflecting light—i.e., for bearing testimony—all differing "according to the tribes." (Ex. xxviii. 15-21.) See also Deut. xxxiii., which records their future condition relatively in the blessings pronounced by the inspired pen of Moses.

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the other hand are such nations as will have realised the demands on their sympathy of suffering Israelites, as those of him who acknowledges them as "My brethren"—after the flesh. Such will "inherit the kingdom prepared for them" (ver. 34), or, as stated by the prophet Zechariah, will be "joined to the Lord in that DAY" of his power, and "shall be his people." (Ver. 11.) This is the judgment, or judicial decision as to the respective destiny of these living nations, according to which the sentence will be carried out, as announced by an apostle, by "the Lord Jesus Christ at his appearing," *and* "in (or during) his kingdom." (2 Tim. iv. 1.)

Will the reader also examine Joel iii. 11-17 for a further corroborative account of these events in "The valley *of decision*," in "The day of the Lord?"

Before closing this section, I make reference to the same ratifying evidence of the result of this session, so far as it regards the regenerated nations that I pointed to in the case of the justification of Israel (§ III.). The seventh chapter of the Apocalypse, after having disclosed the purposes of the God of Israel in sealing to himself the national tribes, describes (vers. 9-12) the seer as having beheld "A great multitude which no man could number, of all nations, and kindreds, and people, and tongues, who stood *before* the throne (of chap. iv.) and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God, who sitteth upon the throne, and to the Lamb."

These are the nations of Matt. xxv. 34, here foreseen in the inheritance of the kingdom of the Millennial Age, ascribing salvation to him who sitteth upon "the throne of his glory" (ver. 31), the Lamb, the King, the Judge! These, like Israel, are under the same seal (ver. 6), the Divine reserving power that prevents their incurring any hurt from impending wrath, shutting them up under "the seal of the living God," in order to future manifestation in redemption. (Ver. 15-17; Psa. xxii. 27, 28; lxxii. 10, 11.)

V. Patriarchal individuals, both before the introduction of Israel on the scene of the world, as well as after, appear to have received some mysteriously conveyed, but dim consciousness of justification—though only justification or imputation of righteousness,—from God himself, as the result of their faith in him in as far as he had revealed himself. For example, see the case of Abraham (Rom. iv. 3), who "believed God, and it was counted unto him for righteousness" (referring to Genesis xv. 6; also Rom. iv. 21, 22). Heb. xi. also is a record of the apparent attainment of a divine testimony to individual righteousness. These were all sealed in the secret counsels of God, in order to their eventual forthcoming to eternal life at "the resurrection of the just;" or of those previously justified.

VI. We come now to the consideration of the last scene of judg-

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ment, which differs from all the previous ones, both in its character and the period of session. It is "the resurrection to condemnation" of John v. 29; that assize that will be held before the Great White Throne, at the expiration of the one thousand years' personal reign of the Son of Man, and his judgment of "the quick," or living. At that dread period will the irrevocable sentence be passed on the lost unrepentant "DEAD, small and great," who will be called out of those places where they were laid when at the first death seized upon them, in order to be consigned to death the second time. That "second death," from whence they will "never see light," for it will be utter extinction of body and soul in the lake of fire. (Rev. xx. 12-15; Matt. x. 28.)

VII. Having thus reviewed in succession the several judicial events for the Divine decision of the condition both of the saved and the lost, that are scripturally announced to take place between the eve and the close of the millennial kingdom, I now return to the main subject I had in view, "the Judgment Seat (βημα) of Christ." There are several points requiring attention; the time and place of the occurrence; the party arraigned; the witnesses; the accuser; and the judge, with his decision and its immediate consequences.

First, as to the time and place. Here I must call in the aid of the judgment scene of justification of Israel (Zech. iii.) which has been already examined (§ III.); my reason for so doing will be apparent as I proceed, and I particularly request the reader's *close comparison* of the Scriptures now about to be referred to, that the point of the evidence be not missed. In 1 Thess. iv. 16-18 we are instructed that the Lord Jesus will descend from the throne of the Father, on which he now sits (Rev. iii. 21), into the region of the firmament, whither he will call up from the dead to his presence those of his saints who will have fallen asleep, together with those who are alive at that hour, and will clothe the entire body with their resurrection "house* from heaven." Michael, the archangel of the resurrection, will be an actor in this scene, whose "voice," together with "*the trumpet of God*," will awake the slumberers and summon the entire body to the trysting place of their Lord and Head (ver. 16). Add to the above the information of 1 Cor. xv. 51, 52, where *the same* incident is referred to with an emphatic declaration that "the trumpet of God" of 1 Thess. iv. is *the last trumpet*.

By the light of these inspired words we are now furnished with the means of examining the opening passage of Rev. xii. It should be carefully noted that the scene of the vision opens *in the firmament*, the same place as that referred to in 1 Thess. iv. 17; evidently *not* in the highest heaven, for the child that is born is "caught up to the throne of God *after it is brought forth*." The time at which

* "*The house* from heaven" as a *permanent* resurrection dwelling of the saint, seems to be contrasted with "the *earthly* house of this *tabernacle*," or *temporary* tent-like abode of groaning humanity, (compare 2 Cor. v. 2, with 1 and 4).

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the woman is delivered of the "man-child" is that when "the seventh angel shall sound" the seventh or "*last trumpet*" of God (chap. viii. 1; xi. 15); a point corresponding with that wherein we have already learnt of the resurrection of the body of Christ. Again, it is during the voice of this *last trumpet* that "the mystery of God" is declared to be "finished" on earth. (Rev. x. 6, 7.) I will now explain from Scripture the nature of this "mystery," as the first step towards its identification with "the man-child." "The mystery," which in Eph. iii. 9 is said to have been "hid in God from the beginning of the ages," is in ver. 5 said to be "now revealed to the holy apostles and prophets." It is this: that Gentiles, since the resurrection of Christ, are "made partakers of the Messianic promise" of the kingdom of heaven "by the Gospel," which aforetime was made to the Jews only as Abraham's seed. (Eph. iii. 6; with Gal. iii. 29.) Now, both Jews and Gentiles, abolishing national distinctions, who are believers in the glad tidings of the work of atonement as common to both, are made "one in Christ Jesus." (Gal. iii. 28.) In Eph. ii. 15 this union is called "ONE NEW MAN," or the reconciliation of both Jew and Gentile *of this dispensation* "IN ONE BODY by the cross." A body composed of many members, of which Christ is Head; it is "the Church, his body, the completeness of him who filleth all in all," by means of whose glorious destiny the hierarchy of heaven are to "learn the manifold wisdom of God." (Eph. iii. 10.) Hence we shall presently behold these celestial powers witnesses of the events before "the judgment seat of Christ."

We have now to ascertain if "the man-child" of Rev. xii., brought forth into existence at the sounding of the last trumpet of God, can be identified with the "one new man" alluded to above, or, in other words, with "the mystery of God," the body of Christ. The place and time of the apocalyptic scene have already been proved to correspond with the place and time of the resurrection and gathering of the saints of the Lord, as in 1 Thess. iv. Are these saints, thus called up into the firmament, the members of that perfected man-child, the offspring of the woman who is seen to be delivered also in the firmament? Let us see. It is asserted in Eph. iv. 11-13, that when all ministry shall cease, having finished by the Spirit in this age all its work in the completion of the number * of the saints, "*We all*," Jews and Gentiles, "shall come to A PERFECT MAN, unto the measure of the stature of the completeness of the Christ." An expression that harmonises both with the description of the body of Christ in 1 Cor. xii. 12, and also with that "completeness of him" in Eph. i. 23. The mystery of Eph. ii. iii.

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* Καταρτίζω, to perfect numerically. See further detailed explanation of these verses in the Author's little work "The Comforter is Come," pp. 85-90. Elliot Stock.

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Furthermore, as it is at the completeness of all the members that the hour comes when a *natural* child shall be born into the world; just so is it with this "man-child" of Rev. xii., its completeness declares the hour to have arrived for its manifestation. The woman is delivered during the sound of the seventh or last trumpet (chap. xi. 15). The once hidden mystery is revealed. The time of the end of the age has come (chap. x. 6). The man-child is born complete in all its members.

Thus the woman in travail appears as the incorporation of the once hidden purposes of God concerning the destiny of her child. But the once hidden purposes of God have been seen to be the formation in one body of Jew and Gentile in Christ, in order to their joint participation in the dominion of the kingdom. (Rom. viii. 17.) Is not then the man-child the same as the Church, the body of Christ? But as if to leave little room for conjecture, I would further add that the destiny of this man-child corresponds with that which is spoken of the overcomers of this dispensation, who are to share the throne of the Lord (chap. iii. 21). "They shall have power over the nations, *to rule them with a rod of iron.*" (Rev. ii. 26, 27; Psa. cxlix. 5-9.) Participation of this body in the judicial administration of the kingdom with the Lord is also evident by reference to that peculiar prerogative which is predicated of him in Psa. ii. 8, 9, that "He shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession. He *shall break them with a rod of iron.*" They, jointly with him, shall reign over the earth. (Rev. v. 10; 2 Tim. ii. 12.)

If this be so, then there seems to be a portentous reason for this body of Christ being "caught up to the throne of God" (Rev. xii. 5) at this particular juncture, and abundant cause for the "exceeding joy" that will there be manifested. (Jude 24.) For, in chap. xi. 15, we read that when the seventh trumpet shall sound, "Jesus," who was "made both Lord and Christ" (Acts ii. 36), is to be invested with the sovereignty of earth's kingdoms in the presence of the hierarchy of heaven. May not then the ascension of the body of Christ be *for the purpose of joint investiture with him?* The last Adam and Eve of the new creation, of whom, as typified in the case of the first man and his wife, it was said, "Let *them* have dominion . . . over the earth." (Gen. i. 6.)

VIII. Let the reader bear in mind the great probability of the truth of this last circumstance as he proceeds with me to investigate the grave significance of the object, and sublimity of the transactions before the tribunal of Christ, when *probability* of the correctness of the impression may be converted into *possibility*.

From verses 7-12 of Rev. xii., there appears to be presumption of the occurrence of certain incidents intervening between the birth of the man-child in the firmament, and its translation upwards "to the throne of God." Verse 5 evidently pointing out *the end* of the child's destiny, *without breaking off the continuity of the history,*

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after the announcement of its birth. Such is the way of the Spirit in the Apocalypse. These incidents are, the struggle in the firmament (ver. 7), where Christ and his members yet are, and which has hitherto been the abode of Satan and his satellites (Eph. vi. 12): his presence there at this point of time as "the accuser of the brethren" (ver. 10), or as it were, the prosecutor in the court; together with the fact that Michael and his angels remain on the scene till the struggle is over. (Ver. 7.) These all point to an event whose parallel may be traced in the scene of the tribunal recorded in Zechariah iii. (§ III.) Compare the actors in the latter court with those just referred to above: Zechariah mentions the presence of the Lord; his angel, a special potentate, for there are others alluded to as "those that were standing by" (ver. 7); Israel, as represented by their high priest; also Satan the accuser. With these preliminaries before us, we are prepared to consider the party that is arraigned, concerning whom this struggle in the firmament seems to occur.* We are already enabled in a great measure to identify the body accused, before the tribunal of Christ, from the foregoing current of events; but I will give full proof.

"We," says the apostle Paul, "must all appear before the Judgment Seat of Christ." (2 Cor. v. 10.) His epistle is addressed to Christians—scripturally so called—and of them only is this asserted, that "We," believers, Paul himself included, must appear. The apostle John also (1 Epistle iv. 17), writing to children of God (ver. 16), says that their appreciation of the love of God, and of their participation in the Divine nature, will divest them of all fear,† and even give them "boldness in that day of judgment." These statements, together with the inspired record that "there is now no condemnation to those who are in Christ," who are "accepted in" all the moral perfection of the Son of God himself (Rom. viii. 1; Eph. i. 6), suffice to prove that the tribunal of Christ is not one that will take any judicial cognisance of the persons who will be brought before it. What the object of the assize will be, is made plain by the 10th verse, or 2 Cor. v.; it will manifest the decision of Christ as High Priest over his body on the nature of the "things wrought" during the period of residence in the flesh (body) since the hour of regeneration unto righteousness.‡

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* There is to be contention in the firmament, as once before there had been on earth, and between the same potentates too, and for nearly the same object; certainly with the same result. Of old, "Michael the Archangel contended with the devil for the possession of the body of Moses" (Jude 9), that it should not be raised from the dead, and his appearance on the Mount of Transfiguration with Elijah, in bodily form, is proof as to who gained the victory. Here Michael is seen contending about the persons of those who, having been raised, are about to enter into their glory.

† Fear as to any attainder on account of sin.

‡ Aaron *and his sons*—typical of Christ as High Priest and his priestly members—were *together* consecrated as one priesthood for the service of God. (Ex. xxviii. 1; xxix. 19-21.)

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It is as High Priest of his people, whom he is "purifying unto himself," that they should be "zealous of *good* works (Titus ii. 14), that he will take scrutiny of those works; for he "knows" them perfectly, and will weigh them in the balances of unquestionable impartiality (Rev. i. 12-16; ii. 2), giving his decision as to their being "good or bad." He will pass in review the kind of service rendered to him, whether the members of the body will have been used as "instruments of righteousness" (Rom. vi. 13), and whether "the spirit of the life" that each will have received, will have been energised for the glory of God, the motive impulse only love. "Work of faith, labour of love, and patience of hope," will stand in high estimation at that hour.

Members of the body of Christ, the true Church, who will have passed through the several stages of its career on earth, bearing faithful witness for the Head and Lord amidst all the attempts of the great enemy to destroy its vitality, as one body, or to nullify its testimony, will find a fore-recorded opinion of their varied works, together with their rewards, in the record of those representative stages. (Rev. ii., iii.) The Church of Christ, at the close of its pilgrimage, will be composed of the aggregate "overcomers," a minority in the mass of professors of Christianity, in this age.

Once more, the judgment seat of Christ is for the expression of his opinion on the works of every believer, "whether good or bad." Let us look at the possible meaning of such words. "In Jesus Christ," i.e., for one who is a partaker of the spirit of his life, neither ordinances, rituals, nor works of legal restraint, ecclesiastical or otherwise, will avail any thing, "but faith that worketh by love." (Gal. v. 6.) Again: "Though I have all faith . . . and have not love, it profiteth me nothing." (1 Cor. xiii. 3.) These are the inspired sayings of the most faithful servant of the Lord and of his Church. Such works will therefore be accounted "good" that will give *outward* evidence of having been wrought by faith as a Divine gift, whereby alone God is glorified, and all human pretensions excluded. (Rom. iii. 27.) "Good," in that love being the secret motive, will afford *inward* evidence, to him who searcheth the heart, of harmony with the Divine nature; for "love is of God, and every one that loveth is born of God." (1 John iv. 7.) "I will show thee my faith by my works," is an old precept for the guidance of the judgment. (James ii. 18.) The natural man is bound to prove his principles by example; how much more a Christian? The precept will certainly be acknowledged by the Judge, but the teacher or servant (as such) will very likely be rejected, unless he have been an "epistle known and read of all men."

"Bad" works will be accounted such as will have been wrought of self-will, self-conceit, or self-interest. Ministries will receive condemnation that will have been laid on "any other foundation than that is laid, which is Jesus the Christ" (1 Cor. iii. 11); that will

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have proclaimed any other Gospel than that of "the sufferings of Christ, *and* the glory that should follow:" that will not have delivered "the whole counsel" of the God of all grace, which embraces both the glad tidings of "delivery from the power of darkness, *and* of translation into the kingdom of his Son." (Col. i. 13.)

A solemn fear may well accompany any reflection on the probable decision of the Judge, for it may be such that will determine the position of each member of the body in the coming kingdom, and the degree of honour to which they may respectively be nominated (1 Cor. xv. 40-42); whilst for some whose works are pronounced "bad," or who will culpably have hid their talents, there may be simple salvation "so as by fire," suffering actual loss of that which otherwise might have crowned a life of righteousness (1 Cor. iii. 15), and which they will behold others in possession of. Even an apostle such as Paul had holy fear as to his Lord's possible opinion of his service on that day of the inquisition of works. This fear sprang from his close acquaintance with the character of Christ, before whose tribunal he was to appear; whose "eyes as a flame of fire" (Rev. i. 14) would disclose the secret counsels of the heart (1 Cor. iv. 5; ix. 27), and who, though intimately acquainted with his works of faith, love, and hope, would weigh them in the balances of the sanctuary against opportunities and responsibilities, and might "have somewhat against him." (Rev. ii. 2-4.) It is this same Paul who beseeches his fellow-servants "by the mercies of God, that they present their bodies a living sacrifice, holy, acceptable unto God, which is their reasonable service." For he adds, "*We* shall all stand before the judgment seat of Christ, and every one of us shall give account of himself to God." (Rom. xii. 1; xiv. 11, 12.)*

IX. Looking now at what has been already said, together with the apparent precedent of the judicial scene recorded in Zechariah iii., there seems to be a great probability that, though the tribunal of Christ be not one of "justification *of life*," yet it will be for the vindication of the righteousness of God in the bestowal of rewards on those who will have believed unto life eternal. At the time when a public decision of those rewards shall be announced in the presence of such a court as I have described, such decision is, I apprehend, very likely to be accompanied by an absolute verdict of acquittal of the recipients from every possible charge by every possible prosecutor. A verdict that shall be unanswerингly convincing to both sides of the court, and for ever dispose of the justice,

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* This warning is given especially to those who may suppose their vocation to be, in part, that of judging the conduct or opinions of their brethren, and of forming a decision on matters beyond their mission "*before the time*." (Ver. 10 with 1 Cor. iv. 5.) What answer will they give to the Master should he ask the question, "Why didst thou judge thy brother?"

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whilst it exalts the lustre of the Divine act in permitting erewhile ungodly sinners to enter the unsullied presence of the Majesty on High, and conferring on them privileges due only to perfect holiness.

Angelic creatures, both good and evil, of the highest intelligence and keenest perception of right and wrong, will be present; and one at least we know will be subtle, clever, and daring enough to colour to the uttermost every accusation that he may be permitted to bring against the party arraigned.

It may seem strange, but it appears possible that Satan, acute and powerful as he is, has not the capacity of appreciating Divine grace. He knows not the many varied, the inscrutably sublime and moral glories of the Divine character; for "*none* knoweth the Father but the Son;" he has not therefore been permitted to attain to a *clear* acquaintance with God's great principle of substitutionary sacrifice, and its possible results. I say "clear," because he would scarcely betray his ignorance in bringing accusation against persons whom he will behold in that court in white robes of innocency! Will he be *clear* as to the fact that they will have been "made white in the blood of the Lamb?" or upon the fact, that he who will sit as Judge on that seat of judgment was "*made sin* for them, himself sinless, that they *might be made the righteousness of God in him!*" If *those only* know the Father "to whom the Son reveals him" (Matt. xi. 27), is it probable that Satan has had a revelation that comes only by the Spirit of Truth, so that he can enter into that inexplicable mystery of the eternal union in a oneness of life between believing members of the body of Christ and himself the head? Can he boast even of "the understanding that *has been given to us*" who believe, when we say that, "*We know* him that is the truth, and *we are in him* who is the True One, in his Son Jesus Christ, and that THIS is THE TRUE GOD, and eternal life?" (1 John v. 20.) I trow not; for we have more than one instance of Satanic blunders conceived under an overweening intent on sheer malice and wickedness. Did he really know Jesus to be the Son of God, "God manifest" in such a garb of humble humanity, when he sought to tempt him, as he had once tempted the first man Adam, to swerve from the way of righteousness? This was surely a mistake of the devil's, though permitted of God, with the fore-determined purpose of its precious fruits. The crucifixion was a false step in one so intelligent, and who knows the Scriptures, yet seemingly ignorant of the vast and momentous consequences both for the glory of God and the deliverance of sinners whom he held under the power of darkness. We wonder not then when we see him, even under the circumstances of such a scene as we are now contemplating, acting the part of "accuser."

Does Christ, the Judge, open the proceedings with the question, "*Who* shall lay anything to the charge of God's elect?" The eternal Word that is to pronounce the decision against sinners at

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the last day (John xii. 48) is fore-prepared with the reply on behalf of the arraigned. It is this, that "Christ has died, yea rather who is risen again, who ever liveth to make intercession for them!" (Rom. viii. 34); i.e. "the Righteous Advocate," who will have been ever pleading his vicarious sacrifice, and can before assembled angels proclaim that "He who sanctifieth and they who are sanctified *are all* of one!" (1 John ii. 1; Heb. ii. 11.) Here then, if ever, Satan may catch a notion of the efficacy of substitutional redemption, as he turns from the accused to meet the "eyes of fire" of him who at once will be known as the Lamb of God, and the Christ who gave himself for them. Himself the Judge, even God in glorified humanity, who will wither the accusation before it can find utterance with the words "*Who* is he that condemneth?" Who will venture at such a juncture, with the sound of the above irresistible argument still resounding, and the print of the nails in the hands of the Almighty Advocate held up to adoring admiration, to breathe a charge against the election of grace? But furthermore, and as if to bring to an issue the procedure of this solemn assize, the voice of the Judge may once more be heard saying, "There is now no condemnation to them who are in Christ Jesus." "It is GOD who justifieth!" (Rom. viii. 1, 33); GOD, who once "manifest in the likeness of suffering humanity," wore their "filthy garments," but buried them in his grave, and lo! they appear clothed with the same spotless robe as himself! The Judge is the High Priest in whom they will live for ever! (See Zech. iii. 3, 5; § III.; Isa. lxi. 10.)

Thus adorned with the priestly "garments of salvation," will the righteousness of the redeemed be publicly proclaimed, and God not only just, but "*known to be* just, whilst he is the justifier of those who believe in Jesus." (Rom. iii. 26.)

X. The Divine principle that we have been considering, of the just acceptance of a believer in the one offering of the body of Jesus Christ, has brought peace and joy to the heart of many who have realised justification thus freely offered "by grace through faith;" but I cannot help thinking that the passage of Rom. iii. 21-26 has a wider scope as to its intent, than the promulgation of the righteousness of God to the ungodly of the world only. I think that the full publicity involved in the object "*to declare* his righteousness" (ver. 26), and the contemplated purpose of its "*manifestation*" (ver. 21), have not yet been attained; having hitherto been limited as "the ministry of reconciliation" to sinners on earth. But "Wisdom is justified of *all* her children," and "the manifold wisdom of God is being, and yet to be made known," by those very acts of grace and righteousness towards sinners, "to the principalities and powers of heaven, *according to his eternal purpose*." (Eph. iii. 9-11.) Now it is to be carefully noted, that the angelic host have been seen as about to be present at all the three tribunals—and will, I have no doubt, be around the Great White Throne—

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before which *the living* will appear, when the question of acquittal and reward of those once under condemnation will be at issue: God is to be for ever justified in all his moral dealings with human sinners in the eyes of the whole celestial hierarchy. For this there is a twofold reason. (1) To vindicate abolutely the ways of God in the varied wisdom and glories of the new creation, as those of the strictest integrity and justice. (2) To glorify God in the exaltation of the atoning work of Jesus the Christ, the Son of God; proving to these powers and principalities in appreciable assurance the eternal efficacy, magnitude, and sublimity of the results of the mystery of "God manifest in humanity." Both these objects will be attained at the notoriety of the acquittal of the risen saints in the presence of Michael, the arch-potentate, and his angels, and of the devil and his. But finally, it is difficult to conceive the adoption of any method that would throw such a halo of splendour and divinely majestic significance around the inflexible righteousness and the condescending justice of God; or show forth in more resplendent glory the riches of his grace, and such Divine appreciation of the wondrous sacrifice of the Son of the Highest, as the solemn yet joyous spectacle of the investiture of once alienated human sinners with the several crowns of life (Rev. ii. 10), of righteousness (2 Tim. iv. 8), and of glory (1 Pet. v. 4), as they are about to be translated by the Lord of glory, to be "presented faultless before the throne of God with exceeding joy." (Jude 24 with Rev. xii. 5.) There is a moral order in the 30th verse of Rom. viii., revealing the eternal purpose of God towards "those whom he called" to the high vocation of sons; "them he also justified, and WHOM HE JUSTIFIED, THEM HE ALSO GLORIFIED!" Is not the nature of the judgment seat of Christ, as I have endeavoured to describe it, confirmed by these words?

Surely Satan will be discomfited, and once more "rebuked" for his daring malice against the Lord and his saints. His suit will be lost, and he "bruised under the feet" of those he, either ignorantly or impiously, sought to injure; for the "struggle in the firmament" will terminate by Michael and his angels summarily proceeding to eject the devil and his angels to the earth, from those regions so long tenanted by his infernal hosts as the workshop of their diabolical schemes. (Rev. xii. 9; Rom. xvi. 20.) "Rejoice therefore ye heavens, and ye that dwell in them." (Ver. 12.)

P.S.—Since forwarding this paper I regret to find that I have omitted from the prefatory review of the several Scriptural tribunals, one that is mentioned by Daniel the prophet, chap. vii., viz., the sessions above for the judicial award to the wild and lawless impersonation of the culminating corruption of human government. As, however, I purpose, D.V., to publish the subject matter of the paper in the form of a pamphlet, I will rectify my present omission by its insertion therein.

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## FAITH.

"O thou of little faith, wherefore didst thou doubt?"—Matt. xiv. 31.

O LIFE! O troubled life; to me
Thou art a boist'rous sea:
But joyful thought—the mightiest wave,
Lord, cannot hide from thee.

When my poor bark—well nigh engulfed—
Sinks down between the waves;
Bid me walk boldly forth to thee,
And grasp the hand that saves.

Send strength unto my weakness; I
Would battle with the storm:
For faith above the angry foam,
Beholds her Saviour's form.

I know the voice of mercy, well;
I've drunk at mercy's rill:
I got from mercy, life for death,
I'm wooing mercy still.

Gentle and sweet is mercy's name,
Far gentler mercy's sway;
Mercy and I must never part,
Through all th' eternal day.

H. BURNETT.

## THE SEPARATENESS OF THE CHURCH—AN ARGUMENT.

THE Church of Christ is a separated community. In the world, she is not of it. She has renounced the world. In character and desire, in moral standing and in heavenly hope, she has come out of the world. Her members cannot return to the world without losing their right to a place in a body the distinctive life of which they no longer possess.

So it has ever been since the Church was founded; and so it will ever be till the Church is crowned with completion,—her discipline closed, her growth perfected, her warfare accomplished, her tears wiped away, her members made immortal and glorious. For the separateness of the Church is constitutional and essential, and consequently it is abiding.

Hence springs an argument for the supervention of a dispensation beyond the present. The revealed future of the world demands it. The world as a whole is to be saved; seeing that Christ is to have dominion "from sea to sea, and from the river even to the ends of

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the earth" (Zech. ix. 10), and that "the earth" is to be "filled with the knowledge of Jehovah, as the waters cover the sea" (Isa. vi. 9). In other words, the world is to be peopled with inhabitants the majority of whom are to be righteous. Good will be the rule, evil the exception. Now we can conceive of a saved world only, as either (1.) *in* the Church, or (2.) *outside* the Church, or (3.) *beyond* the Church.

(1.) A saved world *inside* the Church would unchurch the Church.

(2.) A saved world *outside* the Church (*a*) has never yet been seen; (*b*) if it ever should be, that alone would form a new—a further dispensation; (*c*) IT ALSO would unchurch the Church; (*d*) and for many other reasons is an inadmissible hypothesis. Recognisable salvation, as a blessing actually enjoyed, is, during the pentecostal dispensation, to be found only within the Church of the living God.

(3.) A saved world *beyond* the Church,—in the sense of a state of things to be realised *after* the period of the Church's formation, growth, and militant discipline, and *when* the Church shall have been raised, glorified, and made triumphant,—this is the only legitimate conception, in which all divergent prophecies are fulfilled and all diverse claims are harmonised. When the Church is glorified, the world can be saved. Not till then.

A great principle is here involved. An exclusive body cannot be an inclusive one. An elect community cannot be a universal community. The Church is the former—exclusive, elect; therefore she cannot be the latter,—inclusive and universal. Therefore the present course of the Church must close, the present dispensation end, ere the latter day glory can shine forth, and the world, as a whole, be a saved world. A militant Church where all are friends would be a strange sight. A Church separated, defensive, armed, resisting,—where evil is dominant, where foes lurk on all sides;—this we can understand. Its congruity is evident. But that the world should be saved, and be in the Church, and that, in such a state, *the Church should remain the Church*, this is inconceivable.

It would no longer be true that Christ's disciples were not of the world (John xvii. 16). They *would* be of the world; only a *better* one than now exists.

It would be no longer true "that we must through much tribulation enter into the kingdom of God" (Acts xiv. 22). That must then be the exception at most, not, as the Apostle Paul proclaimed it, the rule.

It would be no longer true that "all they who will live godly in Christ Jesus shall suffer persecution" (2 Tim. iii. 12). The world being saved, where should be the persecutors?

In fact, a large portion of Church teaching as given in the New Testament, and found most appropriate as things now are, would be inapplicable as things would then be.



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The apostle teaches us that this age is an "age of evil" (Gal. i. 4; τοῦ ἐνεστῶτος αἰῶνος πονηροῦ):—here is the doctrine. He bids us not be conformed to this age (Rom. xii. 2):—here is the exhortation, based on the doctrine.

That confusion of the ages which consists in making this the last before redemption's plans are accomplished, and which brings a saved world into the Church, undermines doctrine and exhortation alike. It says that the age by-and-by becomes a good age,—thereby denying that it is characteristically an evil one, as taught by the apostle. It says that by-and-by there will be nothing wrong in being conformed to the age, seeing that the age itself will have been so transformed,—will have become so good. This, at least, is what consistency would require. Seldom, perhaps, is such consistency met with.

Our argument thus appears to be perfectly conclusive. The more it is examined, the more fully, we are convinced, will its conclusiveness be manifest.

Only in one respect will we at this time fortify the conclusion thus derived from the separateness of the Church in favour of the occurrence of yet another dispensation.

What is the chief ground of the Church's separateness? Say, if you will, that it is the evil of the present time. Still the question returns, Why so evil? In the latter day it will not be so; human nature, nevertheless, remaining still the same.

The great fact which yet awaits our consideration, as going into the very heart of the whole matter, is this: That the world is an evil ORGANISATION: Satan is its prince (John xiv. 30), its god (2 Cor. iv. 4), whose spirit rules it (Eph. ii. 2). This great, sad fact gives a unity, subtlety, ubiquity, and persistence to evil, which it would not otherwise have. It is diffused as the air (*ibid*), high as thrones and principalities (Eph. vi. 12), hoary and treacherous as the old serpent (Rev. xx. 2). Hence—pre-eminently hence—the position and attitude of the Church. She could only be formed apart from the kingdom of darkness, which lay all around engrossing the world. Those honoured to become her members were bound to come out of the world, because she could not be subject to this world's prince.

Hence the Church is what she is,—a separate organism, working on the world from without, from above,—necessarily keeping her position,—standing aloof from the evil; keeping clear of the rebellious confederation. Hence the dispensation is what it is. Hence the separateness of the Church must be maintained as long as the dispensation lasts.

Thus, marking well what is the most signal cause of the dominant evil, we are confirmed in the assurance that the evil will rule while the age lasts.

To come to close quarters. The prince of this world,—***has he yet been cast out or has he not?*** If he has, we ought to know it.

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We ought to be aware that the nations are not now deceived by Satan, that saints are no longer tempted by him. The best of men ought to know something of this. Their very ignorance of "Satan's devices" ought to assure them that the great usurper has already gone to at least his preliminary doom. They ought to know that their warfare is *not* "with spiritual wickedness in heavenly places." In fact, they ought to know *that they do not live in the same dispensation* as that in which the apostles of Christ and their converts lived.

This ignorance of such constitutional changes can be accounted for only on the supposition that no such change has happened,—that Satan yet remains "the prince of the *kosmos*," "the god of the *æon*,"—that no dispensational change has taken place.

The dethronement of the prince of darkness,—will it be gradual or summary? will it fill an era or form an epoch? will it be an almost unobservable process, or a bold and signal crisis? will it be a peaceful REFORMATION or a startling REVOLUTION?

It will surely be the latter:—a summary ejectment; an epoch in the revolution of the ages and the moral government of God; a crisis as signal for outward triumph over Satan as the cross was for inward advantage over his dark rebellion; a REVOLUTION among men and nations such as never yet has dawned.

All the evidence—at least, all the decisive intimations—point in this direction.

When the adversary is cast down out of heaven to the earth he has then but "a short time" before he is further cast down out of the earth into the abyss (Rev. xii., xx.). As this "time" is "short,"—short in comparison with the "thousand years," during which his imprisonment continues, it follows that the entire double movement falls within and creates a crisis, and that it does not spread through an age so as gradually to modify a dispensation without closing it. Satan now has access to heaven to accuse the brethren (Job i. ii.; Eph. vi.; Rev. xii.). For distinction, we may speak (1) of Satan rampant, (2) Satan raging, (3) Satan restrained. Between Satan's rampancy and Satan's restraint falls "a short time" only,—a crisis, A REVOLUTION.

Again, as merely giving another view of the same great transition, it is at the sounding of the seventh trumpet that "the kingdom of this world" becomes "that of our Lord and his Christ" (Rev. xi.). When the kingdom ceases to be under the usurper, it comes under its rightful sovereign. Well then, this is the argument,—The seventh trumpet must of necessity rather mark an epoch than spread through an era, must rather sum up a short time than linger through a long one. All the trumpets have to sound; and, therefore, even if the seven, as a whole number, were distributed through a dispensation, still *the seventh* would fall at the end of that dispensation—it must come last, to be the seventh. Besides which, it is a RESURRECTION trumpet; and so again, for



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this reason also, must point to a REVOLUTION,—a CRISIS ending a DISPENSATION.

These not uncertain intimations,—derived from no peculiar view of a difficult book, but lying on the very surface of this part of the divine word,—may serve to give distinct voice to a conclusion which must naturally commend itself to the thoughtful mind. That conclusion is, be it remembered, that the dethronement of evil in the person of Satan will be swift; and so, as well for its decisiveness as for its magnitude, will and must revolutionise the ages, and make way for such altered moral conditions on this earth as can be accounted nothing short of the inbringing of a dispensation unlike the present. How this conclusion does commend itself we have already seen in passing. It relieves us of all perplexity, as to the appropriateness of New Testament teaching. We are in the same dispensation that the apostles were: we have to fight our spiritual way as they did. We have not imperceptibly slidden into a widely different set of moral conditions. The Church on earth is of necessity, in the deepest sense, a Church militant.

Her separateness being constitutional and permanent must remain until she is glorified.

When her warfare is accomplished, the world may become a saved world.

A saved world can never be included within the limits of an elect Church.

*To refuse another dispensation is to unchurch the Church.*

* JOSEPH B. ROTHERHAM.

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## THE CHIEF SIGNIFICANCE OF THE CROSS OF CHRIST.

ONE of the questions vital to Christianity is:—What is the main significance of the Cross of Christ? or, in other words, Is the death of Christ essentially vicarious for the sins of men?

That the great event of Calvary should touch man at many points, will surely be admitted. That the cross of Christ was intended to be a great moral force which should elevate and purify men, ought not to be questioned in the face of such a statement as "Who his own self bare our sins in his own body on the tree, that we being dead to sin might live unto righteousness; by whose stripes we are healed." But sublime as such a consideration is, there may be something more momentous still, if possible, than moral recovery; namely, deliverance from the curse of the law—death. The cross is indeed a celestial lever, by which it is designed to lift man morally; but there is a previous question,—his acquittal. Man is a rebel against God, whose righteous penalty for rebellion is death. Before any measure for his renovation is attempted, there evidently must be one, if practicable, for the removal of the sentence under which he lies. It is out of the question that God should cast dishonour upon himself by ignoring his

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own decree. And if so, how shall the death-penalty be abolished? How shall forgiveness and reconciliation come about? Clearly, it must be in some way, that does not involve the forfeiture of the Divine veracity, or the lowering of the majesty of the Divine law.

It is easy to say that God can receive a sinner into his favour upon repentance, just as a man of generous impulses does in the case of a disobedient but penitent child. But God is a Ruler as well as a Father, and his government can only rally all his subjects loyally around his throne as they see him just and true, as well as generous and forgiving. He is a righteous Ruler, as well as a tender Father. And his paternal character must never be elevated by the depression of the rectoral.

This matter of a sinner's pardon and acquittal cannot be settled upon the single basis of his penitence. It is clearly too narrow for that. Justice must first be satisfied, before love can forgive the penitent. God can only display pardoning love righteously. If he cannot display it thus, he cannot display it at all. The great question then is—can he display it righteously? The Bible, which is God's own voice, emphatically answers, yes, he can. This is its language:—"Being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins, through the forbearance of God; to declare at this time his righteousness, that he might be just and the justifier of him that believeth in Jesus." Thus, the cross of Christ becomes the solution of the great difficulty that existed—not to the love of God to the sinner, but—to the outflow of his love.

If the Scriptures have any one mission to fulfil more distinctive than another, it is to proclaim pardon through a vicarious offering,—expiation through sacrifice,—life through death, "peace through the blood of the cross," redemption from the curse of the law, through Christ having been made a curse for us; it is to advertise him, who knew no sin, made sin for us, that we might be made the righteousness of God in him; that "one died for all," and also "redemption through his blood, the forgiveness of sins, according to the riches of his grace." And that mission is not fulfilled until it opens heaven to our view, and shows us the redeemed there, celebrating the transcendent fact that they were redeemed to God by the blood of the Lamb.

Everywhere, and in every mode peculiar to itself, by type and symbol, by prediction and preaching, by epistle and vision, the Bible teaches the same truth; so that if men would get rid of vicarious death for sin, they must get rid of the Bible, root and branch. Yet, with a Bible literally full of redemption by the shedding of Christ's precious blood, there are men able and resolute, whose teaching virtually expunges it from its contents, tears out of it its very heart, eliminates from it its chief fact, and reduces it to an insoluble enigma.

Not only is such teaching contrary to the Bible, it is also at variance with the general conscience of man. The bloody rites of idolatry show how deep is the conviction in the human mind that "without the shedding of blood there is no remission." Underlying them is the foundation truth of Revelation, and reflected by them is a ray of heaven's own light, dim, discoloured, and distorted though it has become in transmission. What the idolater requires to know is the true propitiation, even

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him whom God hath set forth as a propitiation for sins, through faith in his blood.

Then, we must remember that this gracious work of propitiation was voluntary on the Saviour's part. It is necessary to bear this in mind, because among similar attempts to discredit the doctrine of Christ's substitutionary death for sinners, it has been alleged that it would argue injustice in God towards his Son, to visit him with stripes and death in order to effect their release. Certain, indeed, it is that it did please God to lay upon him the iniquities of us all; but then it is just as certain that he entered into the redeeming plan with the full volume of his own Divine sympathies. When the inadequacy of legal sacrifices for sin was declared, Christ is represented as saying, "Lo I come, I delight to do thy will, O my God; yea, thy law is within my heart." Thus while the Father "freely gave him up for us all," Christ also "loved us and gave himself for us," an offering and a sacrifice to God for a sweet-smelling savour.

This wondrous arrangement, therefore, between the Father and the Son, was one of the most perfect harmony. And such an arrangement, humanly speaking, was necessary if man was to be saved in harmony at once with God's love and justice.

It is an awful reflection upon the blessed God to assert that this vicarious plan of displaying his love to sinners, which a due regard to his rectitude and truth required, lowers his character, and trenches upon his perfections. And yet there are those who do this. But so far from this being the case, it illuminates the Divine perfections with a new glory, and sets him before us in a light which inspires our admiration, love, and trust.

To pass to another aspect of the subject. Those who reject Christ as a sacrifice for sins divide his gracious work; that is, they accept him only as a Saviour from moral corruption. So far, good. But we need a double salvation. We require, first, to be redeemed from destruction, and then, from all iniquity—from the penalty of the law, as well as the curse of a disordered nature. Such a salvation and such a Saviour the Bible offers us, and we must consent to nothing short of it. Whichever half of the salvation we decline, we are only half saved, which is very much like not being saved at all. The true Christian is the man in whom the death of Christ has wrought the double cure, saved him from sin's guilt and power. And the true ambassador of Christ is he who, while he proclaims that God has raised up and sent his Son Jesus to bless men by turning them from their iniquities, prolongs his testimony to let all men fully know that "he was wounded for our transgressions, and bruised for our iniquities, and that the chastisement of our peace was upon him,"—that "the Lord hath laid upon him the iniquities of us all,"—that "for the transgressions of my people was he stricken,"—that "Christ also hath once suffered for sins, the just for the unjust, to bring us to God,"—that "the Son of man came to give his life a ransom for many,—and that "his blood was shed for many for the remission of sins." Such witness will, of course, greatly displease some. It will make them angry. The offence of the cross has not yet ceased. They who hold it to be the instrument of atonement will be deemed fanatics. But they can well afford to rest content under the charge.

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Dislike of this doctrine of the cross is a sad thing. It is so, because it is opposed to the whole genius and scope of God's revelation. Old Testament and New Testament alike, are full of atonement by sacrifice. He that does not see it is simply blind. He that denies it, commits an awful mistake, or worse. And he that knows the fact, or ought to know it, and yet teaches "another gospel which is not another," incurs a responsibility, and invites a reckoning, the bare thought of which is overwhelming.

One of the strangest mistakes that can be made, is that of supposing that it is the mark of an elevated and refined intellect to repudiate atonement founded upon the substitutionary death of Christ. The coolness with which the assumption is made is astonishing. Why, some of the finest minds that ever existed have fervently accepted this doctrine of Revelation. But, even if the allegation were as true as it is false, it is of little weight. For high intellect has as often been arrayed against the truth as on its side; so that intellect decides nothing, one way or the other, as regards the truth in this matter.

It is not unlikely, as we enter into the shadows of the last times, and approach more closely the second advent of Jesus, that around his person and work there will gather opposition of the most determined character. We cannot, however, fail to note the very cheering fact, that in every place where, of late, in the hearing of teeming multitudes, this vital truth has often been uttered in the most pronounced and fearless way, and where it is still being uttered, the results have been of the same marked character as those which occurred in apostolic times. Multitudes have, beyond all gainsaying, been "born from above," "not of the will of the flesh, nor of the will of man, but of God," and are giving undeniable proofs thereof, in newness of life.

Let men label such preaching of Christ crucified with what depreciatory term they please—superstition, foolishness, or anything else—it is, clearly, in the nineteenth century just what it was in the first, "the wisdom of God, and the power of God." And it is a joy to know that just this old gospel is carried by Christ's true witnesses to the men of every land, whether they will embrace it or not, that they all may hear the "faithful saying worthy of universal acceptation, that Christ Jesus came into the world to save sinners;" and that "As Moses lifted up the serpent in the wilderness, so the Son of man was lifted up, that whosoever believeth in him should not perish, but have everlasting life."

Tetbury. JAMES GROSVENOR.

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## CONSECRATION—TRUE AND FALSE.

VISITORS to the Tower of London, when passing, under the guidance of one of the local warders, from the horse-armoury to the repository of modern weapons in the White Tower, find themselves led through a chilly sepulchral chamber formed of hammer-dressed blocks of stone, and totally destitute of furniture of any kind. This is the chapel of the fortress,—not of course to be confounded with the comparatively modern ecclesiastical structure in the corner of the ballium or

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castle-yard, but the original Norman chapel of the White Tower; a curious enough place with its massive pillars and small round arches, and well calculated to arrest the attention of the thoughtful visitant when once its character is apprehended. But the way in which this apprehension is conveyed is not always of a soothing or conciliatory kind. This visitor is (or was until recently) peremptorily required to uncover his head; for the place, though desolate and unused, is consecrated ground; and country-cousins, without this cautionary hint, might run the risk of committing sacrilege. They would at least be debarred from indulging the boast of that devout cavalier in King Charles' camp, Colonel Turner to wit, who, when about to be hanged some time after the Restoration for a flagitious burglary, assured the crowd of spectators that his mind derived great consolation from one reflection, namely, that he had never entered a church without putting off his hat.

Now, this practice of doing honour to places, however interlaced with our habits of thought, is as thoroughly anti-protestant as any of the revived forms of mediæval ritualism. An act of worship has generally, though not always, involved in the case of men the uncovering of the head; but the place itself where the act of worship occurred added nothing to the claim. Three hundred years ago our ancestors made it a common practice to sit in their churches, wearing their hats through long sermons and homilies; and it is by no means certain that they did not wear them during prayers also; for the thing was done in Germany, so John Wesley assures us, in a passage to be presently recited. It has been thought by some that this undevotional attitude was ostentatiously adopted by Englishmen at the Roformation period as a protest against the notion that the mere act of listening to the monitions and doctrinal conjectures of their fellow-men should ever be regarded in the light of worship. But it is quite a mistake to suppose that it was peculiar to the Puritan party. There is abundant evidence to show that it had long been habitual both to Anglicans and Romanists; though likely enough it had recently gathered strength from the practice of standing in the open-air to hear the Court-sermons which in those days it was customary to deliver at Paul's Cross and other places of popular resort. The Laudean ritualists, it is true, were the first to discover the virtue of uncovering, and made a great point of it when they turned out the Nonconformists of 1662, yet their predecessors the Elizabethan clergy had never thought of enforcing it. In fact, the habit of making "Paul's Walk," as it was called, a place of public resort necessarily caused the wearing of hats in a cathedral to be a familiar object to all eyes. It was here that Queen Elizabeth herself, at her parting with Monsieur of France (the French king's brother), openly kissed him; a circumstance which probably would not have received the notice it did, but for the further fact that it took place during the time of divine service. [This prince was said to be her most favoured suitor, but for State reasons marriage was deemed impracticable.] Our only authority for this is the antiquary John Aubrey, who however records the affair without any indication of dubiety. It was the prelates, so John Milton roundly affirms, who were the real bringers in of profaneness into the Church, by driving holiness out of living things, and making it to consist in things lifeless; and then he instances an ordinance recently issued respecting

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chancel-tables, thus, "Whereas God," says he, "who hath cleansed every beast and creeping worm, would not suffer St. Peter to call them common or unclean, the prelate-bishops in their printed orders hung up in churches, have proclaimed the best of creatures, mankind, so unpurified and contagious, that for him to lay his hat or his garment upon the chancel-table, they have defined it no less heinous in express words than to profane the table of the Lord." (*Reason of Church Government urged against Prelaty.*)

Such no doubt is a true and faithful statement of the case. The Laudean idolatry was the real profanity; and the homage paid to consecrated things went hand in hand, as it always must, with the witcheries of an audacious priesthood. *Tua Sanctitas* [thy holiness] was the title which the Archbishop permitted to be addressed to himself; till Puritan England, tired to death with his mummeries, put a stop to the harlequinade by smiting off the chief actor's head.

Nevertheless Puritan England, from certain causes patent enough to those who are willing to accept them, has never yet succeeded in extirpating the worship of brick and mortar. Nay, in some quarters it seems rather on the increase; and this is the more derogatory to us as a nation, seeing that the vassalage which is now voluntary was aforetime compulsory. A few historical details bearing on this subject, of behaviour in churches, will show how it has been viewed from time to time in England, and will enable us to gather from the whole such moral as may befit the present hour.

Francis Peck relates in his "*Desiderata Curiosa*," as follows:—"Richard Cox, Lord Bishop of Ely, died 22nd July, 1581, and was afterwards very solemnly buried in his own Cathedral. I have seen an admirable, fair, large old drawing, exhibiting in one view his funeral procession, and in another the whole assembly, and (as appears by the drawing) a very great one too, sitting in the choir to hear the funeral sermon, all covered and having their bonnets on." Mr. Peck is writing in the year 1732.

Dr. John Earle (subsequently a Salisbury Bishop) compiled during the days of the early Stuarts a volume styled "*Microcosmographia*," being a collection of the "characters" of his time. He delineates among others "A Church-papist," that is to say, one of those gentlemen numerous enough in the provinces, who, while Romanist at heart, compelled themselves periodically to put in an appearance at the parish church in order to avoid the ruinous fines attached to recusancy. However much our Church-papist loathed the service, we gather no hint that the use of the hat by his Protestant neighbours was any cause of offence to him. He rather seems to have valued its aid in his own behalf. "The Church-papist," says the satirist, "is one that parts his religion betwixt his conscience and his purse; and comes to church, not to serve God, but the king. The face of the law makes him wear the mask of the gospel, which he uses, not as a means to save his soul, but his charges. He loves popery well, but is loth to lose by it; and though he be somewhat scared with the Bulls of Rome, yet they are far off, and he is struck with more terror at the apparitor. Once a month he presents himself at the church to keep off the church-warden, and brings in his body to save his bail. He kneels with the congregation, but prays by himself, and asks God forgiveness for coming thither. If he be forced

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to stay out a sermon, he pulls his hat over his eyes and frowns out the hour; and when he comes home, thinks to make amends for this fault by abusing the preacher. His main policy is to shift off the Communion, for which he is never unfurnished of a quarrel, and will be sure to be 'out of charity' at Easter; and indeed he lyes not, for he has a quarrel with the sacrament," . . . . &c.

The traditions of the Cornish family of the Trevelyans of Basil, recently printed by the Camden society, furnish a corresponding illustration. The Trevelyans were adherents of the old religion, and John Trevelyan, the head of the house in the reigns of the first James and Charles, not only maintained his standing on this ground, but, as a racy original character, left a reputation which has actually survived till the present day. He is locally known as "Old Trevelyan," and his curious granite-built manor house, with its neighbouring crosses and sacred well, is still standing. One story is that, having failed to answer to some civil suit, his court-yard was invaded by the deputy-sheriff of the county at the head of an armed troop, upon which the old gentleman assured them that unless they promptly departed he would let loose his own spearmen upon them, and carried his threat into execution by overturning some beehives upon them. But the feature in his history, illustrating our present theme is the following. Finding it necessary like other catholics to make an occasional appearance at his parish church, he consented on such occasions to sit out the lessons and prayer, but as to listening to the parson's homily, this was too great a demand on his patience. It was his practice therefore at this juncture to walk out of the church, at the same time loudly addressing the clergyman with these words, "When thou hast said what thou hast to say, come and dine with me."—*Athenæum.*

This kind of licence might be pardoned in one locality where the offender happened to be a favourite Squire, but in other places it often happened that the exasperated victims had to abide in church while the articles of their faith were prominently and elaborately held up to infamy. Abide in silence they neither could nor would; and loud and violent altercations among the worshippers would no doubt more frequently have occurred, had not royal authority at length put a virtual stop to the homily as a necessary part of divine service. Dr. Thomas Fuller the church historian has another case in point, occurring in his life of Matthew Hatton, Archbishop of York. "The Catholics of Yorkshire," says he, "were commanded by the Queen's authority to be present at three sermons; and at the two first they behaved themselves so obstreperously that some of them were forced to be gagged before they would be quiet. The Archbishop preached the last sermon most gravely and solidly, taking for his text, 'He that is of God heareth God's words. Ye therefore hear them not, because ye are not of God.'" (*Church History*, ii. 219.)

"Grave and solid" the prelate may possibly have been; but to such an argument, addressed to such auditors, what shall we say? Why, surely, that if profanation be chargeable on either party in the scene here depicted, it attaches rather to the gaggers than to the gagged.

To quote Fuller once more: The English papists, he informs us, at the commencement of Charles I.'s reign, presuming on the protection

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of his young Catholic Queen, Henrietta Maria, had resumed their habits of effrontery; and while the king was at chapel on one occasion, a popish lord who was seated not far from him in an adjoining gallery was heard to talk more loudly than the chaplain prayed; whereat the king was so moved that he sent him this message, "Either come and do as we do, or I will make you prate farther off." (*Ibid.* ii. 339.)

The hat having asserted its supremacy for so many generations, we are not surprised at its continuance during the Puritan reign which followed, nor that the frontispiece adorning the collected farewell sermons of Manton, Baxter, and other nonconformists who went out in 1662, should represent the congregation as adhering to their favourite fashion to the very last gasp. This date however, viz., that of the Act of Uniformity, seems to mark the era of its discontinuance, at least during the hour of actual service; although the liberties of speech and other freedoms taken at church by "The Knight" when Mr. Spectator wrote, plainly enough show that the fashionable superstition of our own day had not laid its claws on the England of Queen Anne. Samuel Pepys' Diary has the following:—"17th November, 1661. To church, and heard a simple fellow upon the praise of church-music, and exclaiming against men's wearing their hats on in the church." This was just after Charles II.'s restoration; and a few weeks later, a reporter from Taunton, describing the first service in St. Magdalen's church after the ejectment of Mr. Newton and Joseph Alleine, exultingly adds:—"The Mayor and aldermen were all in their formalities, and not a man in all the church had his hat on, either at service or sermon; which gave the gentry of that county great satisfaction."—(*Stanford's Life of Alleine.*)

Two principal inducements operating at that time to bring about as a common result this abandonment of the hat in church must have been first, the fear of being suspected of Quakerism, and, secondly, and still more cogently, the prevailing fashion of wearing monstrous perukes, which were imported from France along with the second Charles; for the head being thus already oppressed by an unnatural burden, there were physiological as well as ecclesiastical reasons for discarding the crowning calamity of a cocked hat. Indeed, there can be little doubt that our ancestors wrought their physical systems considerable damage by the immoderate use of Lombardy felts, and afterwards of wigs. Perhaps a hundred years hence we shall have abandoned headgear altogether, and have ceased to live in fear of sunstroke.

Our concluding testimony on this point will be drawn from John Wesley's journal, which in fact belongs to the succeeding century, and carries us into Germany where, for aught we know, vestiges of the old practice may still be lingering. Visiting the so-called Protestant church of Meissen near Leipsic in 1738, Wesley writes:—"The minister's habit was adorned with gold and scarlet, and a vast cross both before and behind. Most of the congregation sat, the men generally with their hats on, at the prayers as well as the sermon; and all of them stayed during the Holy Communion, though but very few received. Alas, alas, what a reformed country is this."

Meanwhile, in Wesley's own dear native country, though vitality had fled the churches, decorum had become an established sentiment fortified by legal enactments. A man might carry into church as ridiculous

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a mass of powdered horse-hair as was ever bought and sold for ten guineas, but if he ventured to culminate the structure with a hat, his neighbour was at liberty to pluck the offending object from him. The 88th Canon against brawling, striking, or holding musters in churches has this note,—"But it hath been holden that churchwardens or perhaps private persons who whip boys for playing in the church, or pull off the hats of those who obstinately refuse to take them off themselves, or gently lay their hands on those who disturb the performance of any part of divine service and turn them out of the church, are not within the meaning of this statute. 1. Haw. 139." (*Burn's Ecclesiastical Law.*) We now turn to another form of irregularity.

The practice of uttering audible tokens of approval during sermon is one of long standing. Ecclesiastical history furnishes an early example in the life of Cyril of Alexandria, "St. Cyril," as the Romanists call him, as the illustrious guardian of the honours of the mother of our Lord. One of his noisy partisans, we are told, was Hierax, who was in the habit of loudly applauding Cyril's pulpit efforts at Constantinople. Perhaps this habit of his was distasteful to outsiders, for we further learn that on his mingling in a theatre brawl, Orestes the prefect of the city ordered him to be whipped. In the Stuart times in England, the congregation's approval was testified by what was called "humming." John Milton alludes to this when he tells us how rare a matter it was to hear a truly edifying sermon in any of the great churches. The preachers, he adds, "who are most hummed and applauded there, would scarcely be suffered the second hearing in a grave congregation of pious Christians." (*Apology for Smectymnuus.*)

There can be little doubt that one of the city preachers whom Milton here had in view must have been Dr. Richard Holdsworth, the rector of St. Peter's-Poor in London, who, during his brief hour of popularity (before the wars) was generally greeted with an unusual share of this humming, but who, it is also fair to add, made continuous efforts to suppress it. It is related of him that while he was once preaching in Mercer's Chapel, the humming of the audience became so offensive that he was compelled to stop more than once, using these words, "I pray you remember the text." Now the text happened to be a passage in the Acts, descriptive of the idolatrous homage paid to Herod, and the penalty which thereupon ensued; and by this method therefore the Doctor reminded them how inappropriate to the occasion was the applause which saluted a mere man. On another occasion he rebuked and disappointed a vast crowd who were pouring in to hear him, by simply reading the Common Prayer, and then dismissing them with a homily. [Dr. Holdsworth was one of those who suffered deprivation on account of his royalism. See his life in *Walker's Suffering Clergy.*]

In September 1650, while Cromwell's miners were at work under Edinburgh castle, one of the newspaper reporters writes thus:—"His Excellency, with his officers, met in the High Church in Edinburgh, forenoon and afternoon, where was a great concourse of people. Many Scots expressed much affection at the doctrine preached by Mr. Stapleton, in their usual way of groans." (*Mercurius Politicus.* October 3 to 10.) The explosive utterances to which the Welsh are still so prone on similar occasions are jubilant rather than groaning; and it was not

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without pleasure that we lately met with the following instance of the contagion having reached London. It was on the occasion of Dr. Cairn's missionary sermon, delivered at Bloomsbury Chapel in the spring of 1875. "His enemies will he clothe with shame, but upon himself shall his crown flourish," was the text for a scholarly discourse, which concluded with a brilliant eulogy of the fathers of the Baptist Mission, such, perhaps, as no Baptist would have dared to utter, but which, coming as it did from a minister of another branch of the church, was felt to be a graceful tribute. The Doctor's eloquence made the congregation forget the decorum due to a religious service, and it was obviously by self-control that murmurs of applause were for some time restrained, till the barrier at last quite breaking away, the audience gave vent to their enthusiasm in a general cheer and in hand-clapping.

This is a refreshing sign of the times. But there are many barriers yet which require breaking down before the formalities of time, place, office, and routine, shall give way to the world-wide energies and all-pervading charities of Pauline theology. Too long, quite too long, has the Devil held the schools of rhetoric under his control, and so managed the matter that the sublimest ambition of the sons of God should systematically exhale in the delivery and audience of sermons, hymns, creeds, and litanies, and be chilled by that pharisaic decorum which consists in playing through life the part of a dummy;—"offering no chance" as old Dr. Beecher* once expressed it, "for the soul of the ministry untrammelled to take fire and cry like the Tyrolese, 'In the name of the Holy Trinity of Heaven, let all loose.'"

"An untrammelled ministry." Yes, here is the want. Is it not equivalent to an untrammelled Christianity? untrammelled either from within or from without—a ministry which goes to college where "the humanities" are not eclipsed by traditional dogma, yet a ministry which refuses to be bribed by the amiable classes who desire to do all their Christianity by proxy. The late Thomas Lynch in one of his imaginary conversations makes a Dissenter observe,—"The difference between us and the Churchman you must admit is often but this, that he wears his chains outside, and we wear ours within." (And in one respect too there is a strong resemblance,—namely, that both parties imagine themselves free.) Another of Mr. Lynch's interlocutors then worthily remarks:—"I wish to dissent from no man, except that I may agree with a better; and from no church, except to agree with Christ's." . . . . "Let me be free. I can be so among the Dissenters I know, though too few of the modern Dissenters are so. Let us not then conform even to the Nonconformists." (*Letters to the Scattered*, p. 380.) Who then is the untrammelled man, and in what does true consecration consist? It is not enough that we have ceased to discover "loveliness in lawn-sleeves, or beauty in a bouncing bishop." Emancipation from one form of thraldom may possibly enough leave us in the power of another more ignominious still. The only means, as it seems to us, for waging successful war with the prejudices around us would be a carrying out, and making fair trial of, the Protestant motto, "Let every man be fully persuaded in his own mind." This is a harder task than many suspect, and proxyism,

* The father of Ward Beecher and Mrs. Stowe.

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ever at hand, comes in with her ready and seductive aid. Now, the mission of the RAINBOW is to challenge all who profess and call themselves Christians to adopt the standard of Pauline manhood to which these words invite. JAMES WAYLEN.

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## BIBLE DOCTRINE AND SPECULATIVE THEORY.

IN some introductory observations to an article, headed "The Transfiguration," in the RAINBOW, for October, pp. 450, 451, the writer refers to the aversion which many Christians have to speculative theories in matters of religious belief; and offers some "apologetic remarks" in favour of such speculations.

I am one of those who regard speculative theories in matters of religious belief, as at the best of little consequence, and as too often false and injurious. Had we not the Holy Scriptures we might indeed be excused for trying to guess at the unrevealed, and form conjectures as to the probabilities or possibilities of human destiny; though even in that case speculation would be of little value. But God has not thus left us in ignorance: in the Holy Scriptures he has made known to us his feelings and purposes toward the sons of men, in relation to this life and that which is to come. He has told us how we may worship him with acceptance; and how, though guilty, we may find favour in his sight, yea, even become partakers of the divine nature. And to those Scriptures we are shut up for all information on such matters. So far as God has revealed the unseen and the future, we may learn and know, but beyond that we are in utter ignorance,—whatever be our attainments in, so-called, natural science, logic or letters. Where God has been pleased to draw aside the curtain of his council-chamber, we may reverently look and learn, and, thereby, well be content. So thought one who had been favoured more than many. "Secret things belong unto the Lord, and things that are revealed unto us and to our children."

But we are reminded that any doctrine of the incarnation, "any theory of the atonement, or any view of inspiration" is "but a speculation." Well, be it so. What though all such human *doctrines*, *theories*, and *views* were sent to oblivion? All they contain, *worth having*, is contained in the Bible, unadulterated, unmixed by human speculation and philosophy.

"On such conditions, theology would become impossible." Is it so? Are theology and speculation inseparable? Is it impossible to systematise the utterances of God by prophets, apostles, and the Word made flesh, on any matter he has spoken to us, unless we add thereto our own speculations in respect to those things on which God has been silent? If so, then by all means let us be content with "the facts," and let the fancies go.

Taking theology, as *it is*, and *has been*, I confess that my acquaintance with it strongly inclines me to coincide with the verdict, that its existence depends on "speculation;" ay, and speculation of such a

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nature as, in many instances, perverts the Word of God. So much so, that it would be an easy task to supply lengthy passages for the RAINBOW with examples of: "The Bible *versus* theology."

Once, the writer of these paragraphs took advantage of an opportunity afforded him at the close of a theological examination on one of the abstruse doctrines of theology, of expressing his astonishment at the nomenclature employed throughout. The doctrine in hand was alleged to be scriptural, and yet to all appearance its advocates were unable to express it in the language of Scripture. This, the preceptor admitted, but added, "There is not a doctrine of Christianity which can be expressed correctly in Bible terms." I suppose by "Christianity" he meant "Systematic theology." The confession is surely startling enough, for it is not easy to conceive of a stronger evidence of a theory being *unscriptural* than the fact that it is impossible to express it correctly in the language of Scripture.

The apostle Paul exhorts Timothy to "avoid foolish, and unlearned —rather *untaught* (ἀπαιδεύτους)—questions, knowing that they do gender strifes" (2 Tim. ii. 23), and surely those are untaught questions—untaught in the Bible at least, which cannot be correctly expressed or taught by Bible words.

This is the crucial test to which we should put all speculations, professedly scriptural. I do not mean that we should at all times confine ourselves to the use of terms employed in the Bible, in setting forth, or pleading for the truths taught there; by no means; but this I do maintain that if a doctrine, or opinion, be taught in the Bible, it is, and can only be, learned from the language used there: and if a man tells me, that a given proposition is scriptural; and is yet unable to express the ideas contained in that proposition, in the unaltered words of Scripture, I must conclude, he has made a mistake.

This seems to one a safe course to follow in these trying times, when so many conflicting and distracting theories are abroad, regarding "the ways of God to men." Often has the inquiry been put to me by young earnest minds: "How am I to know which of all the deliverances given by religious teachers regarding the purposes of God toward man is the true one, for they ALL profess to be scriptural?" What could I answer, but "Search and see." The Bible gives a uniform testimony. These conflicting theories differ from each other, because they put different meanings on the language of Scripture; and have invented terms of their own. Read the Bible, as the revelation of God's will, and follow its teaching implicitly, and you shall not go astray.

But a writer, said to be "one of the most conservative and cautious of modern divines," has averred that "speculation, especially in such times as the present, speculation derived solely from Scripture, and restrained within reverent bounds will, probably win back more souls to the Catholic faith from among modern thinkers, than any other form of Christian teaching." "Speculation—*derived solely from Scripture*," must indeed be scriptural, and it must be so derived from the *words* of Scripture, and therefore you will be able to express it in these words. But if so, why call it speculation? These are the true sayings of God; not the vehicle of a "speculation."

With due deference to this, "divine," I must insist that if "the

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thinkers" of this or any other age are to be led back to "the faith once for all delivered to saints," it can only be by submitting their minds to the mind of God as made known for faith and obedience in the Holy Scriptures. "Not with words which man's wisdom teacheth, but which the Holy Spirit teacheth," did the ambassadors of the Christ go forth to win men, whether peasants or philosophers, to "the obedience of faith;" and those, and only those, who "receive with meekness the engrafted word," shall receive the salvation of their souls.

We have need of strong faith in the words of God for salvation in these faithless times. Are not his "words as the fire and the hammer that breaketh the rock in pieces?" Men are perishing around us because they delight in pleasing speculations and human thought—called wisdom. What is needed, and what alone can avail, is to lead men away from fancies and speculations, to the truth as it is in Jesus, expressed in his own words, and in the words of holy men who spoke as they were moved by the Holy Spirit.

Surely no apology is needed for these earnest pleadings, in "a magazine devoted to the REVEALED future of the Church and the world." It is the "revealed" future of the church and the world which the RAINBOW is set to expound and maintain; not speculations on the unrevealed. And amid the scorn and contempt of "philosophers" and "divines," it is a happy thought for its Editor, and its readers, that there is not a single doctrine, for the advocacy of which it is distinguished, which cannot be correctly, and exactly stated in the unaltered words of Scripture. What language can better express the idea that the Lord Jesus Christ shall come again to this world, and reign for ever over restored Israel and all nations, than the very words of Scripture? Or how could the hope of the Church to share this eternal kingdom and glory be better rendered than by the words of Jesus and his apostles? What terms can better express the truth that the everlasting punishment of the lost is not eternal preservation in agony, than the language "Who shall be punished with everlasting destruction,"—"utterly perish in thier own corruption?" Would we express the idea that "The dead are unconscious;" where could we find fitter terms than these: "The dead know not anything." "Man goeth forth, he returneth to his earth; in that very day his thoughts perish."

W. LAING.

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## "LIFE IN CHRIST."

WHAT does this phrase, regarding which Christian men are now so often disputing, really mean?

I suppose it means that those only who are spiritually united to the Lord Jesus, in the sense of being made members of his mystical body, will share in his immortality, *which is the immortality of God.* These are the kings and priests of the kingdom.

But there is—according to Mr. Dunn's *Destiny of the Human Race*—a second class, consisting of the great mass of mankind, who, though

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redeemed by Christ from the power of Satan, are as yet either dead in sin, or partakers only of a more or less feeble spiritual life.

These, in all their varieties of character, will live again; first in Hades, and afterwards in the kingdom of God, at the resurrection; where they will be subjects, not rulers, and live *outside* the New Jerusalem. Like other men they will reap what they have sown on earth, deprivation or reward; and will be, I doubt not, in course of education, for something higher. They may live ten thousand years, or they may live *for ever*. This will be as God pleases, and according to their improvement; but their life—be it long or short—will always be *on sufferance*. They will never be partakers of the immortality of God.

There is still a third class, which, although not exclusively consisting of haters and active opposers of God and goodness, includes such. These also will live again after death, and receive in some form or other, according to the deeds done in the body, whether they be good or bad. They likewise will live only *on sufferance*, only so long as God pleases, and in accordance with the improvement of their characters. Some of them, therefore, it may be expected, will pass on and up into the second class; whilst others, the hopelessly and irreclaimably bad, will, in God's own time, perish utterly by a fiery indignation which is called "the lake of fire." This is "the second death."

These three classes seem to be distinctly brought before us in the seventh chapter of St. Luke's Gospel (vers. 29, 30), where we have (1) Christ and his disciples; (2) "the people and the publicans;" (3) "the Pharisees and the lawyers, who rejected the counsel of God against themselves." To confound these three classes of persons is absurd.

Thus, finally, all things will be subdued to Christ, and evil be blotted out of the universe.

Christ is therefore *the life of humanity* in a twofold sense. He is the giver of immortality to the elect, and he is the giver of a new and *indefinitely prolonged existence* to the rest of mankind for the purpose of thereby advancing their moral and spiritual education.

Is it asked, Where is all this taught in Scripture? I reply; all that is said about the elect implies their *immortality* in Christ, and all that is said about Christ being the Saviour of "the world" involves the *prolonged existence* of the rest of mankind.

Whenever Christ or his apostles speak about salvation, or being saved, or eternal life, they always refer to *the first class*, since *all* are invited to become one with Christ. They always refer to a salvation *present* and complete.

Christians object to any such doctrine, from an ill-grounded notion that all God's purposes of mercy terminate with man's short mortal existence, and that, therefore, their own great work on earth is to snatch men from perdition. All that is said about the future restoration of heathen nations, and many other things, they wholly ignore.

I should be very glad if any intelligent Christian would have the goodness, in few words, to give scriptural reasons for rejecting what I have advanced.

* A STUDENT.

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# THE DOCTRINE OF ANNIHILATION.*

(*Concluded from page* 39.)

II. PASS we now to our second question, which is this:—*Is it not possible for a moral being, in the exercise of his own free will, so to ruin his moral nature, and to exhaust all the resources of God's power, wisdom, and love, that his salvation shall become a moral impossibility?* This question is surely one of tremendous importance; and if it must be answered in the affirmative, the theory of Universalism at once becomes untenable. Mr. Brown does well, we think, so fully to recognise the fact, that Universalism "tampers perilously with the freedom of man's will and his moral control over his own destiny" (p. 5). "It springs," he tells us, "out of the dread endowment of freedom, that the spirit which may be lifted up in freedom, willing, loving, to share the ineffable glory and bliss of the Redeemer, can degrade itself in freedom to a shame and a misery which might touch the pity of the fiends. It is a dread endowment; whole peoples have shrunk from it, have shuddered at it. But God presses it upon us by the very constitution of our nature; he will have none of us abdicate it" (p. 20). This solemn testimony we hold to be true; and hence it follows that, "if it be asserted that there is a Divine decree, whereby God determines that when the sin and the suffering have endured through the space of his patience, he will put forth his power and end them, bidding the sinner cease from sinning, and rounding the era of freedom by the proclamation of an age of universal serenity and peace: if that is what is meant, and that is the assertion of Universalism, it seems to me to throw a terrible unreality about the drama of freedom, about all the struggle, travail, groaning, and anguish of the world. It seems to me to rob the life of moral liberty of that dignity, that control of destiny, which alone explains the suffering that it endures. It makes man, in his freedom, seem perilously like the puppet of a master showman, who leads forth as it pleases him, and stays when it pleases him, the procession of the sins and sorrows of mankind.

"If man wills to sin on, it is the awful prerogative of his nature to be able to sin on, and to perpetuate the struggle and the sorrow of life. It is the shadow of sadness over the universe, which God has chosen in his good pleasure to dower with this dread inheritance. It is the possibility which was born when the head of a race of free men was brought forth into the world. . . . We are here out of the sphere of omnipotent power and sovereign decrees. God, in creating the world of freedom, self-limited the ruling powers of his kingdom to the light of his truth and the might of his love." (Pp. 128, 129.)

But granting all this, the question remains,—and upon it the whole controversy may be said to turn,—Is the human *will* itself essentially indefectible and imperishable? May it not, by long-continued and aggravated abuse, *lose its elasticity*,—remaining *will* but ceasing to be *free?* Or may it not, by destructive exercise, *wear itself out*,—thus perishing by the gradual weakening of its intensive quality?

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* *The Doctrine of Annihilation in the Light of the Gospel of Love.* By JAMES BALDWIN BROWN, B A. London: H. S. King & Co.

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We are morally as well as physically "fearfully and wonderfully made;" complex and delicate pieces of machinery, having indeed marvellous recuperative powers, but which are nevertheless susceptible of fatal and irreparable damage. There is in the human consciousness itself an instinctive recognition—enforced by our daily experience—of the truth suggested by those most awful of all words,—TOO LATE! "*Too late!*" it sighs like the night wind through our hearts as we think of the great opportunities of life wasted, its roots of strength and beauty become as rottenness, and the fair blossoms of its hope gone up as dust. "*Too late!*" it haunts the dying pillow in visions, seen by the dawning light of eternity, of wrongs unredressed, duties neglected, eternal life unwon. "*Too late!*" it will be heard from the "sweet Bridegroom's" lips, at the closed door of the marriage supper of the Lamb, telling the weeping soul of the crown which has been forfeited and "the prize of the high calling" for ever lost. "*Too late!*" it will be the thunder-crash of doom, carrying with it the keenest agony of the second death, when "whosoever is not found written in the book of life shall be cast into the lake of fire."

The existence of the law is unquestionable, and from its operation there is no escape. If we take any delicate piece of mechanism,—a watch, for example,—we know that the glass may be fractured, the hands lost, even the main spring be broken, and yet the maker of it will readily undertake to repair it; but in another case the instrument may have been subjected to such a degree of violence, and the works may have been so extensively injured, that he hands it back to us with the words, "No, sir; I can do nothing with it; it is utterly ruined; that watch will never go again." So, in like manner, by some violation of the laws of health, by ignorance, or imprudence, or vice, we may superinduce various forms of disease, which, nevertheless, the recuperative powers of nature and the resources of medical science can avail to overcome; but if this violation of hygienic laws be persisted in, the damage to the physical nature may become so aggravated as to be altogether irremediable: we say, in such a case, that the man has "ruined his constitution;" that he is—most graphic term!—"a wreck;" yea, a wreck deserted by its crew of vital powers, and drifting hopelessly and rapidly on the shore of death.

And is it not so also in regard to man's *moral* nature? The laws of God's moral government—laws as undeviating, as universal, and as inflexible as those of the physical world—may be violated, not indeed with impunity, but without inevitably fatal consequences; such violations may even be repeated again and again, and assume a variety of evil forms, and yet the sinner not be beyond the reach of salvation. Nevertheless all along, one of these laws, at once one of the most terrible and the most slow to reveal itself, is at work, sapping the very springs of the perverted moral nature. It is the law of the formation of habit. When once a moral habit is formed, it is indeed difficult, nay, becomes after a certain time, so far as the creature is concerned, impossible to change it. We will to travel a certain road, which, at the commencement, we were free to take or to refuse, but when we have proceeded a certain distance, habit breaks down the bridges behind us; the will loses its elasticity, it is warped in a cer-



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tain direction, and at last becomes fixed and rusted in the position it has assumed. How strikingly is this law recognised in the prophet's question: "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good who are accustomed to do evil" (Jer. xiii. 23). And in the same light, perhaps, we are to read the awful words,—as the Divine judgment pronounced upon a state fixed, invariable, and eternal: "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still" (Rev. xxii. 11).

Nor thus alone may the irretrievable ruin of man's moral nature be brought about. The will may *perish* as well as be *perverted*. The argument of Kant against the Cartesian theory of the immortality of the soul, from its assumed simplicity, is here equally applicable. "Kant showed that while the soul could not cease to exist by any diminution of its extensive quality, that the argument from its simplicity did not exclude its extinction through the gradual weakening of its forces and the successive relaxation of its intensive quantity. For even memory has always a degree which may be indefinitely decreased,—so of self-consciousness, and so of all the other faculties."*

Hence there is nothing in the essential nature of the will as a moral quality,—that is, the power to choose between right and wrong,—to prevent its becoming gradually weakened and at length virtually extinguished; so that its possessor, losing the distinctive endowment of humanity, and being no longer capable of probation, shall sink morally to the level of the lower animals and perish like them. Nor, indeed, have we to depend for evidence of the truth of this, on mere abstract reasoning, for experience furnishes abundant confirmation of it. The dark and difficult subjects of heredity and insanity are the fields in which this evidence is to be gleaned. "The habit of the parent," writes Dr. Elam, "becomes the all but irresistible instinct of the child; the voluntarily adopted and cherished vice of the father or mother becomes the overpowering impulse of the son or daughter; the organic tendency is excited to the uttermost, and THE POWER OF WILL AND OF CONSCIENCE IS PROPORTIONATELY WEAKENED;—weighty considerations these in forming a judgment on the responsibility of those so fatally affected by this direct inheritance of crime. And so by a natural law it is, and not by any arbitrary interposition of Divine vengeance, that the sins of the fathers are visited on the children." And he adds: "The man who inherits from his parents an impulsive and easily tempted nature, and AN INERT WILL AND JUDGMENT, and commits a crime under the impulse of strong emotion, can no more be placed in the same category of responsibility with a man of more favourable constitution and temperament, than can a man who steals a loaf under the pangs of starvation, with the merchant who commits a forgery to afford him the means of prolonging a guilty career."† And this is true, in measure at least, of the individual as truly as of the family stock. The will and conscience are intimately related moral qualities, and sin as a violence done to the latter reacts as a weakening and ultimately destructive force upon the former. It is by the continuous weakening of the intensive quantity of

* HEARD'S *Tripartite Nature of Man*, p. 218.
† *A Physician's Problems*, pp. 7, 8, 68.

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the will and conscience that a man becomes, in the graphic language of the Church of England Prayer Book, "*tied and bound* with the chain of his sins." It is to this applies the prophet's warning: "Woe unto them that spin out iniquity by very slender threads; till their sin becomes as a cart rope."* (Isa. v. 18.) And just in proportion, therefore, as the conscience becomes indurated and the will torpid, responsibility—excepting so far as the present moral inability is the natural result of past voluntary transgression—is lessened; and when this fearful process is consummated; when the man has practically ceased to possess either will or conscience; his doom as a moral being is sealed, unless there exists some rectifying power beyond himself; some diviner energy by which this natural law may be superseded. And this brings us into direct contact with a truth, the momentous character of which the church is only now beginning fully to comprehend and appreciate. There *is* such a force; there *is* such an energy;—IT IS THE LOVE OF GOD IN CHRIST; it is the faith that overcometh the world and sin and Satan; it is "the law of the spirit of life in Christ Jesus," which makes us free from "the law of sin and death." The late Bishop Ewing in his precious series of discourses, "*Revelation considered as Light*," speaking with great power and depth of spiritual insight on this solemn subject, says: "Sin is an injury done to our own nature—an offence against our own souls—an injury to the beautiful and good within us. It is no doubt an injury to our neighbour, to God's good universe, and to God himself. But first of all, and chiefly, it is a sin against our nature. It is (naturally) an *irrevocable* evil; for not even the Almighty power can *uncommit* an act once committed. It joins the irrecoverable past, and brings irrevocable consequences, and we cannot recall the dead to write another epitaph. The inscription of what we are is eternally engraven upon ourselves. We ourselves, are the books out of which the judge is to read the sentence; for we ourselves are the crop of our own sowing; and the judgment just is what we are. Sin cannot have any other or any greater punishment than its own consequence, which is not arbitrary, but simply the fruit of the seed we sow."

"We too little realise in daily life the tremendous importance of these things. We hear God's laws read, and know them as proclamations against sin, and deal with them as arbitrary commandments which personal relationship may affect. We do not consider that their operation is, and must ever and invariably be the same, because it is good: but we imagine that somehow we shall escape from the evil consequences of sin by some personal act of favour on God's part in the way of dispensation; and so we muddle on through life, in the belief that somehow, some time, it will be all right, and that in some mysterious but delightful way God will—as we phrase it—be gracious to us, recall the operation of his own laws, let the past sin be as if it never had been, and let us go free as if we had never sinned. But this is impos-

* Such is the force, in the Hebrew, of a beautiful passage which, as we have it in the A.V., no one can be expected to understand. The allusion is to rope-making. First the slender threads or yarn is spun, and then at last these are united into the thick rope. An awfully graphic figure of sinful actions, voluntarily committed, becoming in time the *moral habit* which the man has neither the power nor the will to break.

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sible, and after a certain time, when a fixed habit is formed, whether for good or evil, the operation of the law and its results seem to become unalterable—stamped upon us so that, as is said in our text, 'He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.'"

And then he proceeds thus:—

"But what, then, you will say, is our hope? For surely the motive power is not with us; the well of life is with God. . . What is the meaning of Christ? Is there not a Gospel? What is the Gospel? Is it not news of salvation for sinners? Most certainly it is. There is hope for sinners; and that hope is in Christ.

"But then we must observe that Christ comes not to deliver us from the consequences of sin or its punishment, so much as from sin itself. And he comes to deliver us from sin by setting us above it, above its commission, and, therefore beyond the range of its consequences. He sets us above its commission, and, delivering us from the cause, delivers us from its results. He prevents its commission. He does not free us from the penalty of sin after commission. (?) He comes to give us a more abundant life, and by so doing, to set us above death and its kindred. He is a Saviour, and he saves by uniting us with himself, thereby setting us free from punishment by setting us free from sin. He that abideth in him sinneth not; and, just as he abideth, he that lays hold of him lays hold of eternal life, and in so doing, passes from death unto life."*

The saving power, then, which in the Gospel is proclaimed to us, is the power of Christ's resurrection-life, by our participation in which we are made the willing subjects of "the law of the spirit of life in Christ Jesus," and thus "made free from the law of sin and death." (Rom. viii. 2.) Christ does not meet us, so to speak, on the lower plane of our Adamic nature, arresting and reversing the operation of those moral laws of which we have been speaking, and which are in themselves "holy, just, and good;" but he raises us up to a higher and *super*natural plane; he brings us under the operation of a new spiritual law, the plane and law, that is, of his own divine and victorious life. This, and this alone, is *salvation;* the only possible salvation for a fallen being like man. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John iii. 5.) "If any man have not the Spirit of Christ, he is none of his. But if Christ be in you, the body is dead by reason of sin; but the Spirit is life by reason of righteousness." (Rom. viii. 9, 10.) For the point which we desire finally to bring out, the truth which it is of the utmost importance should be clearly recognised, is this:—It follows inevitably from what has been said, if indeed it has been in accordance with the mind of God, that the deliberate and persistent rejection of this supernatural and divine power, the refusal thus to be raised above the operation of those moral laws of which we have spoken, as they must operate in the case of a fallen creature, on the natural plane, is at once the seal of the sinner's doom and the consummation of his guilt. A seal which, if the

* Pp. 119-123.

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testimony of Scripture is to be implicitly received, even the hand of Omnipotence cannot unloose; a guilt which, as it can never be exceeded, so can it never be expiated. It and it alone constitutes the sinner's ripeness for final judgment, because it alone precludes the possibility of further Divine action. No other sin, however aggravated, is either in its character or its consequences absolutely and eternally fatal, just because its law of death may still be superseded and overruled by the higher law of life and righteousness in Christ Jesus; but this *is* fatal because, while the same law of moral habit, and the same perversive and destructive action of sin upon the conscience and will, is as operative in relation to this as in relation to any form of evil, in this case there remains no higher law by which its action on this supernatural plane can be superseded. For as the man who is a drunkard, by constant indulgence in his besetting sin, ceases at last to possess a conscience regarding it or a will to control it; so the man who is an unbeliever, by his wilful, deliberate, and persistent rejection of the love of God as revealed in Christ,—that is the law of God's own being and consequently the ultimate of all laws,—"after he has received the thorough knowledge (ἐπιγνώσις) of the truth," ceases at least to have any spiritual receptivity. The divine light, when it does not truly enlighten, blinds; the divine love, when it does not impart new life, kills. The eye of the spirit is darkened; its heart ceases to beat; the man is morally and spiritually a corpse: for him "there remaineth no more a sacrifice for sins, but a certain fearful receiving of judgment, and a fiery indignation which shall devour the adversaries." (Heb. x. 26, 27.)

III. This brings us to our last question:—*If it be possible for a human being to become thus absolutely unsalvable, is it most in accordance with our brightest conceptions, and with the revealed character of God's moral government, that he should be preserved in conscious existence to all eternity, in a hopelessly evil and miserable state, or that he should be blotted out of being by what Mr. Brown himself calls "the merciful stroke of annihilation?"* A very few words must here suffice. We are unable to conceive how the former alternative can be accepted rather than the latter. We do not retain the corrupting corpse in our home, though it be that of our fairest and our best beloved, to spread horror and disease around; we bury it out of our sight, and are even beginning slowly to learn the wisdom and the kindness of hastening in any way the inevitable process of dissolution. And is it not reasonable; does it not commend itself at once to our judgment and our heart, that God should deal in like manner with those—admitting the evidence that, alas! there will be such—whose moral and spiritual condition has become strictly analogous? Of course, if Mr. Brown can prove that man is naturally immortal, the case will be essentially altered; but he has not done so, and he knows—we all know—he cannot do so. Or, again, if he can prove that man's moral nature can never become hopelessly impaired, that the will is in its essential nature imperishable, then also our conclusion may be evaded. But he cannot do so: Scripture, conscience, and experience here unite in the most awful and emphatic warnings. "The wages of sin is death," and the soul to which sin has become an unalterable law must die. It is a just and righteous thing

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with God that such a soul should perish; it is essential to the happiness and well-being of the intelligent universe that it should perish; it is—just in proportion to its sinfulness and misery—*the best thing for itself* that it should perish.

Mr. Brown writes with graphic force,—and let us assure him that our heart at least is not insensible to the pathetic plea,—when he says, "Can anything be more miserable than the picture of reconciliation, 'the reconciliation of all things,' 'God all in all,' which the annihilationists presents to us? There are some who, unlike the majority of the school, believe in the possibility of future ministries of mercy. They tell us that the annihilationists alone can put a true meaning on the passages which proclaim the reconciliation of all things to Christ. Yes, the reconciliation of all things by the destruction of multitudes whom Christ died to reconcile. A sweeping stroke of destruction, and then all is reconciled and restored. Have you loved and lost? Have you a passionate longing

> "To feel the touch of a vanish'd hand
> And the sound of a voice that is still?"

Do tears rush unbidden to your eyes as you number your dear ones, and one, the prodigal it may be, is not? Ah! you never loved and sought like Christ, yet your heart strains to and pants for the lost! May God keep me from delighting in the thought of a reconciliation, a 'restoration of all things,' which is to be consecrated by a sentence of annihilation! I think that the memory of that doomsman's stroke would be burnt into my shuddering brain for ever and for ever." (Pp. 117, 118.)

But another picture can be drawn, equally graphic, and according quite as accurately with certain stern facts of our human experience. Have you ever stood by the bedside of one "beloved as your own soul," but dying of some mortal and agonising disease? And as you have witnessed the terrible sufferings, heard the moans of anguish, looked—when you have dared to look—on the convulsed features, and seen in those dying eyes that awful appeal for help which you had no power to render; and as this dread struggle between life and death had been prolonged, hour after hour, have you felt that if this should still continue your own heart and mind must fail? And then, at last, when *the change* has come; when those heart-rending groans were heard no longer, when the panting breath grew faint and still, when the strange deep calm of death stole over that poor distorted countenance, did you not feel an inexpressible relief, and sink down on your knees with such words as these, "Thank God it is over; so he giveth his beloved sleep?" It was not death, it was not "the doomsman's stroke," that was then "burnt into your shuddering brain," but the wasting sickness, the misery and pain, from which death was the only and the blessed relief. Project, then, the vision into eternity, and see in your sad earthly experience, the true analogue of "the second death," and of the feelings of the redeemed and glorified in relation to the fate of those who shall finally perish in it. Realising as they will do the utter and hopeless misery and ruin of those lost spirits; conscious that while sin and suffering exist there will be a jarring note even in the harmony of heaven,—a sense of pain even

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in the heart of God; knowing, as perhaps they may, that God's "merciful stroke of annihilation" is *in itself* as painless as the pistol bullet when it passes through the heart, or the lightning which kills without even being seen; will not they too be prepared to say, "*Amen*: thank God it is over; so he giveth his beloved sleep." Ah! start not, reader, at such an application of the words of the Psalmist; they *will be* "his beloved" still, for whom God has once loved he can never cease to love, and the suspension of his active will, whereby our soul is held in life, will be the last sad office which his eternal love can render to those who have "counted themselves unworthy of everlasting life."

And so the universe of God shall be cleansed. So the great promise shall be accomplished: "There shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. xxi. 4). "Miserable" indeed—more miserable than any doctrine of annihilation—is the picture of the possible future of the universe which Mr. Brown presents: "The Father will never cease from yearning over the prodigals, and Christ will never cease from seeking the lost, while one knee remains stubborn before the name of Jesus, and one heart is unmastered by his love. . . . But if man wills to sin on, it is the awful prerogative of his nature to be able to sin on, and to *perpetuate* the struggle and the sorrow of life. It is the shadow over the universe, which God has chosen in his good pleasure to dower with this dread inheritance" (Pp. 118, 119). A "dread inheritance" truly! A "miserable" conclusion of a truth; imperilling the grandest prophecy of Revelation; eclipsing our furthest and sublimest hope, and presenting us with the unendurable spectacle of an eternally disappointed Christ: seeing, indeed, "of the travail of his soul," but never being "satisfied." No; there will be one melancholy minor in the glad anthem that rolls through the high courts of heaven; there will be one deep shadow to temper the splendour of eternal noon; but it will be heard in the reference to sin, past, but never to be forgotten while the Lamb is seen, "as though but newly slain;" it will be cast by the sepulchre in which sin and sorrow are for ever buried, not by the drifting smoke of an everlasting battle-field on which God himself is to be one of the combatants.

WILLIAM MAUDE.

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## THE NECESSITY FOR SUFFERING IN THE CREATOR AND THE CREATURE.

THE great truth, which we endeavoured to set forth in a former paper, that the Divine Being is capable of sacrificing for a time a portion of his own blessedness, and that all sin or suffering gives him real pain, has a very important bearing on that mystery of mysteries, the permission of evil. The only ground on which we can possibly reconcile the existence of evil with a belief in the perfection of Divine love, is that it was necessary for the attainment of far greater good, and, consequently, that to have barred its entrance would have been not love but weakness. However difficult it may be to believe that Divine wis-

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dom could not have devised some plan by which all the good might have been attained at a less cost, or at no cost at all, we are absolutely *bound* to believe it, unless we can suppose infinite goodness to love evil for its own sake. If there was no *necessity* for the permission of sin and suffering, then they were permitted because God loved to see them; an idea which violates all our deepest instincts, as well as gives the lie to the strongest declaration of God himself.

Now observe how greatly we are helped in believing this necessity, by seeing that the Creator himself bore a share of the burden, and will continue to bear it so long as evil exists. If we had any difficulty in believing that he would never willingly, that is without absolute necessity, afflict any of his creatures, we could surely feel no difficulty in believing that he would not willingly afflict himself. In what a different aspect does this present the whole matter? How different it is to think of the Creator as inflicting pain upon others for his own glory, and to think of him as sacrificing for a time a part of his own happiness, in order to confer upon his creatures a higher degree of happiness than would otherwise have been possible. It is true that the blessedness of creation will redound to his own glory and increase his own happiness. But this raises, rather than lowers, our estimate of his benevolence; for true benevolence ever finds its greatest happiness in making others happy. And when this is combined with willingness to make personal sacrifice for the attainment of that end, we reach our highest ideal of perfect love.

This suggests one reason at least for the necessity of evil, namely, that without it there would have been, so far as we can see, no room for any manifestation, in either the Creator or the creature of self-sacrificing love. The creation of beings destined to enjoy unmingled blessedness would undoubtedly have shown some degree of love in the Creator's breast; but it would have been of the simplest possible kind. What does our own experience say? We like to see a man finding pleasure in giving pleasure to others, even though at no appreciable cost to himself. It shows a certain degree of love in his nature, though no very high degree. It just raises him above the level of a man who could give great pleasure to others with a scarcely perceptible effort, and yet manifests not the slightest desire to do so; a man who seems incapable of deriving happiness himself from the act of conferring it upon others. What do we think, for instance, of rich men who never appear to dream of the untold enjoyment they might derive from their wealth, by employing even a small fraction of it in spreading enjoyment around them? What, but that the first spark of real love has yet to be kindled in their hearts? Now had evil never arisen, a universe of perfect happiness, however permanent and extensive, would only have shown that the Creator was not so entirely destitute of love, that, with the power of creating an incalculable amount of happiness at no cost to himself, he had never cared to do it. If something more than this was to be shown, it could only be done by self-sacrifice; and what room could there be for that, while everything remained perfectly good? The permission of evil was both a sacrifice in itself, for evil is abhorrent to God's nature, and also required a further sacrifice, that of His only begotten Son, in order to meet and overcome it in such a way as would

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accomplish the greatest amount of good. It could have been stamped out by the extinction of everything affected by it; but that would have been merely a proof that evil cannot be permanently tolerated in the universe, which would have been sufficiently shown by not allowing it to arise. If its permission has to be justified in the eyes of all intelligent creatures, some end or ends must be attained which could have been reached in no other way, and which were worthy of the stupendous effort involved in Christ's redeeming work.

What those ends were would take us too long to inquire: and doubtless it is but the faintest glimpse of that great mystery, the eternal purpose of God in Christ Jesus, that we can ever obtain from our present sources of knowledge. Enough for us at present to know that by passing through, overcoming, and emerging out of evil, creation will have reached a higher condition than would otherwise have been attainable: an extent, and degree, and kind of blessedness will be produced for which all that has been suffered during the brief moment that this dark cloud rested on the face of creation will be seen and acknowledged to be a price infinitesimally small. Some forms of created life from the highest to the lowest will have passed away without having received any adequate compensation for their sufferings, but if the Creator was willing to incur a personal sacrifice for the good of creation, there is surely nothing inconsistent with perfect love in his sacrificing some of the works of his own hands, creatures of an hour, called into being by the breath of his mouth and passing away when they had served their purpose. Willingly to have afflicted them, that is arbitrarily to have caused them uncompensated suffering, for the mere sake of doing so, would indeed have been utterly opposed to any degree of love. But if evil itself was necessary to the great ends that Divine Wisdom had in view, it may have been equally necessary to leave some creatures under its destructive power, and let them perish for ever. That it is so, we are bound to believe from the plain declarations of God himself. He declares that he willeth not the death of a sinner, that he has no pleasure in the death of him that dieth, and that he would have all men to be saved. Those who believe in the Almighty power of Divine grace, find it hard to see how these statements are consistent with the fact that God does not save all men, nor, if the Bible be true, ever will. And those who believe that the power of turning to God lies exclusively in the freedom of man's will, must be equally perplexed to see such vast numbers of persons placed in positions the least favourable for their salvation? How can his tender mercies be over all his works, how can he be so reluctant that any man should perish when there are such numbers whom individually he makes so little effort to save? He has indeed made a stupendous effort to save the race, the "world," and it will be saved: but individual members of the human family are perishing, of whom we cannot conceive that he would say "What could have been done more for my vineyard that I have not done unto it?" In what sense then has he no pleasure in the death of one single sinner? In what sense would he have all men to be saved? Only in the sense in which he has no pleasure in the sight of any suffering whatever, the sense in which he willeth not that any creature should be touched by evil at all, and would have every thing to be very good. All this is the

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direct instinct of his love. He does not ever afflict willingly, or willingly allow any creature to afflict himself. But the love which is pained by sin and suffering and death, permits it for the ultimate gain of creation at large. If the interests of any given individual had alone to be considered, there is not the least doubt that he would be saved. God is not willing that he should perish. He regards him with compassion, and would restore him to holiness and life, or, if you prefer it, make every possible effort to restore him, were it only consistent with the permanent good of the universe. And therefore we can appeal to the worst sinner on earth, and assure him that God willeth not his death; that if he dies God will have no pleasure in it, but on the contrary will be pained by it; that he is waiting to be gracious, and earnestly desires him to be saved. "Why will ye die?"—"Come now, and let us reason together, saith the Lord; though your sins be as scarlet they shall be white as snow,"—"We beseech you in Christ's stead, be ye reconciled to God,"—are the natural expression of God's heart toward every son of man. But the same considerations, which induced him to permit the entrance of evil put a limit to the extent of his interference with the course it shall run; and it will at length be seen that it was as necessary to let it fully manifest its destructive power in some instances as it was to banish it from creation.

On the whole, therefore, it appears that neither the existence of evil, nor the destruction of multitudes of created beings, responsible or irresponsible, sinful men or innocent animals, is inconsistent with the loving purpose of creation itself. Sentient and intelligent beings were created in order to multiply happiness: evil was allowed to enter and to run its course, in order to raise the creature to a higher degree and kind of happiness than would otherwise have been attainable. The one cost the Creator nothing; the other cost him much. Besides the sacrifice of his only begotten Son, which would be required in order to bring out of it the intended good, he foresaw all the long course of sin and misery, the sight of which his holiness and love would have to endure, and also the destruction he would have to inflict upon many even of those who were made in his own image, and belonged to the race redeemed by the blood of his own Son. He knew it in all its minutest details, he saw its darkness and felt its weight as no other being could; but he also saw, as he alone could see, the magnitude of the blessing to be brought out of it; he counted the cost to himself as well as to his creatures, and for the joy set before him, in the joy that would accrue to them, he resolved to make the sacrifice.

That all this will in the end redound to his own glory, and enhance his own blessedness, is not only a necessary consequence, but one that no holy loving creature could be satisfied without knowing. As it would destroy our confidence in "the only Potentate" to think that he did not possess within his own nature all the elements of supreme happiness, and as we should be loth to think that he was either unable or unwilling to sacrifice for a time any portion of that happiness in order to bless his creatures, so should we feel utterly dissatisfied to think that he would never be repaid for all his kindness, or realise in his own person that the highest blessedness is in giving, rather than in receiving. He will be for ever pre-eminently the Giver, and his creatures mainly receivers; and

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therefore he will be to all eternity the "ever blessed God"—the happiest being in the universe. "For of him, and through him, and to him are all things, to whom be glory for ever, Amen."

SAMUEL MINTON.

# CORRESPONDENCE.

## CONSCIOUS OR UNCONSCIOUS EXISTENCE.

SIR,—I may be mistaken, but I think there is still some scriptural evidence in favour of conscious existence which your correspondents have overlooked.

I refer to the custom of the Canaanitish nations whom God drave out before the children of Israel, for, among other things, consulting the spirits of the dead; and the terrible punishment threatened upon the Israelites themselves if they followed their example. (See Lev. xix. 31; xx. 6, 27; Deut. xviii. 9-13.) I am aware that in quoting these passages, I am opening a very wide field for discussion, but I think, to say the least, they point very strongly to conscious existence of spirit when separate from the body. I cannot but think there must have been some response to the inquiries made, or the practice would not have been so strongly prohibited by God: besides, if we may quote the history of the Witch of Endor as related in 1 Samuel xxviii., we have a clear case of the spirit of a dead man conversing with Saul; that this was the voice of Samuel and not that of an evil spirit, as is often supposed, I think is pretty clear from the words spoken. Samuel complains of being disquieted, and tells Saul of the punishment that awaits him for having disobeyed God; indeed, if our version can be relied upon, I don't think any one can read verses 15 to 20 without being convinced that it was Samuel who spoke. If this can be proved satisfactorily, we have at any rate one instance of the spirit of man existing consciously after the body was dead. I am not aware having seen this referred to by any of your correspondents; if it has been, will you kindly refer me to it; if not, and you think it worth while to publish this in your valuable magazine, perhaps some more able pen than mine can throw more light on these important passages than I am able to do. THOS. BOUTWOOD.

## DAVID IN THE HEAVENS.

ACTS ii. 34.

DEAR SIR,—I observe your ingenious correspondent, J. CAMERON, in p. 573 of your last volume, quotes the above passage agreeably to the Common Version, but not to the original Greek text, which reads, as in my own "*New Literal Translation of the Bible*," thus: "For David *did* not go up to the heavens, but he himself saith," &c. Evidently Peter is contrasting the ascension of the body of Christ with the *non*-ascension of the body of David, of whom he had said in verse 29 above, "his sepulchre is with us unto this day."

This is only one of the ten thousand instances where the reader is led astray by trusting to the English version alone, without consult-

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ing the original, or other translations.

Yours truly,
ROBERT YOUNG.

## THE GREAT CLOUD OF WITNESSES.

DEAR SIR,—I feel I owe you a debt, and the only way I can acknowledge it is most sincerely to express my great obligation and gratitude for your lucid paper upon the "Great Cloud of Witnesses." I know you will be pleased to hear it has been very profitable to myself and others who feel it to be one of "Heaven's own blessings" to receive such instruction from so faithful a "Witness." That the Lord may reward you richly at his coming, and sustain and bless you while he tarries, is our most sincere prayer.

Believe me, dear sir,
Yours most truly,
ARTHUR SCRUTTON.

# LITERATURE.

*Science's Quarrel with the Bible.* Two Lectures. By Walter Rowton, Author of "God's Trial by Fire," "Hal and I," "Hades not the Grave," etc. London: Kellaway & Co., Warwick Lane.

THE old controversy between Science and Revelation is not yet closed; perhaps we should not err much by affirming that it is renewing its youth; for the signs of a fierce contest near at hand between modern astronomical Science and the Bible are multiplying. Mr. Rowton enters this controversy with the earnestness and energy of one who "feels that if he withheld his testimony he would be without excuse before God." His style is incisive, with an occasional dash of racy sarcasm, his argument clear, upon the assumption that the Bible means what it says—an assumption which every sincere believer should feel to be impregnable truth; and his regard for the Divine authority, as against the speculations of certain schools of modern philosophy, is at once firm and intelligent. We are vexed, though not surprised, to find this piece of information: "Six months ago the following lectures, specially prepared for the season 1875-6, were offered to about one thousand of the Literary and Mechanics' Institutions in the United Kingdom; but their writer having for twenty-six years been known to those societies as a lecturer on humorous literature only, his first proposals to be serious met with such a chilling reception that, persisted in, his entire connection would have left him." We have no objection to humour, but intellectual life cannot be fed upon it, and the institutions that refuse these lectures have lost the opportunity of examining an extremely important question. But very many will speedily buy the pamphlet and read it for themselves. (The price is eightpence.)

*The Bible Vindicated Against Modern Theology.* Toronto: Hunter, Rose, and Co.

THIS book, compiled by "A Christadelphian," contains "A mass of testimony from various sources, ancient and modern," on the various subjects with which the readers of this magazine are familiar. The

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compiler deserves praise for his industry, research, and labour; and the remarks with which he connects his quotations are intelligent and appropriate. Although we are by no means prepared to endorse all his opinions, we are much obliged to him for the interesting volume which will no doubt take its place as an historical document on the great question of the age.

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*The Struggle for Eternal Life;* or The Immortality of the Just, and the Gradual Extinction of the Wicked. By E. Petavel, D.D., Author of "The Bible in France," "The Law of Progress," "Redeem the Time," "Voice of Alarm," etc. With introduction by R. W. Dale, M.A. London: Kellaway and Co., Warwick Lane.

THIS volume is so complete and condensed, so full of precious seed-thoughts on the great subject which is now occupying the minds of all serious men, that it should at once be accepted as a HAND BOOK and circulated accordingly by thousands. Many of our friends have asked for such a publication. Here then it is, with its admirable reasoning, clear apprehension of Scripture, objection and replies, Notes and Queries; and we predict for it noble service in the Gospel of truth and love. Regarding the style of the book, it is only simple justice to our learned friend, Dr. Petavel to say that his English is peculiarly pure and beautiful. No one would for a moment suppose that English is to him a foreign language, if we may say so of a man who seems at home in every language.

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*Everlasting Punishment* as taught in Scripture. Sermons and Lectures by Rev. W. T. Hobson, M.A., Incumbent of St. Barnabas Church, Douglas, Isle of Man. London: Kellaway and Co.

WE hail another faithful witness. Mr. Hobson bravely rises to the level of his convictions, and in the face of opposition has declared the Scripture doctrine of everlasting punishment, instead of the orthodox falsehood of everlasting torment. These are eloquent and forcible discourses, by a well-read and earnest clergyman, and we hope they will obtain very many readers. (Can be obtained of the author, as above, for two shillings.)

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*Scripture Revelations of the Life of Man after Death,* and the Christian Doctrines of Descent into Hell, the Resurrection of the Body, and the Life Everlasting. With remarks upon Cremation and upon Christian Burial. Edited by the Hon. and Rev. W. H. Lyttelton. London: Daldy, Isbister, and Co.

A THOUGHTFUL contribution to the literature of eschatology which we commend to the inquiring as worthy of careful perusal, especially those parts of it which treat of resurrection, although the interpretation of several passages of Scripture offered by Mr. Lyttleton is, in our judgment, defective. We wish clergymen could shake off the habit of quoting the Articles of the Church of England as if they were of co-ordinate authority with the Scriptures. They do not, of course, mean anything of the kind, but some readers may very naturally think so. It ought to be distinctly understood that no creed of human compilation is of any authority whatever.

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*Jesus in the Midst.* By George Cron. Glasgow: T. D. Morison.

A BEAUTIFULLY written practical exposition of the ever memorable story of Jesus and the woman in the house of Simon the Pharisee. Mr. Cron has caught the very spirit of the scene, and his readers will find their heart-health bettered.

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*The Limitations of Christian Responsibility.* Thoughts on Aggressive Christianity. By Henry Dunn. London: Simpkin, Marshall, & Co.

LIKE the other works of Mr. Dunn, this volume contains much valuable thought clearly expressed. Amongst other topics, he treats of the plan of salvation, revivalist theology, purposes of Scripture, the teaching of Christ and his apostles, eternal punishment, the aspect of the world, the kingdom of God, and other related topics. "The object of this little book is two-fold," says the author. "It is intended to set forth the limitations of Christian responsibility in relation to the ungodly, and, if it be possible, to promote the re-consideration by qualified persons of much that is embodied in evangelical theology."

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*The Biblical Museum.* By James Comper Gray. London: Elliot Stock.

MR. GRAY'S labours are worthy of large public recognition. The first part of the issue of "the Old Testament Division" is on our table, and those who have "the New Testament Division" will of course obtain both works. The condensation is remarkable, too much so. The occasional use of half-words, as "perh." for perhaps, may save a little space and cost, but to us it is an eyesore. The Biblical Museum consists of critical, homiletic, and illustrative Notes of the Holy Scriptures, and is "specially designed for Sunday School Teachers, Ministers, and Bible Students."

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*Hades; or the Intermediate State of Man.* By Henry Constable, A.M. Second Edition. London: Kellaway and Co.

THE call for a Second Edition of this work is another proof of the interest awakened in relation to the subject of which it treats. There are two new chapters in the volume, namely, on Epitaphs, and the opinion of the Apostolic Fathers. We have no doubt that the work will receive, as it deserves, the careful study of many new readers.

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*Truth versus Tradition.* By the Rev. N. G. Wilkins, M.A., Chaplain to the English and American Residents in Hanover. Hanover: 5, Böhmer-strasse.

AN earnest and well-reasoned discourse. A brief extract will indicate its doctrine:—

"Never once, often as the apostle refers to the end and punishment of sinners—never once does he make use of the expression, so easy to be written, so easy to be understood, "everlasting torment." Never does he make use of this expression, nor of any of the twenty equivalent expressions, which might be framed, bearing the same meaning, such as "everlasting intense pain," "never ending torment," "agony without end," "everlasting burning," "torture prolonged for ever," "everlasting misery," "endless misery," "everlasting suffering," "endless suffering."

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# THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

MARCH 1, 1876.

## THOUGHTS ON THE FIRST PSALM.

THIS Psalm, which stands first in our collection, is said to be the most recently composed of all, with the exception of the 119th, and would appear to be of later date than the oldest of the collection, by upwards of one thousand years. If it be correct to attribute its authorship, as many do, to Ezra the scribe, and if we may rely upon the statement that the collection of Psalms as we have them was made by the same reformer, we might almost be safe in further supposing that he wrote the first Psalm purposely as an introduction to the whole book, containing a short summary of the hopes which had animated the men of God who composed the rest of the collection, and pointing out how excellent a field of study were the psalms which follow it, and how worthy of being "meditated upon day and night."

Whether this be the case or not, a short examination of the burden of the Psalm will show that it is well fitted for the position of prominence which it occupies.

It appears to us a Psalm of *faith* and *hope*. It presents one or two grand truths to be apprehended and believed, the faith of which is calculated to be of great comfort to those who receive them.

Its opening phrase speaks of *blessing*. And is not this the one grand burden of revelation, the chief purport of the communications made to us by a gracious God, from the first rays of comfort that illumined the judgment of the first transgression, on to the revelation of the final consummation, when "there shall be no more curse?"

What is there more fitted to arouse the interest of man; for what can be more suited to his needs? It is the one desire of all creation now "groaning and travailing in pain." It is the one thing for which a weary humanity is panting. Harassed by oppression, worn out by toil, trampled on by injustice, laden with diseases, vexed by unrighteous passions; above all, for ever haunted



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by the shadow of the grim "King of Terrors," and the fear of an unknown future, this is the one cry of the human heart the wide world over: "*Who will show us any good?*"

Like the "still, small voice," after the howling of the tempest, comes the answer of the Psalm:—

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord, and in his law doth he meditate day and night."

There is blessing then for human hearts. Yes, thank God, there is; and a blessedness which must be enjoyed to be realised, so greatly does it transcend the power of language to describe it—a blessedness, the mere anticipation of which is blessing of itself. "Like a tree planted by the rivers of water, that bringeth forth his fruit in his season;" so shall that man be who attains to this blessedness. And it shall prove lasting as well as true: "his leaf shall not wither, and whatsoever he doeth shall prosper."

Surely it is worth while inquiring for whom this blessing is in store, and what is required of them that would attain to it.

The Psalm before us seems to mention two main things as requisite: 1. A belief of God's testimony (implied in the meditation on his law spoken of in ver. 2); and 2, A pure and holy manner of life. With this agree the other Scriptures. And these two should go hand in hand—"faith and works." It is not an outwardly religious life, or a pure moral character, nor conduct prompted by the most excellent motives, that will be a man's passport to eternal life, if he neglect or despise the testimony of God. Nor will the clearest views of God's truth, or the stoutest championship of the faith avail him aught unless he bear "the fruits of the Spirit," which are, "love, joy, peace, longsuffering, gentleness, goodness, fidelity, meekness, temperance." (Gal. v. 22, 23.)

This has been the Divine rule of conduct in all dispensations; and thus, just as the devout Israelite who believed the purposes of God, as far as they had been known in his day and generation, rejoiced to "meditate on God's law day and night," because in that law were centred all his hopes of coming good, so should it be with those who have believed the fuller testimony of God concerning his Son Jesus the Christ. There should, with them, be no folding of the hands in idleness, but a perpetual striving that "the Word of Christ may dwell in them richly;" a continual meditation upon the varied and invaluable contents of the Scriptures of truth.

Nor is the second requisite in any way different in the generality of its application. For just as the servant of God, who in Mosaic days was looking for the rising of the Sun of Righteousness, was required to forsake the "way of the ungodly," so is it incumbent now on those who are looking, according to Divine promise, for new heavens and new earth, to endeavour to become more "meet for the inheritance of the saints in light," and to "give heed," by

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good hearts and holy lives, "to make their calling and election sure."

Let us not deceive ourselves. These words are addressed to all in every age who may seek the way everlasting:—"Without holiness no man shall see the Lord." "Let every one that nameth the name of the Lord depart from iniquity." (Comp. Ps. xcvii. 10 with 2 Tim. ii. 19.)

One thing, then, is plainly stated in the Psalm before us, and its importance and universal application fully warrant its prominence; namely, that blessing, true and lasting, can only be found where ungodliness shall cease to be.

Here let us turn aside a moment to "consider the Apostle and High Priest of our profession." In this Psalm the ideal man is described—in him the ideal man was seen. To him alone can the unblemished character here depicted be truly said to belong. Of no ordinary man of God is it perfectly true that he "meditated on God's law day and night." But of him it is. Oftimes

> "Cold mountains and the midnight air
> Witnessed the fervour of his prayer."

Ever was he communing with his Father, and so engrossed was he in his service, that he could say of himself, "My meat is to do the will of him that sent me, and to finish his work." Yes, he alone of all the sons of men can claim this title as his perfect right: "the Just One," Jesus Christ "the Righteous."

And as the character herein portrayed is his, so also is the blessedness. Even while he trod the earth, "a man of sorrows and acquainted with grief," he was blessed; blessed in the calm serenity of unclouded faith, in the heavenly purity of an unselfish life, in the smile of an approving Father, in the joyful prospect of a glorious reward. And now, "God has highly exalted him" and gifted him with an endless life, and "crowned him with glory and honour," and promised him a fulness of blessing yet to come; even the removal, through his means, of all trace of sin and curse from off a fair creation, so that "he shall see of the travail of his soul and *be satisfied*."

Let us "consider" him, therefore, and strive to copy his example. As we would be sharers in his blessedness, both now and hereafter, let us earnestly seek to be partakers of his spirit. Let us consider him, too, in another aspect lest we be weary and grow faint of heart, when we find ourselves, with all our striving, still far from the standard of his perfection. He is "the Righteous" One, our great Exemplar, but he is also "the Lord our Righteousness," our covering shield. "Accepted in the Beloved," we take good courage; for, if our spirits be truly willing, the weakness of the flesh and all its imperfections are hidden out of sight by the ample robe of his complete obedience in whom we stand. Let us, therefore, "add to our faith virtue [or courage]; to our courage



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knowledge; to knowledge temperance; to temperance patience; to patience godliness; to godliness brotherly kindness; and to brotherly kindness charity;" ever keeping in view his glorious appearing, when we hope to be made completely like him, and to stand in his presence with exceeding joy.

If the blessedness of which our Psalm is speaking be the ambition of the Church of God, no less than in another aspect is it the hope of the world, although they know it not. For what is the converse of this truth that the righteous man is blessed, and shall endure for ever? "The ungodly are not so, but like the chaff which the wind driveth away." For a time they may "flourish like a green bay-tree;" but in the end "their way shall perish." They may now "stand in judgment" over others, and wrong and oppress their fellow-men, but they shall not stand in the judgment, nor find a place when the righteous judge shall come. For "God hath appointed a day in which he will judge the world *in righteousness* by that man whom he hath ordained," and when that brighter day shall dawn upon this sin-struck earth, the character we have been speaking of shall visibly predominate in earth's affairs, and no more shall it be said that might prevails over right. "A king shall reign, and prosper, and execute justice and judgment over the earth." (Jer. xxiii. 5.) Under his rule

> "No longer hosts encountering hosts
> Shall crowds of slain deplore;
> They hang the trumpet in the hall,
> And study war no more."

"He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence, and precious shall their blood be in his sight," and "men shall be blessed in him; all nations shall call him blessed." (Ps. lxxii.) The human race shall breathe anew under such righteous rule, and hasten on with joy to that more glorious culmination beyond, when every trace of evil shall be "wiped away," and all things made new, when "there shall be no more death, neither sorrow, nor crying, nor pain." (Rev. xxi. 4.)

Till that glad time come, let us who look and long for it endeavour to go on in the strength of that truth with which our Psalm concludes. "The Lord knoweth [or, as some would read, 'approveth'] the way of the righteous." Then there need be no fear for such as are in the paths of his righteousness. He knoweth their way, and all the difficulties and dangers that surround it; and, doubtless, he will guard and guide his children; for "the Lord is good, a stronghold in the day of trouble, and he knoweth them that trust in him." (Nahum i. 7.) He approveth it, and "what shall we then say? If God be for us, who can be against us?"

Hillhead, Glasgow. M. W. STRANG.

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# "LIVING IN THE WILL OF GOD."

**And when the tempter came to him, he said: If thou be the Son of God, command that these stones be made bread. But he answered and said: It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—MATT. iii. 3, 4.**

"EVERY word that proceedeth out of the *mouth* of God." We have here to do, then, with God's mouth and that which issues from it. We do not depart from the spirit of Christ's great saying—not the less his because a quotation from Israel's ancient law—when we say, God has many mouths out of which his life-giving words proceed. He has a mouth in nature, from which, as from the darkness of the eternal throne itself, "thunderings and lightnings," as well as sweet voices of peace and tenderness, are continually heard; he has a mouth in our own conscience, where, as in the inner sanctuary of our threefold nature, the reflection of his inextinguishable glory serves at least to make the darkness visible; he has a mouth in revelation, which has through the ages been the undeceiving, though imperfectly comprehended, oracle of his Church and people; and above all, he has a mouth—from whose lips of guileless purity all the riches of his wisdom and the fulness of his grace are poured forth—in HIM who is comprehensively, pre-eminently, and essentially THE WORD; the brightness of the Father's glory, and the perfect embodiment of his will.

But "every *word*." What is a *word*? Taken in a *passive* sense, is not a word the embodiment of a thought? taken in an *active* sense, is it not the expression of a volition? If I am calling upon a friend and he asks me, "What sort of a day is it?" and I reply, "*Cold*;" by that word, "cold," I convey to him my thought regarding the day. But if he should further inquire of me, "Will you not come nearer the fire?" and I answer, "No; I am warm enough;" then I express my will in relation to the movement which his kindness suggested. Such at least is the legitimate use of language,—which is but the collocation of words,—the purpose for which it was originally bestowed upon man by his beneficent Creator; though, alas! men do not always use it thus, but make of that which was intended to be a transparent medium a disguising veil; practically adopting the cynical saying of a certain great statesman, that language is most useful in enabling us to conceal our thoughts. Such was, we apprehend, the Devil's opinion when, in the temptation to which we have drawn attention, he said to the blessed Jesus: "If thou be the Son of God, command that these stones be made bread." But such, it need not be said, is never the case with God's words. God—to use our familiar expression—always *means what he says*: "He is not a man that he should lie." "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times."

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Moreover, we shall find, if we consider the subject closely, that God's words seem always to combine the active and passive senses to which reference has been made. They are at once the embodiment of the Divine thought and the expression of the Divine will. They are, as some one has graphically said, "living words, with hands and feet." Thus, for example, when at the Creation God said, "Let there be light;" or, as the original expresses it with still sublimer brevity,—"*Light be*"—and the light was: how magnificent was the *thought* of the Infinite Mind, and how supreme the *will* which, as in a moment, flooded the universe with its splendour.

When, therefore, Jesus says to the tempter, "Man shall not live by bread alone, but by every *word* that proceedeth out of the mouth of God," he teaches us the profound lesson, that it is not by any essential virtue or potency in the creature—such as bread—that our life is sustained, but, fundamentally at least, because such creature is the embodiment of God's thought and will. Did you ever ask yourself the question, "Why does bread, or any other kind of food, nourish my body?" The Christian answer, which underlies all scientific ones, is surely this,—Because such is the will of God. How simple and yet how sublime a philosophy! A child may apprehend it; an angel cannot comprehend it. God could just as easily have nourished our bodies with the dust of the earth, of which they were made, or the gaseous elements of the air and the water, of which they are so largely composed. He might have fed us as he feeds the lilies and the fowls of the air. But just because we are "so much better than they," he willed otherwise; and that not arbitrarily, but—as we can at least dimly see—out of his wise care and fatherly love towards us in this our fallen estate. The lilies and the fowls have never sinned, and therefore God can afford to feed them as he does his angels, and as he will his saints in heaven; but man has "fallen as a star," and by his fall made toil and pain at once the necessity of his condition and the perpetual sacrament of his redemption.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God:" that is, our life has its living root only in the will of God—it at once grows out of it, and is sustained by it; and therefore, to act in contradiction to that will, or independently of that will,—as Satan tempted our Lord to do,—would be in effect, to rebel against the fundamental principle or power upon which the law whereby bread satisfies our hunger itself depends, in order, as we might think, to secure one of its secondary results. "Is not the life more than meat?" Such, we apprehend, is our Lord's argument against the tempter.

It is not, however, our present intention to enter further into the wide and fruitful subject of our Lord's temptation, many and important as are both its doctrinal and practical lessons. What we design in the following pages is to speak somewhat of *the will of God, and our own relation thereto.*

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God's will and man's will are distinct, separate, often opposite. In a certain most important sense, man's will may be said to be independent of God's will. That it should be so is indeed most strange and wonderful. That out of the infinite will there should be born a finite, which it is unable—by a self-limitation of its power—to control; this is at once the mystery of providence and the glory and peril of man. Man's free will is the most God-like attribute of his nature, and it was in this, perhaps, rather than in his assumed immortality, his reason, or his dominion over creation, that we are to understand the saying, that "God made man in his own image." And it is out of "this dread endowment of free will," that there springs at once the possibility of his elevation to a glory greater far than that of angels, or his degradation to a misery and ruin as hopeless and more abject than that of fiends. Is it asked, How high can man rise? We have the answer in Rev. iii. 21, "To him that overcometh will I give to sit with me in my throne." Is it asked, How low can man sink? We have the answer from the pen of the Apostle Peter (2 Epistle ii. 12): "But these, as natural brute beasts made to be taken and destroyed, speak evil of the things they understand not; and shall utterly perish in their own corruption." But neither the one nor the other without or against his will. Let us not be misunderstood. We do not say that man can save himself without Divine grace; on the contrary, we contend that he cannot even move or breathe without Divine grace. Our natural life is as dependent on Divine grace as our spiritual life. What we are bold to say is this,—God will not and cannot save us against our will. We must be willing to be saved, or we cannot be saved; we may will to be lost, and if so, must be lost. Does not Christ say as much as this? "Ye *will* not come to me that ye might have life" (John v. 40). And how does the widest invitation of the Gospel run? "Whosoever *will*, let him take of the water of life freely" (Rev. xxii. 17). The will, then, is the very core and mainspring of our moral being, and on the question of the existing relation between it and the Divine will, depends our happiness and holiness now, and our salvation and glory hereafter.

God's will is the basis and origin of all the laws on which the creature's life depends, and every deviation from it—every refusal on our part to conform thereto—necessarily brings us according to the magnitude of the transgression, under the penalty and power of death. Some of the Christian brethren who seem to have been specially called at the present time to reaffirm in the ears of the churches this great and blessed truth, frequently make use of the expression, "Living in the will of God," and it is no doubt both convenient and expressive; but like all religious technicalities it is somewhat inadequate. We cannot really *live*—as it seems to imply that we can—*out of the will of God;* out of the will of God we can only die. The Divine will is the grand and perfect sphere filled with all the energies of the infinite life, all the splendour of

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the eternal light,—beyond lies only the outer darkness in which the forces of evil alone are working to their one dread issue—death. We all see and acknowledge this in the natural region. The laws of matter and motion, the laws of chemistry and magnetism, the laws of life and health, are only so many manifestations of the will of God in the physical world. For it must never be forgotten that the will of God is revealed to us only in his laws,—laws of matter, of mind, and of spirit. And just so far as we are living in accordance with these laws we are living in the will of God; while, on the other hand, whenever we—whether consciously or unconsciously—violate these laws, we cease to live in the will of God, and incur the inevitable penalty; the only difference is this, if we violate God's laws wilfully, the penalty assumes a punitive character; if unknowingly, the penalty still follows, but is simply penalty. This follows from the grand truth of the reign or sovereignty of law,—a truth which, while weakly shrunk from, and vainly opposed, by many ignorant Christians, is, when rightly understood, a ground of solid and constant assurance and peace. For the uniformity of law is but the necessary consequence of the immutability of the Divine will, and its universality only a corollary from the infinity of the Divine presence. Just so far, therefore, as those Divine attributes are to the Christian a cause of rejoicing, should the consequent uniformity and universality of law be also.

Now, if I should throw myself into a river, or the sea, and am unable to swim, and no help be at hand, I shall without doubt be drowned. Why? Because I have placed myself in a false relation to the law of gravitation. Mix certain chemical substances together and an explosion will ensue which may maim or kill you. Why? Because you have placed yourself in a false relation to the laws of chemistry. If we go into a house in which there is some infectious disease, without taking any proper precautions, and we happen to be predisposed, we shall ourselves become the victims of the disease. Why? Because we have violated the laws of health. Or, as we may just as truly say in any one of these cases, because we have disobeyed the will of God in these natural things. And just so is it in the spiritual region: there, as well as here, God rules by law,—law as uniform, as universal, as inflexible, as that of the physical world: there, as well as here, the great motive power of this law is the will of God: there, as well as here, disobedience involves inevitable penalty, and ultimately death.

It is not too much to say, that all that is good, and real, and saving in religion is contained in this one saying: "Doing the will of God from the heart." (Eph. vii. 6.) This is indeed the whole duty of man; this is the only possible way of salvation: this is at once the secret of peace, of purity, and of power. It was so in the case of Christ himself, and is indeed the key at once to the majesty of his life, and the mystery of his work. Do you ask, What was the meaning of Christ's life; what was the meaning of Christ's

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death? We give you, as we conceive, the deepest, the truest, the most saving answer, when we say, "Doing the will of God from the heart." Does he not himself say so? "My meat is *to do the will* of him that sent me, and to finish his work." (John iv. 34.) And again, in the prophetic language of the Psalmist: "Then said I, *Lo I come* (in the volume of the book it is written of me) *to do thy will*, oh God!" (Heb. x. 7.) Do you ask, What is the atonement? Paul shall answer the question: "Let this mind be in you which was also in Christ Jesus; who being in the form of God thought it no robbery to be equal with God: but made himself of no reputation (*lit.* 'emptied himself'), and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became *obedient unto death*" (*lit.* 'even as far as death')—and such a death—"death on a cross." (Phil. ii. 5, 6.)

Ah, reader; you have never really realised either the meaning or the power of Christ's life and death, unless you have seen in them the perfect embodiment of the will of God. Christ's life and death were in this like a casting of pure silver—showing with the utmost sharpness and perfection the nicest tracery of the mould. And thus he is at once the pattern to which we are to be conformed, and the power whereby such conformity becomes possible. And it is in this sense that we are called upon, as Christians, to be his imitators: it is thus that he has left us an example that we should follow his steps. Oh, that we really did so! Oh, that we lived indeed in the will of God! Oh, that our religion was more a reality than with most of us, alas! it is.

Let none of us content ourselves with being merely the subjects of religious emotions, experiencing pleasure in devotional exercises, taking part in evangelistic work. These,—if we may judge by the practical antinomianism, the miserable dogmatism, and the very unchristian spirit of some of those who are the most active promoters of this at present very popular form of pietism,—are too often but the subtle devices of the adversary to blind men to their real spiritual condition. The devil in this way, it seems to us, sometimes lifts a man up towards heaven only that from such elevation he may be plunged deeper into hell. It is very easy, fatally easy, to be religious in feeling, orthodox in doctrine, zealous in words. It is much easier to preach at the corner of the street than to bridle one's tongue at home; to pour out a flood of pious talk than to deal honestly in the shop; to attend the "prayer" or "experience" meeting, than to forgive those who have offended against us. It is, indeed, "positively appalling to contrast the amount of religious thought, and feeling, and teaching, with the amount of practical godliness amongst us." But "be not deceived, God is not mocked; whatsoever a man soweth, that shall he also reap." Very solemn are those words of the Lord Jesus: "Not every one that saith unto me, Lord, Lord, shall enter into the king-

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dom of heaven; but he that *doeth the will* of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." (Matt. vii. 21-23.)

"Nothing but leaves! No gathered sheaves
Of life's fair ripening grain!
We sow our seeds: lo, tares and weeds;
Words—idle words—for earnest deeds:
We reap with toil and pain—
Nothing but leaves! nothing but leaves!

"Nothing but leaves! sad memory weaves
No veil to hide the past;
And as we trace our weary way,
Counting each lost and misspent day,
Sadly we find at last—
Nothing but leaves! nothing but leaves!"

Hark! as from behind the curtain of the visible and temporal, —from the mysterious depths of the unseen and the eternal,— come the solemn words—like the tolling of far-off bells, or the roll of muffled drums—"The world passeth away and the lusts thereof, but he that *doeth the will of God* abideth for ever." Reader, let us ask ourselves the question, "Are we really living in God's blessed will?" As we rise up in the morning is this indeed our heart-felt prayer, 'Lord what wilt thou have me to do this day?" And as the day brings its joy or its sorrow, its gain or its loss, its success or disappointment, do we accept it all as the will of God? For there are two sides to this blessed life in the will of God. We must *do* the will of God actively, and we must *accept* the will of God passively. We cannot do the one without the other, for they are one. When good Dr. Watts was dying, he said, "The business of a Christian is to bear the will of God as well as to do it. If I were in health I could only be doing that, and that I may do now."

But while the Christian duty of actively doing the will of God, is by all true Christians admitted, however much they may fail therein; the co-ordinate privilege of accepting the will of God passively, seems less commonly and clearly apprehended. Let us, then, in a few concluding remarks, dwell a little upon this.

In order to live in the will of God passively, we must realise the blessed truth that nothing happens to us, however important or however apparently trivial, apart from the will of our Almighty and loving Father. It is impossible for human speech to enforce this more strikingly and emphatically than do our Lord's familiar words: "Are not two sparrows sold for a farthing? and not one of them (rather than the other) shall fall on the ground without your Father. But the very hairs of YOUR head are all numbered." (Matt. x. 29, 30.) Not of course that these things are all *in themselves*

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according to God's will; there is much around us that is not His will—that is directly opposed to his will. God's will is,—as himself "the *happy* God" (1 Tim. i. 11), it cannot be otherwise,—that all his creatures should be happy, but the world is full of misery. God's will is, that putting aside lying we should "speak every one truth with his neighbour;" but we seem sometimes to be living in a very atmosphere of lies. God's will is that "whatsoever we would that men should do unto us, we do even so to them," and yet, alas! how constantly are many of us doing to others what we should be very sorry to have done to us. Nevertheless, in reference to all such things the Christian ought to be able to say, *As they affect me* they are, every one, the indications of God's will—his loving will,—and as such I will accept them.

There is a very remarkable exhortation in Paul's First Epistle to the Thessalonians (v. 18): "In every thing give thanks; for this is the will of God, in Christ Jesus, concerning you." The sense of which passage would, we think, be more clearly conveyed were it translated thus: "In all things (*i.e.*, under all circumstances) give thanks; such being the will of God towards you." That is to say, the "will of God" spoken of, refers not to the three preceding precepts collectively, nor to the third alone, and still less to the Divine decree, as different critics maintain, but to the "all things" distributively, as the region wherein it is manifested. At all events, whether this reading be grammatically tenable or not, it is on this ground alone that we can give thanks in all circumstances. Can we feel really *thankful* if we suffer dishonour or loss; if we are in pain and disease; if death enters our home and removes the desire of our eyes with a stroke? Yes; if by faith we can realise that these things are "the will of God towards us." In themselves they are painful, terrible, heart-crushing; but from our Father's loving hand we can accept and even rejoice in them. We have a beautiful illustration of this in the case of Job. When messenger after messenger arrived with the grievous tidings of flocks and herds, slaves and children, all swept away as by the successive waves of a very sea of sorrows, what did Job say? "Naked came I out of my mother's womb, and naked shall I return thither. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." It was not the Sabeans, it was not the lightning; it was not the Chaldeans, it was not the tempest; in all—behind all—Job recognised "the will of God towards him." And so again in the beautiful old story of Joseph we remember how, when he at last made himself known to his most unbrotherly brethren, he said: "Be not grieved nor angry with yourselves that ye sold me thither; for *God did send me* before you to preserve life." So far as his brethren were concerned it was their sin, but as regarded Joseph, it was "the will of God towards him."

Reader! this is, as we have said, the secret of divine *peace*. It, and it alone, gave Jesus peace in his deepest anguish: it was the

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one unquenched star in the dark heaven of Gethsemane. "If it be possible let this cup pass from me; nevertheless not my will but *thine* be done." It was God's will towards him,—his faith never lost its grasp of that; if it had, we think the blackness of despair would have settled down upon the Redeemer's soul. But in the will of God he found peace. And so may we, for has he not said, "Peace I leave with you, *my peace* I give unto you?" What is it that causes the unrest—the struggle—the misery of life, but the collision, the antagonism, of our human will and the Divine will. Oh, it is hard when the battle of life is fought *against God*. 'Not thy will but *mine* be done" is the cry of our faithless and rebellious hearts. But it cannot be—woe unto us if it could! We must prove—we must be putting to the test—"what is that good, and acceptable, and perfect will of God." We must learn of Jesus to say, "Not my will, but THINE be done;" and then, indeed, "the peace of God surpasses all the devices of our own will, and triumphing over all outward opposition, shall keep guard over our hearts and thoughts in Christ Jesus."

This is the secret of *purity*, "for this is the will of God, even your sanctification." (1 Thess. iv. 3.) Sin is the transgression of the Divine will, and hence the measure of our holiness is the measure of our conformity thereto. Thus God's will, and that alone, is the true "stream of tendency which makes for righteousness;" yield yourself to it, and day by day you will grow in that "holiness, without which no man shall see the Lord;" till your whole being, body, soul, and spirit, is "found blameless in the day of the Lord Jesus."

This is the secret of *power*. We have somewhere read a ghastly tale entitled, if we remember aright, "The Iron Chamber." It describes a miserable offender against that most atrocious of all ecclesiastical tribunals, the Inquisition, who is, after trial, consigned to a dungeon. When left to himself he proceeds to examine his prison, and finds that the walls, the floor, and even the roof are composed entirely of iron. He walks about his dungeon, gets a tolerable idea of its size, is struck by a certain peculiarity in its form, and observes, moreover, that it is lighted by six small apertures or windows. Night comes on, he falls asleep; and when he wakes in the morning the prison seems to him somewhat smaller. He looks to the windows,—one, two, three, four, *five*. But were there not *six?* Surely he had counted six. But no; it must have been a mistake. Again he sleeps, and on the following morning he is convinced that his cell is smaller, and now there are but *four* windows! Terrible thoughts pass through his mind; he endeavours to keep awake, but is at last overcome by sleep; and when the morning dawns he cannot stand upright in his cell, and the windows are but three. And the shape!—ah, now it is manifest!—it is that of a coffin: an iron coffin, which is day by day contracting, and in three days more will crush him to death. The

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narrative need not be pursued farther: two days pass and the hapless wretch lies in his coffin with but a single aperture to reveal to him his awful situation, and keep him alive for the approaching catastrophe. The next day a bruised and bloody mass, crushed out of all semblance of humanity, is extracted from the infernal machine.

In itself, of course, this tale is but the morbid fancy of a diseased imagination; for not even the horrible ingenuity of the Inquisition ever compassed a device so devilish. But, nevertheless, howbeit the unhappy writer thought not so, this thing is an allegory. Man, in the boasted freedom of his will, is, after all, as this prisoner: free indeed, but everywhere enclosed and confined by the Divine will; the one finite, and the other infinite; the one eternal and immutable, the other changeable and transitory. And day by day the eternal laws which are but, we repeat, the embodiment of the Divine will,—and which must as their ultimate result work out its perfect consummation,—are closing in around all opposing power and will assuredly crush it into nothingness. "Whosoever shall fall on this stone shall be broken, and on whomsoever it shall fall, it will grind him to powder."

But, oh! the wondrous and blessed contrast of having our will blended with the will of God! Then, indeed, we, as it were, stand in the eternal calm which exists at the centre of all power; then, God's will being with us and in us, nothing can really, and in the issue, be against us; then we may know assuredly that "all things are working together for good" to us, because we love God and walk in his blessed will; yea, then we may, in a most true and blessed sense, be said, even now, to sit with God on his throne, and to wield with him the forces of the universe. This is the talisman of life which can transmute its meanest things in spiritual gold; this is "the secret of the Lord" which "is with them that fear him," and which renders him who possesses it "rich beyond the dreams of avarice."

"All as God wills, who wisely heeds
To give or to withhold!
And knoweth more of all my needs
Than all my prayers have told.

"Enough that blessings undeserved
Have mark'd my erring track;
That wheresoe'er my feet have swerved
His chastening turned me back.

"The more and more a providence
Of love is understood,
It makes the springs of time and sense
Sweet with eternal good.

"Then death seems but a covered way
Which opens into light,
Wherein no blinded child can stray
Beyond its Father's sight.

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"Then all the jarring notes of life
Seem blending in a psalm,
And all the angles of its strife
Slow rounding into calm:

"And so the shadows fall apart,
And so the West winds play,
And all the windows of my heart
I open to God's day."

Florence Villa, North Finchley, N. W. MAUDE.

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# THE KINGDOM OF CHRIST.

## SECTION IV.

### THE SUBJECTS AND RULERS IN THE KINGDOM.

WE have attempted to show from Scripture that the Kingdom of the Lord Jesus Christ will be a literal kingdom, not a kingdom in the heavens, but a kingdom upon this earth; we have also answered some objections which have been made to this. We would now proceed to speak of the subjects and the rulers of this kingdom, for, like every other kingdom upon earth, this one, which is to succeed the four Gentile empires, has its territory, subjects and rulers, with laws also peculiar to itself.

Of its territory we have written, and may again when hereafter alluding to its millennial physical aspect, as it shall be when freed from the curse. Who, then, are to form the subjects in this kingdom? We reply, Israel, the nations, and those spared from the judgment, which shall take place "when the Son of Man shall come in his glory."

First,—Israel restored. The quotation of two or three passages from the prophets may be sufficient, at the present, to prove that Israel, not only the descendents of Judah, but all the tribes of Jacob's household will be gathered out of the countries to which they have been banished, and caused to re-occupy their own land.

1. Isaiah xi. 11, 12: "And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea; and he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

That the prophets meant the European countries by "the islands of the sea" is generally granted; that during the Babylonish captivity none of Jacob's descendants were scattered through these countries is also certain, and since no such second general return

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has yet been known, it is manifest that all Israel, as also the dispersed of Judah must be gathered home to Palestine to the fulfilment of this prediction.

2. Jeremiah xxiv. 6: "For I will set mine eyes upon them for good, and I will bring them again to this land, and I will build them, and not pull them down: and I will plant them and not pluck them up." Are not the sons of Jacob, to this day, in this condition, pulled down, and plucked up out of their land?

3. Jeremiah xxx. 3: "For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it."

4. Jeremiah xxxii. 37, 42: "Behold, I will gather them out of all countries, whither I had driven them in mine anger, and in my fury, and in great wrath; and I will bring them again into this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God; and I will give them one heart and one way, that they may fear me for ever, for the good of them, and of their children after them. And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart, and with my whole soul. For thus saith the Lord: like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them." Has Israel ever so dwelt in safety? been so united with one heart and one way? Not yet, but it shall be, for the mouth of the Lord hath spoken it; for to quote one more passage:—

5. Ezekiel xxxvii. 16, 20: "Moreover, thou Son of Man, take thee one stick, and write upon it, For Judah and for the children of Israel his companions; then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? say unto them, thus saith the Lord God, Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand." And the Lord continues to affirm, "I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and will bring them into their own land. And I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

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We have quoted these passages (to which many more might be added, such as Ezek. xxxvi. 9, 15; Ezek. xxxix. 25; Zech. viii. 7, 8,) we have quoted them in full, with the hope they may be read, and because it was necessary to prove what, alas! has too frequently been denied, that Israel will occupy again a very prominent position among the nations, during Messiah's reign. The ten tribes which were carried captive into Assyria by Shalmaneser about 721 B.C. have never yet returned to their land; those of the captivity by Nebuchadnezzar about 606 B.C., of the two tribes of Judah and Benjamin never wholly returned, they have never yet fulfilled the prophecy of Ezek. xxxvii. 16, &c.

The Israelites, then, will be the chief and peculiar subjects of Messiah's Kingdom, they will evidently be exalted to great national dignity and receive authority over other nations. Psa. xlvii. 3, "He shall subdue the people under us, and the nations under our feet." Isa. xlix. 23, "And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their face toward the earth and lick up the dust of thy feet." Isa. lx. 10, &c., "And the sons of strangers shall build up thy walls, and their kings shall minister unto thee, for in my wrath I smote thee, but in my favour have I had mercy on thee." "For the nation and kingdom that will not serve thee shall perish, yea, those nations shall be utterly wasted." These passages are sufficient to show that Israel will be head of the nations.

To the lost, but ultimately to be restored, ten tribes, must also be added a portion of the descendants of the now scattered tribes of Judah and Benjamin, who were dispersed by the Romans at the destruction of Jerusalem, and are now to be found among all the European nations, and of these only a third part, a remnant which will be spared from the great tribulution; they, with the Romans, were guilty of the death of the Lord Jesus, and for this terrible crime —from which the other tribes were free—will fall upon them the vials of Divine wrath in the great tribulation, called in Scripture, "the day of Jacob's trouble." Zech. xiii. 9, "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried, they shall call on my name, and I will hear them; I will say, It is my people; and they shall say, The Lord is my God."

The ultimate planting of God's ancient people in the Holy Land is confirmed by the great apostle to the Gentiles, who would have us "not be ignorant of the mystery" that now, until they are gathered in from among the nations, "blindness in part is happened to Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob."

And that Deliverer is Jesus; and the deliverance will be accomplished when that Saviour comes—and he comes soon—when the

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times of the Gentiles are fulfilled, i.e., when the times allotted for the Gentiles to have dominion shall be ended; then their sorrows predicted by Moses shall cease (Lev. xxvi. 36; Deut. xxviii. 65-67; Lam. i. 12, 16, 21; iii. 1, 15, 19, 48): and their joys, by Isaiah sung, begin. (Isa. xxxv. 10; lii. 9; liv. 11; lxvi. 10.)

Secondly,—The nations occupying the large continents of this world will all ultimately form part of the millennial kingdom. It will suffice to quote one or two passages of Scripture which show that many of them will not have heard of the name of Christ at the commencement of his kingdom; that they will gradually be brought under the Saviour's sway; that if any resist the Saviour's authority, they must be broken in pieces—and they will be brought to own Christ as their Lord and King through the influence and mission-teachings of Israel. (Is. ii. 2, 3, 4.) "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all NATIONS shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem; and he shall judge among the nations, and shall rebuke many people," &c. Isa. lx. 12: "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." Isa. lxvi. 19: "And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles,"—as also it is written in the previous verse—"I will gather all nations and tongues; and they shall come and see my glory."

To these likewise are to be added the nations who are acquitted by the Lord Jesus when he shall judge, as recorded in Matt. xxv. 31, 32, &c., "When the Son of man shall come in his glory, and shall sit upon the throne of his glory,"—who shall hear these gracious words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

This scene of judgment is very different from that last great assize; here no books are opened, as it will be when the dead, small and great, shall stand before God; and all whose names are not written in the book of life, will be judged out of those things which are written in the books. (Rev. xx. 12.)

The Lord Jesus is now judging the living, not the dead; before he enters upon his millennial reign, not after; and therefore a thousand years prior to the judgment before the great white throne. This judgment of the living will take place when Jesus comes; just at the close of the great tribulation, and at the termination of the Antichrist's reign. We find that the Antichrist will gather together



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his hosts, and the armies, the representatives of the nations who combine with him against the Jewish people, and those who may side with them; it will be a time of intense and unprecedented persecution of the Jews, "Such as never has, nor ever shall be again;" then ensues the last conflict, which is termed the battle of Armageddon; when suddenly the heavens open, as described (Rev. xix. 11-16), and the Lord with his saints—those saints who have previously been caught up to meet him in the air—will come forth from the heavens. Then will the Antichrist be taken, and the false prophet that wrought miracles before him; these both will be cast alive into a lake of fire, burning with brimstone: those actually in the battle will be slain. (Rev. xix. 19, 20.)

Then the Lord Jesus will summon before him all the nations, whence these armies came, from every part of the old monarchies lately headed up in the Antichrist, and those who among them had oppressed his Jewish brethren; the Lord condemned to destruction the rest; and may we not hope a great number of those who had ministered to the necessities of his persecuted people, were recognised as having in their ministrations ministered to the Lord HIMSELF, and receive a glad welcome into the kingdom. These, with the spared remnant of Jews will, apparently, form the nucleus of the kingdom, to be speedily increased by the gathering in of the lost tribes of Israel, and the gradual subjection of all the nations upon earth.

The next question is, Who are to be the rulers in the kingdom of heaven?

First,—Pre-eminently Jesus Christ, the Great King. The writings of the prophets not only show the kingdom and its subjects to be literal, but also the Lord Jesus to be literally and personally in their midst, as their Great King.

When the Lord comes to the overthrow of the Antichrist with his armies, he will come as the beloved apostle says (Rev. xix. 20), "with a name written upon his vesture, and upon his thigh, King of kings and Lord of lords."

Daniel beheld, in vision, the Saviour's investment with the universal sovereignty of the earth: "I saw in the night visions, and behold, one like the Son of man came with the clonds of heaven and came to the Ancient of Days, and they brought him near before him; and there was given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him." The seventy-second Psalm says, "He shall have dominion from sea to sea, and from the river unto the ends of the earth; they that dwell in the wilderness shall bow before him; yea, all kings shall fall down before him; all nations shall serve him." Zechariah says, "The Lord shall be king over all the earth." We would not omit the language of Isaiah ix. 6, 7, in which the Son given is called the "everlasting Father, the Prince of Peace, of the increase of his government and peace there shall be no end, upon the

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throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even for ever."

Can this be done? do any inquire. Yes: "The zeal of the Lord of hosts will perform it." Yet, once again we must quote the language of the heavenly messenger to Mary, Luke i. 32, 33: "The Lord God shall give him the throne of his father David: and he shall reign over the house of Jacob for ever;" the general idea is that, by the throne of David and his kingdom, we are to understand a spiritual kingdom. But how can this statement of the angel to Mary, or the passage in Isaiah just quoted, which is of the same import,—how can either of these utterances of inspiration mean other than that the throne and the kingdom were the same as those which David had possessed? They have never been possessed in heaven but must be possessed on earth, and will be possessed by King Jesus in the land of Palestine, in the city of Jerusalem—the city of the Great King. The following reminiscence may be pertinent.

Two Jews entered into conversation with a clergyman relative to the restoration of the Jewish nation. The clergyman denied it. "Then," interposed one of the Jews, "how can you wonder that we deny what you call the Incarnation?" The clergyman opened a Bible and read the angel's address to Mary: "And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Israel for ever, and of his kingdom there shall be no end." The Jew requested him to explain the whole passage in order, to which he assented; and then went through the first three or four clauses, the Jew allowing the literal interpretation to pass. But when he came to the part, "and the Lord God shall give unto him the throne of his father David: and he shall reign for ever and ever," "that is," said the clergyman, "he shall reign in the hearts of his people." "Is that so," said the Jew, "and not at Jerusalem, where David reigned? Then," he continued, "I deny that the Virgin had a son. It only signifies the purity of Messiah from his birth—that is the meaning of the Virgin Mary having a son. I take your mode of interpreting this verse, and I carry it back to the former verse, and deny the Incarnation." "But," said the clergyman, "we believe in the literal interpretation of this, because the event has shown it to be literal." Then said the Jew, with an indescribable mixture of scorn and contempt, "Ah! you believe it because it is done; we believe it BECAUSE GOD HAS SPOKEN." Yes, God has spoken it; it is in his bond: "The Word of the Lord shall stand for ever." It was the utterance of the great King himself: "for verily I say unto you, Till heaven and earth pass, one jot, or one tittle shall in no wise pass from the law, till all be fulfilled." (Matt. v. 18.)



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The language of Isaiah, "the government shall be upon his shoulder," seals it home to Christ; it is language indicating that the chief authority in the kingdom will be vested in Christ, We may understand the terms by comparing Isa. xxii. 22 with Rev. iii. 7, 8. In the former passage it is said of Eliakim, that the government shall be committed into his hand, and that the key of the house of David should be laid upon his shoulder. The key is a badge of authority. When the Queen enters the City of London, the keys are presented to Her Majesty, by the civic authorities, in acknowledgment that the chief government is hers. And so when the Saviour to the Church in Philadelphia proclaims himself as able to open the door of the Great City to those who love and do his commandments, who have a little strength and keep the word of his patience, he shows himself as possessing the key of David: that he will take to himself and exercise all the power and authority which was exercised by David in Jerusalem, "when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." (Isa. xxiv. 23.)

Secondly,—Who with the Lord Jesus shall rule in his kingdom? "The saints shall take the kingdom" (Dan. vii. 18); "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven" (Matt. vii. 21); and yet it is written, "Whosoever shall call upon the name of the Lord shall be saved."

This section would be too long were we to answer this question at the present; we therefore close with the remark, that the question as to who shall be rulers with the Christ is of the chiefest importance to us, because YOU, reader of this paper, may be one of the rulers in the kingdom of the Lord Jesus Christ. No matter what you have been, the question is, What are you now? and what may you not be? Very solemn were the charges brought against some of the Corinthians for moral obliquity. "Such were some of you," said the apostle, "but ye are washed; but ye are sanctified; but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. vi. 11.) Let us remember that the highest and the holiest that has ever stepped on earth (one only excepted), was but sinful dust and ashes. God can make of the very worst, the best,—"hath not the potter power over the clay?"—can just do what he will. Has he given us faith to repent of sin, to trust in the blood of atonement? Do "we believe on the Lord Jesus Christ?" Then are we certain of receiving eternal life, and, consequently, eternal happiness. Yet this does not necessarily give admittance into the kingdom. Nevertheless, *you* desire to be there. *You* would say with David, "One thing have I desired of the Lord, and that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple;" and these words we apply to the life and the glory to come, as we believe David also did. Well, let it be remembered,

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that as it is from among the children of men, and from among those who believe on the name of the Lord Jesus, will be selected those who shall enter the kingdom, there is the possibility of YOUR being numbered with them. Ask then for this: "He that asketh receiveth." (Matt. vii. 7, 8.) Is it NOTHING to become an inheritor of the kingdom? a ruler in the kingdom? But what if we suggest that there is even a *higher hope* than this? the hope of being numbered with that holy band who are to form the *Lamb's wife*, and thus share the highest dignity of all; to be always with Jesus; to follow him withersoever he goeth. These must also reign; they share the whole glory and dominion with Jesus Christ. The others of whom we have just above written shall reign, but only over certain allotments of the kingdom; whereas THE BRIDE reigns over all—one with the great King. Ask for this—seek—knock for this. He can give this; he can fit you for it. Surely he will; for he says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John xv. 7.) And yet again says the Faithful Promiser, "Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: for he that asketh receiveth; and he that seeketh findeth; and to him that knocketh IT IS OPENED." (Matt. vii. 7-8.) It is the voice of him "who openeth and no man shutteth; and shutteth and no man openeth." (Rev. iii. 7.)

Exeter. E. H. TUCKETT.

## "THE TIMES OF RESTORATION OF ALL THINGS."

### PART I.

THE object of the writer, in the following pages, is to direct the attention of thoughtful persons to the teaching of the Scriptures respecting the future of our race,—as distinguished from that of elect individuals,—involving, as in all probability it does, the destiny of a great number of our own relatives, friends, and acquaintance. The Bible is not so silent on this great subject as we have been led to suppose; its testimony is full, clear, and emphatic; but so contrary to traditional teaching that it is hard for us readily to accept it. Probably few are quite conscious of the extent to which our minds are darkened and the truth obscured by "the traditions of men," or of the difficulty there is in clearly distinguishing between that which rests on the mere authority of men, and that which rests on the sure foundation of the Word of God.

Our ideas of truth, from earliest childhood, come to us mainly through human channels, and but few of us in after life have carefully and thoroughly tested our beliefs, and "searched the Scriptures whether these things are so." This is, we think, especially true of our conceptions concerning the future of the world, upon

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which subject the teaching of the Scriptures seems to have been strangely overlooked.

It will hardly be questioned that God's dealings with Israel, and his promises to them, are recorded for our instruction and admonition; and that they illustrate his dealings with the whole human family; and although the greater portion of Divine prophecy has special reference to them, much is also said of the future of surrounding nations.

The words of the Apostle Peter, in Acts iii. 21, may serve us for a starting point. In speaking of the Lord Jesus Christ, he said: "Whom the heaven must receive until THE TIMES OF RESTORATION OF ALL THINGS, concerning which times God spake by the mouth of all his holy prophets since the world began" (ALFORD'S *translation*). Without at present inquiring into the meaning of the word "restoration," which has been variously translated "restitution," "promised establishment," "consummation;" we shall at once turn to the Old Testament prophets, and endeavour to set forth what it is that God spake concerning these times; first, in connection with Israel; secondly, in connection with surrounding nations; and lastly, examine the teaching of the New Testament on the same subject.*

The present condition of Israel is plainly foretold: "I will no more have mercy on the house of Israel; but I will utterly take them away" (Hos. i. 6). "Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven away with the whirlwind out of the floor, and as the smoke out of the chimney" (Hos. xiii. 3). "The end is come upon my people of Israel; I will not again pass by them any more" (Amos viii. 2). "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord" (Amos ix. 8). These prophecies, which predict the utter destruction of Israel, have been completely fulfilled; the condition of the Jews at the present day being precisely what was foretold. But we find other prophecies, in conjunction with these, which predict, with equal plainness, their forgiveness and restoration to their own land; and upon examination it will be seen that the very same persons are alluded to in both cases; those who suffered punishment because of their sins are the very same individuals to whom the promises of forgiveness and restoration are given. It will be found impossible to separate the severity and chastisement to be endured, from the mercy, forgiveness, and exaltation that are to follow.

We may refer, firstly, to the vision of dry bones in Ezekiel xxxvii. In reading the interpretation of this vision, it must be remembered

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* Even if it could be shown that the Scriptures teach the *restoration* of all things in the widest sense, it would not follow necessarily that all would be ultimately *saved*: for *restoration* and *salvation* are words of widely different meaning.

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that because of their sins, the people were in captivity in a foreign land; they said of themselves: "Our bones are dried, and our hope is lost: we are cut off for our parts." In their depressed and forlorn condition, God sent his servant with a message of comfort and promise, in these words: "Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Comment on these words seems superfluous; the promise was so plain, so circumstantial, and so suited to their condition, that we cannot imagine any misunderstanding on the part of the prophet's hearers. If it is not an unmistakable promise of resurrection and restoration to their own land, it is difficult to conceive what words could express this. "I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel,"—these are surely words that can have but one meaning.

The identity of those who suffer for their sins, with those who are to be restored, is also shown in the preceding chapter. "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel." (xxxvi. 24-32.) These words are so plain that but one interpretation seems possible. It is evident that those who sinned, and suffered in consequence, will be restored and cleansed, having a new spirit put within them; and they will then remember their own evil ways, and be ashamed, and loathe themselves for their iniquities and abominations.

In the next chapter, the restoration and union of the two king-

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doms under one king, is foretold; and it is stated who are to be the subjects in that future kingdom: "Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all, neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions. But I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them; —so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever." (xxxvii. 21-25.)

It cannot be right to limit promises like this, so as to exclude the very persons to whom they were first given. The "sticks" (ver. 19) represented Judah and the children of Israel his companions, and Ephraim with all the house of Israel his companions, and surely not merely their descendants who were to live at some distant period. They also were expressly included: "Even they, and their children, and their children's children for ever."

This view of the prophet's message is amply confirmed by the vision of the future of Israel, recorded at the close of the book, in which the following passages occur: "And the Levites that are gone away far from me, when Israel went astray, which went astray from me after their idols; they shall even bear their iniquity. Yet they shall be ministers in my sanctuary, having charge at the gates of the house, and ministering to the house; they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them. Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Lord God, and they shall bear their iniquity. And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place: but they shall bear their shame, and their abominations which they have committed. But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein. But the priests, the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God." (xliv. 10-15.) "It shall be for the priests that are

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sanctified of the sons of Zadok, which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray." (xlviii. 11.)

Now whatever method of interpretation we may think ought to be applied to some of the things revealed in this vision, there can be but one meaning attached to the words which relate to the Levites and priests. The restoration of the idolatrous Levites who ministered before idols, and caused the house of Israel to fall into iniquity, is stated most distinctly; their punishment and restoration being so linked together, that we cannot possibly separate or misapply them; whilst the priests who went not astray, as the Levites went astray, receive their appropriate reward.

On other occasions, when God made important communications, they were given in the plainest and simplest manner, so that all might understand. When Moses spake of the future of *the nation*, no one could imagine him as speaking of any thing else. His directions concerning the teaching of children, choice of a king, reading of the law at stated times, and so forth, could not be misunderstood; he was evidently giving laws to be preserved and obeyed generation after generation. Also a reference to Num. xiv. will show how clearly the judgment of God was set forth, when the people murmured at the report of the spies. All those who were numbered of the people were to die in the wilderness; but their little ones, whom they had said should be a prey, were to be brought in to possess the land; *it was stated in the plainest terms* that the promise of entering the land was for the children, and for them alone. It seems equally clear and obvious that in the passages in Ezekiel to which we have referred, the prophet was NOT speaking of the future of the descendants, but—primarily at least—of the future of the very persons to whom he was sent, and of the manner in which God will deal with them when they are brought up out of their graves.

The testimony of Ezekiel is so clear and emphatic, that there really seems no escape from the conclusion that he meant to teach, as plainly as words could teach, the following things concerning Israel's future:—That God will open their graves, bring them up out of their graves, plant them in their own land, unite the two kingdoms under David, sprinkle them with clean water, cleanse them from all their filthiness, give them a new heart, put a new spirit within them, and cause them to walk in his statutes, and keep his judgments and do them. Nor for their sakes is this to be done: "I do not this for your sakes, O house of Israel, but for mine own holy name's sake, which ye have profaned among the heathen whither ye went." These promises are for the sinful and rebellious, who will then remember their own evil ways, and their doings that were not good, and loathe themselves in their own sight for their iniquities and their abominations, and be ashamed and confounded for their own ways.

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One of the worst possible cases seems to have been singled out to show the exceeding greatness of God's longsuffering and mercy, for special mention is made of the idolatrous Levites, who not only went astray themselves, but led others astray, causing them to fall into an offence of the gravest possible character, and one that was to be visited with the utmost penalty of the law, as a reference to Deut. xiii. will show. * A. H.

(*To be continued.*)

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## THE DEW OF HEAVEN—CHRIST AND ISRAEL.

"I will be as the dew unto Israel."—Hos. xiv. 5.

"THE Word of the Lord came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel." (Chap. i. 1.) These are the words of the beginning of this remarkable prophecy, which was cotemporaneous with that of Isaiah. Hosea was more occupied with the existing condition of the people than Isaiah: his words were more simple and practical. His style is extremely energetic and earnest, but full of abrupt transitions. The reign of Jeroboam the son of Joash was outwardly a time of prosperity; but the moral tone and condition of the people was very wicked; intensified by a religion, like Romanism, which was not only idolatrous but impure. Israel, therefore, was living in a state of apostasy from God. We can trace their gradual falling away, and the consequent judgments of God. Yet, God-like, merciful in the midst of judgment, and even pleading with his people. "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips: . . . for in thee the fatherless findeth mercy. I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel." The expression of "dew unto Israel" is very beautiful and significant. The dew, like mercy, cometh down from above: thus, said God to Job, "Hath the rain a father? or, who hath begotten the drops of dew?" implying that they are caused only by God's agency. No one among mortals could claim that he had caused the dew to fall; so God instances the dew—the causes of which were then unknown—as an evidence of his wisdom and supremacy. We know now the philosophy of it: that dew is moisture condensed from the atmosphere, and that it settles on the earth; that the surface of the earth, becoming colder than the atmosphere above it, the moisture suspended in

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the atmosphere condenses on the earth and falls in countless myriads of dew-drops on every plant, and tree, and flower. So that nature, or the God of nature, is the author or creator of the dew. Man has nothing to do with it except to receive it as a blessing from on high. Thus God says again by his prophet Jeremiah, "Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? Art thou not he, O Lord our God? therefore we will wait upon thee: for thou hast made all these things." (Chap. xiv. 22.) We can readily understand the figure, "I will be as the dew unto Israel," from the operation of the dew in its season. The dew-drops glitter in the morning sun in countless myriads on every shrub and tree and flower, and every drop seems a radiant gem upon the landscape around us. As evening closes over the earth, the dew falls gently and silently; so gently as not to injure the most fragile and delicate flower; and so silently, that we are unaware of its fall. It is a symbol of God's spiritual blessings also. Isaac, in blessing Jacob, says, "God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine." (Gen. xxvii. 28.) Moses blessing the tribes before his death, says of Joseph, "Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath." (Deut. xxxiii. 13.) Of Israel at large: "The eternal God is thy refuge, and underneath are the everlasting arms: . . . Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew." (Deut. xxxiii. 27, 28.)

In the great future before the Jew, the Almighty has declared that, "I will be as the dew to Israel." The Jewish people fondly dwell upon this promise, and in prayerful anticipation, address God as the Father of Dew. At their Feast of the Passover, writes a beloved brother in the Lord:* "I was struck with astonishment at the number of prayers offered to God as the Father of Dew, entreating him to fulfil his promise, and be as the dew to Israel. I asked an aged Jew by me what it meant, and he said it was all a figure; but I said of *what?* And he looked at me as if disinclined to answer." Alas! there are tens of thousands of men and women who profess and call themselves Christians, who think that many of the deep things of God, respecting his people Israel, are only figures of speech. Nevertheless, the purpose of God standeth sure, that Christ will yet be "the glory of his people Israel." He has promised, "My cities through prosperity shall yet be spread abroad, and the Lord shall yet comfort Zion, and shall yet choose Jerusalem." (Zech. i. 17.) "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit." (Isa. xxvii. 6.) "I will make her that

* W. G. Rhind, author of *The Tabernacle in the Wilderness*, &c. &c.

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halteth a remnant, and her that was cast off a strong nation, and the Lord shall reign over them in Mount Zion from henceforth, even for ever." (Micah iv. 7.) "The remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." (Micah v. 7.) The farewell words of Jesus, when he wept over Jerusalem, were: "Your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." May we not echo the closing words of the Revelation at Patmos, "Even so, come, Lord Jesus?"

There is another use of this gracious figure in the 133rd Psalm, and sets forth the love the brethren in the Lord should have one to another. The scene of the psalm is supposed to be the whole Levite family attending the service of God. "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon Aaron's beard; that went down to the skirts of his garment: as the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life for evermore." The dew of Hermon descended upon all the mountains of Zion; the little hill Mizar received it, as well as the lofty Lebanon. It teaches us that in the sweet offices of brotherly love, the least disciple is not to be overlooked; and the gracious One that watches the whole family of God, says that, "A cup of cold water, given in the name of a disciple, shall not lose its reward." The union of God's children, named in this psalm, is like these drops of dew, each distinct and separate; but dew is made up of them all. One drop could not continue alive. It is the combination of many drops which gives to the dew its permanence and its value. So the graces from heaven bring a blessing not only to the possessors, but to others besides: like the dew, they descend most abundantly in the night of affliction: and as the dew of Hermon, and as the dew which fell upon the mountains of Zion, though separated as north and south, both brought refreshment to Israel, so the communion of God's people will bring unspeakable and unnumbered blessings in the world, especially when Israel is the channel of blessing. Union and happiness are connected, as duty and privilege. Union is not the work of an individual, or of a class, but of all. God's people are dew drops; it is the aggregation which makes them valuable. Although the words of God, "I will be as the dew to Israel," primarily refer to Israel, yet we may enlarge the promise so as to embrace the family of God. Would that we Christians felt it so: then should we realise the outpouring from above, when "my doctrine shall drop as the rain; my speech shall distil as the dew; as the small rain upon the tender herb, and as showers upon the grass:" not like the thunder-shower which ploughs up the earth, devastates the soil, breaks the branches,

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and scatters the foliage, but like the dew that saturates the soil, not by the quantity that falls at once, but by its continuous falling, fertilising while it saturates.

In connection with this subject of the dew from heaven, there is a singular fact expressed by the dew and the manna. When the manna fell on the ground, around the tents of Israel, it fell on the dew; and when the dew was exhaled or drawn up by the heat of the sun, the manna remained, in sight to look upon like a coriander seed, small as the hoarfrost. Beneath the dew lay food for the people. "They did eat angels' food." The manna and the congregations of Israel passed away. Jesus said to the multitudes that surrounded him, "Your fathers did eat manna in the wilderness, and are dead. . . . My father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven and giveth life unto the world. I am that bread of life . . . I am the living bread which came down from heaven; if any man eat of this bread he shall live for ever." (John vi.) The connection between the dew and the manna seems to set forth that we only know Christ as the true manna, by the teachings of the Holy Spirit which is given to us.

There is yet one other passage which I must dwell upon—the sublime description of the Psalmist in the 110th Psalm. There are various readings or translations of this beautiful passage of Scripture, which I have selected from various sources, and I think will repay the trouble:—

1. The Authorised Version, with the marginal reading is, "Thy people shall be willing in the day of thy power, in the beauties of holiness (Margin: More than the womb of the morning; thou shalt have, &c.) from the womb of the morning: thou hast the dew of thy youth."

2. The Douay Bible, which is Psalm cix. in that version, "With thee is the principality in the day of thy strength: in the brightness of thy saints: from the womb before the day-star I begat thee."

3. The Septuagint (translated) is, "With thee is the dignity in the day of thy strength, in the brightness of holiness; from the womb before the Aurora is to thee the emission or translation of thy generation." (Berthier's Commentary.)

4. The Jew Mendelssohn's Version is different:—"Thy people will pour out themselves freely, on the day of battle, in holy vestments, as the dew of the morning dawn."

5. Dr. Benisch's translation, published under the authority of the Chief Rabbi, London, 1861, gives:—"In the midst of thy people with noblemindedness in the day of thy power (or force), in the splendours of holiness, select from the womb, thine is the dew of thy youth." Hengstenberg recommends this version. (See Psalm iii. 337, Clarke's ed., 1848.)

6. French and Skinner (Murray, 1830) thus:—"Thy people shall

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freely offer themselves. At the gathering of thine armies,* in sacred robes, thy youths shall be unto thee, beyond† the dew-drops‡ from the womb of the morning.

7. Wycliffe's Bible, "With thee the begynnyng, in the dai of thi vertue, in shynynges of Seintes; fro the wombe befor the dai sterre I gat thee."

8. In a new version of the 90th and 110th Psalms published in 1755, Mr. Green, of Cambridge, held that the translation, "In the beauties af holiness," gave rise to idle interpretations, and confounded together the literal with the spiritual meaning. He thus renders the third verse:—

> Thy people shall freely offer themselves,
> On the day when thou shalt assemble thy forces
> Upon the holy hills. The youth of thine army
> Shall be like the dew from the womb of the morning.

In analysing these various translations, and collating them together, as well as with some of the originals, I think this last expresses the meaning of the Psalm more faithfully than the others. I will now quote the translation of that giant of Biblical critics, Horsley on the Book of Psalms. "Psalm 110, Messiah's Exaltation."

Ver. 3, "With thee shall be offerings of free will,
In the day of thy power, in the beauties of holiness.
The dew of thy progeny is more than of the womb of the morning.

The note on this verse by Bishop Horsley is, "The 'offerings of free will' denote the spiritual worship of the gospel, that perfect law of liberty, as distinguished from the slavish burdensome impositions of the Mosaic institutions. . . . The expression 'beauties of holiness,' if our modern text gives the true reading, (?) is to be joined with 'offerings of free will,' as another phrase for the same thing, intimating that the spiritual devotion, which the Gospel requires, is alone worthy of God, and is the perfection of worship. But if the reading of the LXX. be adopted, as it is represented in the Alexandrine MS., 'the splendours of thy saints,' it is either a periphrasis for the saints and angels in heaven, who are thus described as joined with Christians upon earth in the offerings of free will; or the clause, 'in the splendours of thy saints,' is a further description of the time for those free will offerings intended, in the preceding clause, by 'the day of thy power.' That is, the times succeeding our Lord's exaltation, when the Christian religion acquired general esteem and credit; when our Lord's power was

* Heb. In the day of thy forces.
† Beyond, i.e., more numerous and bright than.
‡ The dew is poetically considered as the offspring of the morning.

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manifested and acknowledged, and his saints, as they were honoured in the world, in some sort glorified."

The Bishop seems doubtful of his exegesis of the verse, but has given us a suggestive explanation, notwithstanding his hypothesis.

We have so many Scriptural aids to the exposition of this Psalm that no one can mistake its general meaning. When our Lord asked the Jews, "What think ye of Christ: whose son is he?" he adverted to this Psalm as suggesting an answer to his inquiry. No Christian can doubt its application to Christ. The Jews equally understood it as applicable to the Messiah, as is evident from their silent acquiescence. In their reply they quoted the first verse of this Psalm. Paul also quotes this Psalm in Heb. i. 13. At present, David's Son and David's Lord sits at the right hand of God, "from henceforth expecting till his enemies be made his footstool." (Heb. x. 13.) Meanwhile, "Angels and authorities and powers (in the heavens) being made subject unto him." (1 Pet. iii. 22.) When he rises from his mediatorial throne, to take possession of David's throne, as Priest-King, after the order of Melchizedek; he will be clothed with a vesture dipped in blood. . . . "And out of his mouth goeth a sharp sword, that with it he shall smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he has on his vesture and on his thigh a name written, King of Kings and Lord of Lords. (Rev. xix. 13-16.)

The words of the various translations lead us to time and place and circumstances. "The day-star;" "Messiah's exaltation;" "the gathering of the forces; the splendour of thy saints;" "upon the holy hills," and such like expressions point to Christ's second advent, and nothing else. At present there are throughout the world "gods many and lords many." (1 Cor. viii. 5.) But at the "Messiah's exaltation," "Jehovah shall be King over all the earth; in that day there shall be one Lord, and his name one." (Zech. xiv. 9.) In that day "His feet shall stand upon the Mount of Olives, which is before Jerusalem on the east." (Zech. xiv. 4.) 'And in the last days it shall come to pass that the mountain of the house of the Lord shall be established (lit. prepared) in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths, for the law shall go forth of Zion, and the word of the Lord from Jerusalem." (Micah iv. 1, 2.) Well might the ancient people of God in their song of degrees look forward in faith to him who shall stand "upon the holy hills," in the day of his "exaltation," and say, "I will lift up mine eyes unto the hills, from whence cometh my help," or, marginal reading, "Shall I lift up mine eyes to the hills? whence should my help come?" (Ps. cxxi. 1.) The heathen may rage, and the

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people imagine a vain thing; the kings of the earth set themselves, and the rulers take counsel against the Lord, and against his anointed,—"yet," saith Jehovah, "have I set my King upon my holy hill of Zion,"—or, as in the margin, "Upon Zion, the hill of my holiness." Then shall the "gathering of the forces" take place in heaven and on earth, and then shall "the splendour of thy saints" be manifested in the skies when they come. When "the great voices in heaven" shall proclaim that "the kingdoms of this world are become the kingdoms of our Lord and his Christ," there shall be the "gathering of forces" as multitudinous as the dew-drops. There will be the gathering of the "thousand thousands" who minister unto him, and the "ten thousand times ten thousand" who stand before him. (Dan. vii. 10.) There will he gather "all his holy angels;"—

> "An host
> Innumerable as the stars of night,
> Or stars of morning dew-drops which the sun
> Impearls on every leaf and every flower."*

And though last named, the most important: "The ten thousands of his saints," quick and dead, which shall rise at the resurrection of the just to meet him, when he shall come to be glorified in his saints, and to be admired in all them that believe in that day."

The practical conclusion we come to in the meditation of this interesting subject is, that as the "Day-spring from on high hath visited us," we should ever look for him who is the Day-Star (Jesus said, "I am the root and the offspring of David, and the bright and morning star"); "looking for that blessed hope and the glorious appearing of our great God and Saviour Jesus Christ;" "and he that hath this hope in him, purifieth himself, even as he is pure."

Cramlington. GEORGE LLOYD.

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## THE RIVER OF LIFE.

A SILVER thread among the hills,
A stream that singing goes,
A river broad, and deep, and strong,
As seaward then it flows.

So let my spirit's life, O Lord,
Be still, as seen by Thee;
So let it onward hold its course
To the eternal sea.

Let it grow *broad*—with broadest love;
A flood of kindly deeds,
Of gentle thoughts, and helpful words,
To meet my brother's needs.

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* Paradise Lost, lib. 5, 745.

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Let it grow *deep*—in channels worn
By Faith's resistless course,
Still fed by the unfailing springs
Which rise in Thee its source.

Let it grow *strong*—as drawn by Thee,
Of Hope a swelling tide,
That sweeps all doubt and care away,
And doth in God abide.

So may the river of my life
From reach to reach still flow;
So shall my soul from day to day
Thy clearer image show.

Till, merging in the blissful sea
Of glory vast and bright,
It finds its end—the goal of *Faith*
And *Hope*—in LOVE and SIGHT. D. M. A.

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## ALTERNATIVES.

THE brief paper of "A Student" headed "*Life in Christ*," which appeared in the last number of the RAINBOW, deserves, I think, more consideration than it will probably receive.

It has suggested to me the following thoughts on the tendency of men to adopt extreme alternatives, and to draw broad if not coarse lines of distinction in matters which do not admit of being thus treated.

For example: Our fathers held, and seem to have been incapable of holding anything else, that at death every man—whatever may have been his character on earth—became at once, in consequence of that change, either supremely good or supremely bad; an angel or a devil. What else, said they, can possibly have been meant by such terms as "saved" or "lost?"

Modern thought, while taking quite a different direction, seems inclined still to run in a somewhat similar groove. Hence, while one holds that if man does not in the future live for ever in happiness or misery, he *must* die as the brutes die; another affirms that the alternative for every one is either immortality or annihilation; and a third declares that the denial of eternal punishment necessarily involves Universalism.

Each of these schemes, if so they may be called, is supposed to rest on certain texts of Scripture, but all alike proceed on the utter disregard or forgetfulness of the revealed character of God, and the lengthened training of man. The charm of each and all of them being that they may be held dogmatically, may be expressed in a few words, and can be comprehended by everybody without trouble.

But *truth*, in such matters, is not thus summarily to be either arrived at or disposed of. It is not given us in hard and fast lines, but it is



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intended to hover around us somewhat dimly, exciting interest and hope, although frequently incapable of clear definition.

All truth, it has been well said, lies in nice shadings; but men in general have no eye for shadings, and hence they continually fall into errors which might easily be avoided if they would but remember that almost every form of thought which is of any value becomes, when received by mortals, true and useful *to them* only in so far as it admits of modification, and is bounded on all sides by that which seems antagonistic, yet is not contradictory.

The paper of the "Student," to which I have referred, appears to meet this tendency, when it bids us consider whether there may not be salvation without "glory, honour, and immortality;" whether there may not be life in the world to come, through Christ, which yet does not involve a partaking of the immortality of God; whether such life may not be granted to multitudes *on sufferance*,—that is, for a more or less lengthened period as God sees best; whether destruction may not be the termination of those who determinately reject "the counsel of God against themselves" without involving any such consequence to others; whether, in short, the second death may not—like the second life—be a variable thing, and whether this is not the true meaning of many passages of Scripture which, as usually interpreted, appear contradictory.

These texts are prominently brought forward in Mr. Dunn's *Destiny of the Human Race*. They there support an argument which seems to me unanswerable. They illustrate a theory which if not proven,—and such subjects do not admit of *proof*,—carries with it the highest probability; a theory which, as I think, has never yet been fairly considered, perhaps chiefly because it sets at nought the broad and coarse lines of distinction to which I have alluded, and which are so popular.

For the information of some readers it may be well to mention that a new edition of Mr. Dunn's book has recently been published by Messrs. Simpkin and Marshall, the price being reduced to *six shillings*.

* H. L.

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## LIFE PRESERVED THROUGH DEATH.

"Heirs according to the hope of eternal life."—TITUS iii. 7.

"Because ye are sons, God hath sent forth the Spirit of his Son into your hearts crying, Abba, Father. So then thou art . . . a son; and if a son, then an heir."—GAL. iv. 6.

MR. MILL, in his paper in the January RAINBOW, "What hope we for?" says, that he "can neither cherish faith in, nor hope for, life in death." Indeed his faith is evidently quite antagonistic to the conviction, that the soul of man survives his body's death. We are forced, then, to infer that he does cherish the faith and hope that the death of man's body is the annihilation of his being, of his total self. Yet are we at a loss to know what word of God he has heard or read, leading him to this his faith and hope.

If we have unfeigned faith in the Word of God, we must believe that man is not mere material body; but is triply composite, soul and spirit

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being constituent elements of his being. This granted, it follows that, if he cannot die at all without complete and utter extinction, not only must his soul perish with his body, but his spirit likewise. Is this the faith and hope of Mr. Mill? It should be, if he consistently believe that man is a spiritual as well as psychical and physical being. If the first death be total human annihilation, there can be no exemption for the spirit any more than for the soul of man. But the Scripture says that the spirit returns to God. It then is not quenched in death with the body. And yet the Word of God is not challenged as denying the truth of death, when it bears express testimony to the fact that the spirit dies not with the body. We are fully sustained by Scripture, therefore, in limiting the operation of the first death. Did we, however, with Mr. Mill, believe and hope in the entire extinction of man by that event, it would be as convinced by his arguments; and so it would not be a "faith that cometh by hearing the Word of God, but a faith that cometh by hearing the word of man," "stepping in between us and the Word" of God.

I quite agree that the time of the saints "sleeping" is not to be identified with that of their "living together with" Christ. But if death be total annihilation, I do not at all understand why the Scripture so constantly speaks of it as sleep. When St. Paul in this place (1 Thess. v. 10) describes believers as being awake, I cannot but think that he means more than the mere fact of their being alive. I think he regards them, not simply as existent, or even as consciously existent, but as in the attitude of watching, watching for their Lord's return; waiting with heart and mind attent, for the manifestation of God's Son from heaven. (1 Thess. i. 10). And if, in the use of the word "wake," not bare life, but rather a certain posture of the living man be referred to, it is only reasonable to conclude that the antithetical word in the clause is used in similar relation. Hence, on a simple perusal of the passage, and free from all intent to read it as in agreement with already received doctrine, we should naturally and at once suppose "sleep" to refer to a qualified state of death, as watching is of life. Whereas, if physical death were complete annihilation, there could be no variation in the condition of those subject to it. Sleeping denotes an incapacity for watching, as it is directly opposed to it in the apostle's phrase. But, notwithstanding this, the dead in Christ shall be raised, and made to "live together with him."

Be it that the word "sleeping," when applied to death in the Scriptures, is used in a metaphorical sense; we are sure that the metaphor must be natural and not strained. The thing to which an idea is transferred, may not differ *in toto* from that from which it is borrowed. But there is no natural and true analogy between our nightly repose in sleep and total annihilation, Death can only be represented under the figure of sleep on the supposition that the dead person still in some sort survives.

We think that another reason may be given why Paul should not have comforted the Thessalonians with the thought of their being partially kept alive in primary death, than that it was neither lawful nor expedient for him to do so. We take it to have been unnecessary. For the promise of the resurrection (not of the re-creation) of those sleeping in



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Christ, would be ample evidence to them of their continuance in partial vital existence; or, it is apparent, there would really be nothing to raise.

It is not a little remarkable that within the immediate context of the passage discussed the apostle uses these very same words with a different figurative application. In the sixth verse we read, "Let us not sleep, as do others, but let us watch and be sober." Now this refers undoubtedly to the moral faculties of the spiritual man, But the sleep of those faculties (spoken of as the sleep of ourselves) cannot and assuredly does not mean their utter extinction. It plainly means allowing them to be in an indolent, comatose, unused state, as opposed to their being on the alert, watchful, and active. Here the moral man is spoken of, by a simple and natural analogy, in terms appropriate to and borrowed from the physical man. And observe, the moral man is man but in part, it is not the whole personal entity. Hence we have the apostle actually speaking of man as sleeping, when he unquestionably means man in respect only of part, the moral part of his nature. A man may be morally asleep, whilst he is physically wide awake.

Now I venture to contend that as "sleep" in this instance, denoting the insensibility as of death of the moral emotions, certainly does not comprehend the whole man; so the more complete and apparent death of the physical man, attended as it is with the breaking up of his structure, need not still involve the whole man, and yet be justly and truly spoken of as the man's death or sleep.

But especially I contend that the predication of sleep absolutely precludes the idea that the person who is sleeping is annihilate. And if death is spoken of in words of inspiration as a sleep, that of itself affords reliable evidence that the death so spoken of is not absolute obliteration of being. It were much too violent a figure to speak of that which is non-existent as being asleep.

Mr. Moore in his letter in the November RAINBOW, very well says, "The death of the Christian is beautifully pictured by inspiration as a sleep." And may we not be quite certain that the inspired picture is true to the reality? This it would not be, if the state of the Christian after physical death were a state of non-existence. "But it is a sleep from which he will not be awaked to consciousness until God bid him rise." Here then is an implicit admission that he is in some condition of existence; or it would not be possible that he shall be awakened to consciousness on God's bidding him to rise.

It is asked by Mr. Mill, "Were not the Colossians living saints, and neither dead nor dying, when Paul wrote 'Your life is hid with Christ in God?'" We reply that they were indeed living, but also dead, and likewise dying saints, when it was even true of them that their life was hid with Christ in God. They were yet living in the body of their flesh, manifesting their life by physical action. But they were likewise dead, as Paul immediately before affirms, and as Mr. Mill, in his question, implicitly denies. "Ye are dead," says the apostle (see also chap. ii. 20). And in Romans vii. he speaks of himself, with all true believers, as being indeed dead. (See too, Gal. ii. 19, 20.) From which passages it will be seen that Mr. Mill's reasoning bears at least as strongly against the apostle Paul as against any state-

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ment of mine. Either then the apostle erred in speaking of himself and others believing in Christ as dead; or, if Mr. Mill's mode of interpretation be adopted, he really wrote "out of the dust to dead bodies in Colosse, and Rome, and Galatia." Furthermore, Paul testified of himself as dying daily. (1 Cor. xv. 31.) And he exhorted the Colossians to "mortify" (i.e., to make to die,) their "members." (iii. 5.) Yet how could this be, if life or death must be operative upon their whole personal system, if it be operative upon any part of it?

We are fully alive to the distinction between the soul and spirit of man, nor did we speak of either of them as having been already in this life "given up to Christ to keep till they should be raised again in life."

Mr. Mill perceives the relation of Colossians iii. 3, to the preceding context. But the ordinance of baptism, whose significancy in connection with the spiritual life is plainly indicated by the apostle, does not figure the intermediate annihilation of the baptized. He that immerges is the same also that emerges; only he has symbolically died and been buried in respect of the old man, and has risen (the same *person*, though changed) to newness of life in Christ. His burial in baptism has denoted his death, but not his extinction.

Mr. Mill quotes Colossians iii. 1, 3, thus: "If ye then be risen with him, seek those things which are above where Christ sitteth," . . . and "*where* your life is hid with Christ." And when he informs us that the life that is "hid with Christ" is a "life that is kept by" Christ for believers "till his appearing and his kingdom;" we get confirmation that a doctrine is creeping in, to which I adverted in my letter of reply to Mr. Moore. We have been apprehensive of this for some time. The truth of new life in the spirit, during our present tenantry of the flesh, is foregone.* The actual spiritual regeneration of man is deferred to his resurrection, with which in the case of the saints some identify it. Whilst this life lasts we are not really made partakers of Christ. All the life that we have in him now is in faith and hope, and not at all in actual experience. It is as true in the present of the faithful disciples as of the bitter opponents of the Lord, "Ye have no (spiritual) life in you." All the life that believers have in Christ is yet in prospect, so completely is it hid in him. For ourselves, we believe that it is hid with him—as its source; but, that when he ascended up on high he gave gifts unto men, the chiefest—his Holy Spirit; and *that* as a Spirit of life imparting now living spiritual power to those who believe.

If the new birth is actual in connection with living faith, then is the Christ-life begun in the believer now upon earth. And if he be afterwards annihilated when his body dies, this life must, of necessity, be quenched in him with that death. And if again at the resurrection he should be re-formed and re-endowed with this life, what would that be truly, but a yet other birth, a third birth of being, of which the Scrip-

* I allow this paragraph to stand, whilst denying that the doctrine named has any advocates in the RAINBOW. Messrs. Mill and Moore would emphatically repudiate it. Neither is it "the fact," as alleged farther on, that either of these gentlemen "refuses to regard man as composite." I seldom interpose a word between brethren who are discussing matters of great interest, but exactness of statement, as well as Christian courtesy of style, is indispensable.—ED.

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ture says nought, a re-regeneration? However, we believe with St. Paul, that they who have "fallen asleep in Christ" have not "perished," of which the promise of their resurrection is an ample security.

We do not deny the continued existence in life, whether conscious or unconscious, of unbelievers after their physical death. But the passage of Scripture which elicited our reflections did not touch their case, and therefore we left it.

"Rest" may generally "imply" living conscious existence, without doing so "invariably." We think that Job anticipated the rest of death as being grateful to him. Of course when spoken of absolutely dead matter, rest is simply opposed to motion. But when a living emotional being speaks of his resting in death, that conveys something more than the idea of mere insensate inertness.

Mr. Mill asks, whether it is "possible for a man to affirm more plainly two opposites?" than I do, when I cite Rev. xiv. 13, in evidence of the living conscious existence of the actually dead, because they are there pronounced "blessed" (i.e., happy). I have shown that St. Paul affirms these very two opposites quite as plainly in effect. He tells the Colossians, "Ye are dead," whilst he is writing to them as living. The fact is, Mr. Mill, like Mr. Moore, refuses to regard man as composite, and resolvable at death into his components. If he be constituted of other than earthly material elements, there is no difficulty in believing that those other living constituents survive the destruction of the material frame-work of his being. And so it is anything but absurd, nay, it is quite legitimate to speak of a man being at the same time dead and alive, because this is said of him in relation to different parts or elements of his constitution.

We did not speak of the "actually dead" as dying in the Lord from henceforth and being blessed; but of those who should henceforth die in the Lord, whatever time may be indicated by the "henceforth."

Mr. Mill says that, "When once well established in the Divine testimonies, a man's faith is very little disturbed by the deductions of philosophy." Good: but he adduces no Divine testimony to the truth or soundness of his creed, that man is extinguished body, soul, and spirit, at physical death. "Had God promised to restore (a man's) identity" by gathering together "the same particles of dust to compose the same body," we trust that our "faith in the accomplishment (of this) would triumph," through his grace given;—the more readily, because the preservation of "the same particles of dust" would greatly assist to verify the identity of "the same body." We do not, however, find the Word of God pointing us to this, but rather to the preservation of the same soul and spirit. "He that loveth his life (or soul)," says our Saviour, "shall lose it; and he that hateth his life (his soul) in this world shall keep it (guard it) unto (or into) life (ζωὴν) eternal." (John xii. 25.) Here is a Divine testimony on which we fully rely. Our faith adheres to it as true, and we joyfully build our hope upon it for the future.

We are so blind that we cannot see "the meshes" of the net of "philosophy," in which we are supposed to be entangled. It seems strange to me that reviving and reconstructing a former person out of nothing, should appear to Mr. Mill as a gnat to strain out, compared

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with the camel to be swallowed of reviving and reconstructing a reserved entity. We think our opponent rather swallows the camel, while straining off the gnat.

Though no philosophy may fathom the depth of Hades, we believe that he who is the resurrection and the life will know whence to call forth Paul, when the time shall come to re-instate him in full possession of active life, and to endue him with a glorious immortality. He will not say to nothing, "Come forth!" but to them that are in their graves: a proof that they continue to exist, or they could not be there, nor could they respond to the summons, however potent.

It is no very strange figure to speak of a man being restored to himself when he recovers the integrity of his being.

Mr. Mill regards me as holding his theory, that the body of a man is the man, and his soul but a modifying principle affecting the body. It was not my statement, nor is it my faith, that man, at the resurrection, will be clothed with the same body that he has put off. I believe rather that he will have a glorious spiritual body bestowed upon him. I do not think that flesh and blood can inherit the kingdom of heaven. "The sons of resurrection," says our Lord, "will be as the angels." To this end their bodies will be changed. The body that is sown is *not* the body that shall be: and God, according to the analogy adduced by the apostle, will give a new body, a spiritual body, as it shall please him. We shall not all sleep, but we shall all be changed; referring very obviously to the body—the exchange of the body of humiliation for the body of glory. The body, therefore, as Scripture teaches, will *not* retain its identity. But the soul, the personality, will. The Scripture is quite as clear upon this. It is, "they that sleep in the dust of the earth (that) shall awake." They that sleep is no appropriate designation for non-existences. It denotes personalities, which are not, if so be the first dead are annihilated. It is for those who believe that the organised body of clay is the real man, to vindicate their faith in the future restitution of human identity as scriptural and rational.

In replying to Mr. Moore, I have defended the position that "the saints are recipients of everlasting life now." Of course, this is a free manner of speaking. In strictness the everlasting life, objectively considered, awaits us in the life to come, seeing that the life of the age to come is what it really means. But I should be understood as connecting the everlasting with the spiritual life, and to mean that the birth of the spiritual life actually takes place while we are in the flesh.

We believe that there issued from out the crucified Saviour's side a twofold perennial spring:—a copious stream of his inestimably precious life-blood, to purge away the guilt of every sinner bathing in it by his faith; and an ever-living stream of the water of life, giving new spiritual vitality to all who drink thereof. "In the last day, which was the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him were about to receive: for the Holy Spirit was not yet; because neither was Jesus yet glorified" (John vii. 37-39, Alford): and, "the water that I shall give him, shall be in him a well of water springing up into

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everlasting life." (John iv. 14.) The life then that is to be fully developed, and to enter upon its everlasting inheritance in the age to come, has its birth now, and will need no re-birth at the resurrection.

And are we not, indeed, already "delivered from the wrath to come?" Or, are believers still under condemnation? Nay; and furthermore "partakers" are we, not only in hope, but by faith in the Divinely-given right of inheritance, "of the glory that is to be revealed." Yes, "raised up too" in Christ; upon which present *fact* the apostle founds his exhortation to the Colossians to "seek those things that are above." "If ye then," he says, "be risen with Christ." And in truth, as Mr. Mill admits, according to Scripture, the saints "have everlasting life."

Well, "what remains to hope for?" Let the Apostle Peter reply: "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again, unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." This is our blessed and joy-inspiring hope! A hope that maketh not ashamed, and stablished upon this Word of the Lord by his apostle Paul, "Christ in you, the hope of glory."

We are surprised that Mr. Mill does not perceive that Ezek. xxxix. 8, is spoken anticipatively of the fulfilment of the prediction—perpetrating the very mistake that he erroneously ascribes to me on Rev. xiv. 13. The Lord God surely is not to be taken to say that a thing actually is done before it has been done, or that it has come before it really has.

But we are glad that our opponent concludes: "Nevertheless, the saints have eternal life; for 'he that hath the Son hath life:'" thus bearing testimony against himself. We regret, however, that after this he should still deem that the "eternal life, that God hath given to us, is in his Son" in such wise that it is in no degree imparted to his Son's redeemed people; that they are not yet actually partakers of "the grace of life;" that, in short, contrary to the apostle's words, God has not yet given to us eternal life, but only the promise of it.

This is regarded by some as a very certain conclusion, because "eternal life" is set forth in the Scriptures as an object of hope; and, as St. Paul says, "What a man hath why doth he yet hope for?" Now since eternal life, as already intimated, means properly the life of the age to come, none can suppose that life, in this objective sense of it, to be possessed in this age. But there is a subjective as well as objective aspect of this life; and it is certain that it may commence subjectively before it does so objectively. The life that is destined to an inheritance has existence in the order of nature prior to the age of inheritance. And not bare existence alone. It may have comparatively slight yet blessed foretaste of the riches of the coming inheritance. This, so far from precluding, will rather stimulate hope. And this we hold to be pre-eminently the present privilege of the children of God, the heirs of his promises. The present possession of the life of Christ in the soul of man may be very much a matter of faith now; but so far as it is realised, it is a sure earnest of the full development of that life when the glorious inheritance shall be grandly revealed.

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The Lord grant that we all, being approved as "children" now, may be manifested as through grace accepted and rightful "heirs" then, "heirs of God, and joint-heirs with Christ." And to God and his Christ be all the glory, thanks, and praise.

Lexden, Colchester. G. A. HAYWARD.

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## THE TEMPLE OF JERUSALEM.

"For thus saith the Lord of hosts; yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. . . . . The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts."—HAGGAI ii. 6, 9.

I DESIRE especial attention to this remarkable prophecy. The common conclusion of commentators is, that our Lord fulfilled the prediction by honouring the temple of Herod with his presence and his teaching. But the difficulties which stand in the way of such an exposition are not only formidable, but invincible. Our Lord did not at that time shake the heavens and the earth; neither did he give peace in that house, nor fill it with his glory. On the contrary, he found it a den of thieves, and left it such, for it was given over to fire and desolation. Expositors have puzzled themselves and their readers by violation of the unities; by seeking the predicted shaking at the siege of Jerusalem, and succeeding wars and commotions; whereas the prophet gives the true order of events. It is after the shaking of the heavens and the earth that the Lord appears and fills the house with glory, and establishes that profound peace of which the glory is a sign and a pledge. The promise is repeated in the close of the chapter: "I will shake the heavens and the earth: and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. In that day, saith the Lord of Hosts, will I take thee, O Zerubbabel, my servant, and will make thee as a signet." (ii. 21-23.) Now none of these circumstances transpired in connection with the ministry of our Lord. The thrones and kingdoms of the heathen are as strong as ever, and the *dead governor lies in his grave*, waiting for the day when the Lord will revive him, and make him as a signet. I wish to anticipate all reasonable objection. It has been said,—If the Lord comes to fill *another*—a future—temple with glory, how can that be "*this* latter house" of which the Lord spake by the prophet? To this I reply, God speaks of the Temple as a *unity*—as one continuous thing. See for proof the ninth verse: "Who is left among you that saw *this house* in her first glory, and how do ye see it now?" Clearly "*this house*" covers *both* the buildings, and moreover, has wider extension—even to the end. If this were not admitted, it would be easy to embarrass the objector by asking him how he finds the unity between the temple of Ezra and Nehemiah, and the more superb edifice reared by king Herod? Those who believe

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that the prophecy was fulfilled at the first Advent, just as quietly take it for granted that our Lord entered the actual structure reared by the returned captives. It was the same Temple, but only in the large and continuous sense which I have indicated; and so it will be equally true when the more sublime temple of the future is founded, and the King returns to fill it with his glory.

Ezekiel, who has described the final temple in the most circumstantial manner, was permitted to see "in the spirit" the return of the departed glory, and beyond all reasonable doubt he paints the glory which Haggai predicted: "Afterwards he brought me to the gate, even the gate that looketh toward the east: and, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters; and the earth shined with his glory. . . . . And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east." . . . . "And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name shall the house of Israel no more defile." (Ezek. xliii. 1, 2, 4, 7.)

But I have reserved for the conclusion of this note the consideration which will be admitted as the most conclusive of all. Paul distinctly puts the shaking of the heavens and the earth into the *future* by his quotation and commentary on Haggai's words: "Whose voice then (at the giving of the law) shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." (Heb. xii. 26-29.)

* G. GREENWELL.

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## THE BEREAN CASKET.

"I CANNOT help thinking that there is much meaning in Rom. viii. 20: 'For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope;' and if you can give me any light on the matter you will further oblige, GREATLY OBLIGED."

The Book that speaks of a groaning creation tells us that it shall be delivered into the liberty of the glory of the sons of God. Why do we not take the consolation which this assurance contains, and thank God for it, instead of mourning over the sore travail and pain that surround us as if they were mysteries for which there is neither solution nor end? He who pronounced all things very good before sin and sorrow and death entered the world will yet "rejoice in his works" (Psa. civ. 31); whilst the Seer of Patmos tells us that the testimony of the perfected, when resurrection light shall have scattered all the clouds of the mortal pilgrimage, will be "Thou art

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worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created." (Rev. iv. 11.) Moreover, still farther on, as the "visions of God" are unfolded to his sight, he says "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

Now when the destined period arrives when there shall be no more pain, it is obvious that the birth-pangs of creation, which now "travaileth in pain," will have ceased, and the vanity to which all things were unwillingly subjected will have passed away to make room for the liberty and the glory which God had in view when he imposed this temporary doom. Try to realise by a strong effort of imagination the surprise and sorrow, the grief and consternation that overwhelmed the mind of the first man when he heard the sentence of the JUDGE: "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Thus man and his world were subjected to vanity—decay; the word here means the transitory nature of all animated creation; it speedily passes away, from the insect that dances its brief hour in the sunbeam to the comparatively strong man who nevertheless finds life at fourscore years "only labour and sorrow." (Psa. xc. 10.) The creature could not be willing to be thus subjected to pain and decay; every day we are fighting against them, although with the consciousness that we are the weaker of the combatants; yet the same essential reason of perfect wisdom, acting in harmony with perfect love, which led the Creator to eject the disobedient man from Eden, lest he should eat of the tree of life and live for ever in moral alienation from God, led him to subject creation to decay that he might make room for the perfect and the durable in the new creation in the glorious age to come. Vanity is the co-relative—the *merciful* co-relative—of moral disorder, and they shall pass away together; whilst stability will be the eternal co-relative of all who, having Christ's life in them, shall live for ever.

ED.

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## CORRESPONDENCE.

### A CRITICISM.

DEAR SIR,—In Mr. Tuckett's third section on "The Coming Kingdom of Christ," contained in the January Number of the RAINBOW, he combats (pp. 40 and 41) the objections which might be urged, as they often are, from the text (Luke xvii. 20, 21), against the doctrine which he advocates. I wish to supplement his remarks with a view of the text, which first attracted my attention many years ago, when reading "Horæ Apocalypticæ," by the late Rev. E. B. Elliott. In the fourth volume of

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that learned and interesting work, he examines in a somewhat lengthy note, the passage referred to, and concludes, that the last clause of verse 21. "The Kingdom of God is within you," which is usually regarded as our Lord's own declaration should be taken as part of the exclamation, denied by him to those of whom he is speaking.

The first remark I would offer, is that the original words in verse 20, translated in A.V. "with observation," do not signify such observation as would be arrested by "outward show," as suggested in this, the marginal rendering, but *close* diligent watching, as used by those who scan the heavens, or search for anything with careful scrutiny. The verbal form of the word occurs, Luke xiv. 1, where, in reference to our Lord, it is said of the Pharisees, that "they watched him."

Next, as to the phrase "within you," (*entos humon,*) it is observed by Mr. Elliott, that its usual force in classic authors is to denote geographical or topographical boundaries, and he cites several passages in proof, especially one from Xenophon's Anabasis; and adds that the word (*entos*), with the genitive plural of the name of a people, is a common expression in Greek writers, for designating their city or country.

The usual understanding of the passage is probably not a little aided to English readers by our translators having changed the rendering of the exclamatory word in the last clause of verse 21 to "Behold!" instead of repeating "Lo!" as twice used immediately before. An appearance of disconnection is thus put upon the last clause which it has not in the original, where the same word, *idou*, severally commencing the three exclamations, the last seems naturally the completion, as giving the reason, of each of the two preceding.

The sense of the passage, therefore, in connection with verse 24, addressed to the disciples, would seem to be; "The kingdom of God will not so come as to need, for its discovery, close observation. Neither shall there be occasion for any to say, 'Lo! here! for the kingdom of God is within you;' or 'Lo there! for the kingdom of God is within you.' For as the lightning that lighteneth out of one part under heaven, shineth unto the other part under heaven, so shall also the Son of Man be in his day." Thus viewed, the passage is in perfect harmony with itself, and in parallelism with Matthew xxiv. 26, 27.

It has been generally assumed that the Pharisees had an insidious motive in asking this question, and that our Lord's reply was intended to divert their minds to another, more spiritual view of the matter of their inquiry, and which they had, carnally, misunderstood. But, although they were too often in this sinful case, it does not seem necessary to conclude that they were altogether so on this occasion.

The prophecies, with which they were well acquainted, had predicted Messiah's kingdom, in connection with several places, as Jerusalem, Bethlehem, Galilee; and so they might honestly have been in doubt, as to where it would be first manifested, and might also have thought that, for a time at least, it would be in obscurity or only partially revealed. And it would seem, that, in accordance with this supposition, our Lord answered them in the sense of their question, and did not, as has been so often thought, by evading it, implicitly rebuke, as a carnal mis-

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conception, the expectation which had prompted their inquiry. Seen in this light, our Lord's reply affords to those who would heed it, a merciful warning against false rumours and pretenders. Seen also in this light, the entire passage which has been considered, is not only not contradictory of the doctrine of our Lord's future glorious kingdom upon earth, but quite supports and corroborates it. Hoping that what I have written (for the substance of which I am fully indebted to the learned and laborious work before-mentioned) is in accordance with Divine truth, and will tend to promote the better understanding of that portion of it to which attention has been directed, I remain, dear sir,

Yours sincerely,
J. B. SAUNDERS.

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## POST-RESURRECTIONAL SALVATION.

DEAR SIR,—"A Student" says he "should be very glad if any intelligent reader would have the goodness, in a few words, to give Scriptural reasons for rejecting what I have advanced." See RAINBOW for February, p. 81. Now, sir, I also would be "very glad" if "A Student" would have the goodness to give in as many words as possible, Scriptural testimony—*expressing* what he has advanced. Till this is done, reasoning against what he has advanced seems premature. ANOTHER STUDENT.

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## Literature.

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*Religion and Science.* Their Relations to each other at the present day. Three Essays on the Grounds of Religious Belief. By Stanley T. Gibson, B. D. Rector of Sandon, in Essex, and late Fellow of Queen's College, Cambridge. London: Longmans, Green, and Co.

MR. GIBSON anticipates that he has "at times expressed himself in a way painful to some Christians." He has. We object to "the reconciliation of religion and science," if the latter is to dictate the terms, and the former is to yield point after point in the controversy. This is not reconciliation, but usurpation. We object also to make the "moral faculty" the ground on which to rest "the principal doctrines of religion." They have a far better foundation already, namely, *the truth of* GOD. That there are many things supposed to belong to Christianity which should be given up we believe and teach, just because they do *not* belong to it; but we are very jealous of its divine gems, and will not throw any of them to the enemy because a quantity of pagan and papal rubbish has adhered to the casket. But, considered from a literary point of view, Mr. Gibson's work is a splendid performance. For critical acumen, analytical subtilty, dexterity in argument, and beauty of style it is remarkable. No doubt it will receive much attention from reviewers, both Christian and sceptical; but our limited space forbids any thing like a detailed notice of its contents. Such a book is one of the signs of the times, which call upon us to make sure our position; for a fierce storm is coming which will try the faith of many. We hope the LORD will come soon, and settle our distracting controversies. He only can do it; for we are helpless as the Galilean fishermen in the tempest, when the Master was asleep.

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*The Judgment Seat of Christ;* With Prefatory Review of the several Judicial Tribunals mentioned in Scripture. By General H. Goodwyn. London: Elliot Stock, 62, Paternoster Row. (Price Fourpence.)

Our gifted and valued co-worker has published in a neat pamphlet, the article with which he favoured our readers last month, with the addition promised in a note to that article. There is perhaps no part of the revealed future so much misunderstood as this. Hazy notions on almost all religious subjects are common enough; but the character and design of the judgment seat of Christ have been enveloped in special obscurity. General Goodwyn could have said much more on the grand subject; but he has clearly indicated the leading features, in small compass, and the wide circulation of his pamphlet will be of much service at the present time.

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*Steps Onward and Upward for Little Feet.* London: E. Marlborough & Co., 14, Warwick Lane, and 4, Ave Maria Lane.

A question book for schools, of which the author says, "This little work was, in the first instance, designed as a complement of a set of instruction books for use in the preparatory school and home, on the Pestalozzian system, and without texts; but it was soon found in the hands of industrious Sunday school teachers, and used with much success."

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## NOTICES.

The Proposed Public Meeting.—Nothing definite can be said on this subject until next month. The letters received are all, with one exception, *earnestly* in favour of a large meeting being held. The promises of pecuniary help are also very encouraging. Before the end of this month we expect many more letters and promises. We beg our friends to make the thing a complete success for the sake of truth. The April number will report progress. Let friends enlist friends to attend the meeting. It will mark an era in theology. The Lord will own it!

"J. R. L."—Letter acknowledged. We have no fear of man, and did not think that such a suggestion was possible. But we *must* exercise our editorial right, even if it offends our friends.

"J. D."—Thanks for your letter. Magazines sent as desired.

"J. L."—Much obliged for letters and newspapers. We hope the minister of St. Andrew's will be brave for the truth. The "Confession of Faith" should be treated in this controversy as so much waste paper, not more binding on Christ's loyal witnesses that the "Vatican Decrees." Men must go to the law and the testimony, or stand out of the way altogether. Doctrines that will not bear the light of Scripture must be repudiated, whatever the consequence.

"C. L." writes: "The Rainbow continues to be valued for bringing forth much buried truth to the light of day. May the Lord even more abundantly bless your labours in this department of his service."

"G. Y."—It is sad that people professing the religion of Divine love should be so very inconsistent as to refuse fellowship to a brother or sister, whose only fault is belief in the fundamental doctrine of Christianity, that "the *gift* of God is eternal life." Nothing can show more emphatically the blinding delusion of popular theology respecting the

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so-called "immortality of the soul," a figment of paganism instilled into the pagan mind by the father of lies, whose business from the beginning has been to contradict God and poison the Scriptures. Let us fight against this delusion with all energy!

A CLERGYMAN writes: "Many thanks for the beautiful light thrown on God's Word by yourself and other godly and able writers."

"B. P. A." would "like to believe the doctrine of eternal life only in Christ," but if he does, he "will not be able to preach to sinners." Strange! Prophets and apostles "preached to sinners," but not one of them ever used the argument of eternal misery. They had no such revelation. The frightful falsehood never occurred to them. Let "B. P. A." use God's arguments—John iii. 16; Rom. v. 8—and leave the result with God.

"OMEGA" refers to "the temerity of some interpreters of Scripture," in fixing dates. He asks, "On what Scripture authority certain gentlemen, whom he names, affirm that 'the nations will, before next September, be looking for the second coming of Christ.'" He thinks that the nations are more likely to scoff at the idea, and say, "Where is the promise of his coming?" This is true; and yet, at the same time, it is clear that the affairs of the world are passing into an entirely new phase. The Eastern enigma will not be solved by the wisdom of European cabinets.

"A. A. P."—Lines received and will be used; but our kind poets must have patience.

ERRATA.—Last number: p. 79, twenty-two lines from bottom, for "This seems to one" read "this seems to me; and p. 80, second line from top, for "delivered to saints" read "delivered to the saints."

"Q."—A certain pastor has advised his friends to "burn the RAINBOW." But there is more heat than light in this argument; for the greater the number burnt the larger will be our profit; and we shall, consequently, be stronger for our work. We suggest to our angry brother that his own Lancashire coals would make a cheaper and better fire.

"E. B. G."—Those who wish to see theology purified from the corruption of ages should throw themselves heart and mind into the movement. Money cannot be better invested than in the service of the Lord. He has promised large interest to those that love him. A prophet tells us of certain people who will "speak of the glory of his kingdom." Now is the time to do this; for the extraordinary movements and excitement among "the princes of this world" are sure signs that all provisional government must soon give place to the sceptre of him whose right it is—the "King of kings and Lord of lords." (Psa. cxlv. 11-13; Ezek. xxi. 27; 1 Cor. ii. 6; Rev. xix. 11-16.)

B. CASS (New Zealand).—Immediately on the receipt of your letter it was sent to the author of the book referred to. No reply has reached us. Whatever the cause, we are confident it is not from inability to explain Received since £1. Thanks.

A LADY (India) writes: "I am very truly glad to learn that the special truth, Life in Christ Only, for which you have so earnestly laboured these many years, has of late made much progress, both in

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England and abroad." In the particular place from which our correspondent writes, she says, "Prejudice continues very strong, the Christian people being afraid, and apparently determined not to admit the subject to consideration." This is true in a thousand instances nearer home. We could tell things very little to the credit of the Christian enlightenment of some prominent professors of what they are pleased to consider the purest type of Christianity. The narrow bigotry and persecuting spirit of those men are worthy of the ancient Pharisees. They think they are doing God service by casting out his loving and faithful children. The consolation is that it is much better for a man's spiritual health to be cast out than to remain among them.

"A. Y. T."—We are happy to direct you to the source of the quotation. It is in the fiftieth chapter of Ecclesiasticus, the beautiful eulogy of the writer, whoever he was, upon the high priest Simon, son of Onias, whom Josephus calls the Just, on account of his piety and benevolence. We give the chief portion of it:—"How was he honoured in the midst of the people on his coming out of the sanctuary! He was as the morning star in the midst of a cloud, and as the moon at the full; as the sun shining upon the temple of the Most High, and as the rainbow giving light in the bright clouds; and as the flower of roses in the spring of the year, as lilies by the rivers of waters, and as the branches of the frankincense tree in the time of summer; as fire and incense in the censer, and as a vessel of beaten gold set with all manner of precious stones; and as a fair olive tree budding forth fruit, and as a cypress tree which groweth up to the clouds. When he put on the robe of honour, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garments of holiness honourable!"

"Bible Student" is thanked for his letter; but anthropomorphism cannot be advocated in these pages. We are glad of any fresh light, but do not think that this theory contains a single ray.

"O. D."—We meant to publish the report of Mr. Minton's sermons at a Congregational chapel in Worcester, but must be content with the expression of our gratitude for his Christian courage in pleading for the intercommunion of churches. The system that forbids, or prevents, this is self-condemned, whatever secular or ecclesiastical law may be on its side. Fetters of the time of Charles II. are out of place in the reign of Victoria.

Mr. R. D. Dickinson, Farringdon Street, is an enterprising publisher. He issued two new magazines in January, The American Monthly, and The Preachers' Budget. They are chiefly reprints of articles from American journals. There is interesting miscellaneous reading in the "Monthly." The "Budget" has also some good and useful things, but its theological papers do not commend themselves to our judgment. Of course, that may arise from our "peculiar views;" but it is a serious matter to be a preacher, and, therefore, it is a serious matter to prepare helps for preachers.

The pamphlet "Is Baptism Necessary to Salvation?" is published by W. H. Guest, Paternoster Row, price twopence.

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# THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

APRIL 1, 1876.

## THE EASTERN QUESTION.

WE have decided objections to "sensational" titles to articles and pamphlets. They are unworthy of the gravity which becomes wise men, and those who adopt them generally prove that they "lack wisdom." A great quantity of sensational writing has floated on the literary stream during the past few years, and then sunk into merited oblivion, to be remembered no more for ever. But though the incoherent talk of pseudo-prophets is soon forgotten, unhappily the mischief it does is not so ephemeral as itself. It deposits a sediment of prejudice in the minds of its readers against all examination of unfulfilled prophecy. The catch-penny has done all that was intended; it has caught the penny; but the reader, finding that he has got nothing for his money, feels rather ashamed of himself for the temporary absence of that common sense with which he thought himself endowed; and leaping to an extreme, as vexed men are apt to do, resolves that he will have nothing more to do with books that speak of the future. The 'Coming Terrors' have not come; the 'Coming Storm' has not yet moved a straw on the highway, and the 'Coming King of the world,' died in a quiet village in Kent, before he did any of the wild things set down by the pamphleteers in his terrible *programme*, and, *therefore*, —such is the logic under notice!—the prophecies of Isaiah, Daniel, Paul, and John, men inspired of the Omniscient God to tell the world as much of the future as he sees fit, are to be contemptuously ignored as if they stood on the same platform of thought as the men who trade in their own imaginations.

Is this wise? Is it rational? Is it worthy of Christian men? Because certain undeniable predictions of the rise of a fierce foe of Christ, "the Man of Sin," whose words and deeds of rebellion shall be devil-inspired, and of the just judgments of God upon his followers in the form of unprecedented plagues, called in Scripture "the wrath to come," so that they shall have no rest, day nor night,



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whilst they worship the beast, have been dealt with by some writers in a manner which the thoughtful cannot approve, is it wisdom to pass over these undeniable predictions as if they had no place in the record? Because the blaspheming impostor has not yet stepped in full dress upon the world's stage to act his part in the world's last tragedy; and because, consequently, the storm of divine indignation which is to torment the kingdom of the beast, has not yet burst, are we to set these terrible realities aside as idle dreams, or exaggerated oriental metaphors for ordinary war and revolution? If we do, we shall have no moral right to find fault with the most excited speculator in dates, who, finding that the world declined to come to "an end" at the time he fixed for that catastrophe, winds it up for a year or two longer, just as he winds up his watch for the next four and twenty hours. These scribes are not safe guides; but those who, because of them, neglect inspired prophecy, assign a reason which is not a reason, ignore a momentous portion of the Divine Word, and lose the advantage of the sure light which is shed upon the future.

The "Eastern Question" has been the cross of European cabinets for many years. It is so to-day, and whatever modifications in her misgovernment the necessities of Turkey may compel her to make at the suggestion of the Powers, the Eastern Question will continue to vex the nations until Israel regain possession of his beloved city; and the profligate and tyrannous Turk leave it for ever. "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." He who said that knew what he said, and his words have always been found true. He is the true and faithful Witness, and it would be much better both for Church and world if more attention were paid to his words. Roman, Saracen, and Turk have in turn trodden down the once holy city, the chosen city of God, as ancient conquerors trod on the necks of the conquered. Roman and Saracen are dead, and the time is coming when the Turkish oppressor must depart, to make room for the sons of Abraham, and no longer defile the hill of Zion, of such glorious memories, with the shrine of a false prophet.

When that time will be, we do not know; but the new and very remarkable interest awakened through the civilised world to Oriental affairs, in connection with the Suez Canal, the monetary condition of Egypt, the insolvency of Turkey, and the visit of the Prince of Wales to India, may be accepted as a herald of its approach. The nations are everywhere in a state of uneasiness, as if conscious that marvellous changes are at hand. "The Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord." (Jer. xxv. 31.) "The day of the Lord's vengeance; and the year of recompenses for the controversy of Zion," will come. (Isa. xxxiv. 8.) For thus it is written, and it must take place: "Thus saith the Lord: If ye can break my covenant of the day, and my

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covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites, the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David, my servant, and the Levites that minister unto me. Moreover, the word of the Lord came to Jeremiah, saying, Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them. Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed, to be rulers over the seed of Abraham, Isaac, and Jacob; for I will cause their captivity to return, and have mercy on them." (Jer. xxxiii. 20-26.) Restored Israel is appointed to do a wonderful work in the world, and it will not be transferred to other hands; Jerusalem is the appointed centre of their world-wide operations in the cause of truth, and light, and loyalty, and no other city will have the honour.

"The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. ii. 1-4.) "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth, even for ever. And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." (Micah iv. 6-8.) "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." (Isa. xxiv. 23.)

These sublime oracles need no commentator. They are not enigmatic, but plain; not doubtful, but clear; not metaphorical, but literal. If we attempt to give them a meaning different from that which is conveyed by the obvious sense, we dishonour the



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Spirit of prophecy, and rob ourselves of most valuable information. In his own good time,—we think it *near*,—and by his own arrangements,—we are sure they are *wise*,—the GOD of Israel will settle the "Eastern Question." ED.

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## FRESH TESTIMONY FROM INDIA.

OUR readers know that the RAINBOW has been honoured in India by the fact that it has called the attention of several missionaries and other Europeans to the great doctrine of Immortality only in Christ. Our pages have already borne testimony to the effective labours of one able missionary, whose teaching has been accepted as joyous truth by both European and native gentlemen, magistrates, and others. Several Anglo-Indian Newspapers have also taken up the matter, and over large districts this momentous matter is now discussed with great earnestness. We have recently received a deeply interesting letter from the "Chituldroog Districts, *via* Bangalore," dated 14th January, of which the following is a copy:—

"In March last, we were so situated that books of any description would have been welcomed. A very dear brother sent us half a dozen copies of the RAINBOW, and from its pages for the first time, we learned the nature of the doctrine it advocates. At first, both myself and my wife were bitterly prejudiced against it. But the doctrine had a strange fascination for me. At this early period, even before we accepted the truth, I clearly and forcibly saw its advantages over questions in theology, which in my own experience I was afraid to discuss. I was, however, much opposed to the light, for the simple reason that we had not only been blessed ourselves in a Church (Methodist) holding the opposite view, but the Lord had used me in the conversion of many in connection with this Church, and I could not endorse the fact that I had been teaching error whenever I had occasion to blend this subject in Gospel addresses.

"But glancing one day at the RAINBOW, I saw the words, 'Immortality of the soul is an expression never once met with in the Bible.' This was a direct challenge to me, and in vain I searched my Concordance. The reasoning deduced from the atonement, that if the death of Christ was not a cessation of life, but the suffering of torment to save sinners under the curse of eternal torment (according to theology), brought me to the conclusion that we were not saved. Against this terrible lie my mind revolted, and I saw the fallacious premiss we had been educated in. The Lord helped us from that day to hold to the truth that there is no life but in Jesus. Since then our personal testimony has been

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helpful to one of our ministers, while with the majority of others we have been subjects of prayer to be led from the error. (?)

"I wish to add this our testimony to the value of your excellent RAINBOW, and also that it may be helpful to others fairly to grapple with, and decide the question. The Bible is a new friend under an old name to us now. The doctrine is clearer to us every day; and if God's people will only honestly search the word, they cannot but come to the right conclusion. The Lord bless your labours to many, and don't miss meeting us on that day, when he shall come to make up his jewels. G. W. WINCKLÆR, Assoc. Inst. C. E. asst. Eng. P. W. Dept. Local preacher M. E., Church, India."

India has been very prominently before the world lately, in consequence of the visit of the Prince of Wales to that great continent; but it has been the prominence of worldly wealth, the pomp and splendour of courtiers, princes, and kings glittering in gems of the Orient, and we are sorry to add, the prominence of cruel "sport" in which the groanings of agonised animals, mingled with music and trumpet-blast, for the purpose of affording pleasurable excitement to the Heir Apparent, and his suite. We should be sorry to think that a number of refined English noblemen and gentlemen derived any pleasure from sights and sounds, the brief reports of which, flashed by the telegraphic wire, flashed pain into myriads of humane and Christian hearts in England. Courtesy of course required our countrymen to understand that the barbaric pageantry was meant for their gratification; but the very fact that the Prince was received with such unparalleled demonstrations of welcome proves that, if he had simply thanked the rajahs for their motive but declined to witness this part of the programme, his wish would have had all the force of a command, and could not possibly have been misunderstood at the native courts of India. We should have been glad indeed had the advisers of His Royal Highness suggested some such course; not that we ever sympathised with the too confident hope of some of our countrymen, that the Royal visit would have any appreciable influence in favour of the Christian faith; but that the expression of Western sentiment in relation to shows which involve pain and death to animals would have had a civilising effect on the mind of the nobles and peoples of our wonderful Eastern empire.

The Christian people of England, however, have a work to do in India which they alone can do, and that is to present the merciful faith of their Divine Master, CHRIST, not only as forbidding cruelty to beasts as amusement to men, but as declaring the pagan horror of eternal torment to human souls a falsehood in fact, an impossibility in the case of mortals, and the foulest aspersion upon the glorious character of God ever invented by the malignity of the devil. This odious doctrine of everlasting misery has hitherto been the heavy burden of Christian workers in heathen lands, the hin-

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drance, the drawback to their work, the appalling crushing weight upon their message of love. We pray God to deliver his devoted servants from their grievous bondage to this hoary superstition, that they may go forth with buoyant step and cheerful heart, to ring out the joyful message: God is LOVE, and his gift is LIFE in Christ! ED.

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## SALVATION—WHAT DOES IT MEAN?

ON the answer to this question depends, it may almost be said, the character of our religion. By most professing Christians it is understood to mean simply deliverance from hell and from the wrath of God. I purpose devoting this paper to the consideration of the question, how far this is true, and what is the real scriptural meaning of the word *Salvation*.

It cannot, of course, be doubted, that it means deliverance from something, and some one; but who, or what that may be, is not so clear. With many—probably the great majority of the human race—deliverance from suffering or punishment is the one great hope, and the uppermost thought; but it surely needs little consideration to see that such a thought is much more like the timidity of a slave or a child, than the confidence of a full-grown man.

If God be in any sense *our Father*,—and even the heathen could see that "we are the offspring of God,"—is it not abundantly clear that the infliction of punishment is distasteful, and, if I may use such an expression, greatly against his will: as indeed he tells us most plainly in his Word is the case. Seeing then, such importance is always attached in the Scriptures to this word salvation, is it not very possible that in assuming it to mean simply deliverance from hell we are labouring under a serious misconception of its meaning?

Turn to what portion of the Bible we may, we everywhere find the word salvation associated not with *safety*, but rather with inexpressible glory and honour. In the Old Testament at all events it means, at least to the spiritually-minded, something very different from what we mean by it in the present day; and in the Prophets and the Psalms the idea of simply being saved from God's wrath and the fire of Gehenna seems quite foreign to the view there taken of the word.

What, for instance, was the meaning of the word to the ordinary Jew of those days, and how did he understand it? There is no room for doubt that he thought it meant the visible exaltation of the Jewish nation under the Messiah, and with him the rulership of the world. In other words, salvation meant to them their separation from the rest of the world, but it was *separation in the*

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*sense of superiority.* It was to attain this superiority that they had been chosen by God, and the perfecting of this triumph was what the Jew ordinarily meant by the word salvation. Now this was to a great extent true, and it is this idea that runs through all the writings of Psalmists and Prophets. Even with the Christian, the word has still the same meaning, but in a more exalted sense. To him is to be given the rulership of the world to come, but it is that, like his Lord, he too, may be "the repairer of the breach, the restorer of paths to dwell in."

The design of the Almighty that Jerusalem should be the throne of the Most High,—temporarily suspended, so to speak,—will then only be rightly carried out when the true Israel shall really be the light of the world, the "city set on an hill," whose glory will not only be visible to all creation, but shall be the means of enlightening the earth. It is to obtain citizenship in this city that the saints so ardently look forward. The true Christian is, or ought to be, altogether indifferent to his position in this world; what he looks forward to is rulership in the next,—a rulership only to be obtained by those who "have overcome the corruption that is in the world through lust," and have been made partakers of the Holy Spirit. But even this rulership is with the true Christian but a secondary consideration, for his first and greatest hope—his real *salvation*—is his nearness to God.

Foreshadowings of this great truth, more or less clear, were seen by the pious Jew of old, though the bulk of the nation may not have attained to more than merely carnal ideas on this subject. Let us take for instance, Psalm xxiv.; that beautiful hymn which, as Milman and others think, was sung at the dedication of the temple, by the priests as they wound up the ascent of "the hill of Zion,"—the hill of Jehovah. There can be, I think, little doubt that by the great mass of the people who then joined in this sublime hymn it was considered that Israel was, through the protection of Jehovah, to be delivered from all hostile powers, and that the salvation of God to them meant peace, comfort, and the subjection of their enemies. Now this was of course true in one sense, but it fell infinitely *below* the truth; one is, therefore, much struck in reading this Psalm with the sublime and exalted character of it, and the slight reference—if there be any—to outward purity or the external observance of the law of Moses. David has here given us a description of "the generation that seek God," and yet not a word is said as to the Law, but everything implies that the state of the heart is that which God looks at. "He that hath clean hands and a pure heart: who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation." Evidently this implies that *salvation* meant the receiving of an especial blessing; not simply deliverance from any curse or suffering, but the abundant blessing of and intercourse with Jehovah himself.

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In considering deliverance from punishment or suffering alone to be *salvation*, we are simply following in the footsteps of the Jews of our Lord's time, who thought that the Messiah was to be their deliverer from their sufferings. Had that indeed been all the Messiah came to do, it would have been easy enough for him to have brought twelve legions of angels to do it; but it was salvation of a very different kind that he really came to bring; namely, salvation from self and sin; and no other salvation is worth speaking of in comparison with this. Turning now to the New Testament, we meet, in the very first chapter of St. Matthew, with the true scriptural definition of *salvation*: "Thou shalt call his name Jesus, for he shall save his people *from their sins*." Thus salvation means, in its sublimest and truest sense, salvation from our sins, and though this necessarily brings with it life eternal, yet this is not the proper meaning of the term.

Exactly in agreement with this are the words of St. Peter, "God having raised up his Son Jesus, sent him to bless you, by turning every one of you away from his iniquities." And again: "Ye were not redeemed with corruptible things, as silver and gold, from *your vain conversation*, received by tradition from your fathers." And once more: "Who gave himself for us that he might redeem us from all iniquity, and purify to himself a peculiar people zealous of good works."

All other meanings that may be given to the word salvation are more or less imperfect; but this the true scriptural meaning is also the most glorious and beautiful. I say true scriptural meaning, because this is its highest sense, and therefore the only one with which the spiritually-minded worshipper of God can be satisfied. I am, however, strongly inclined to think that the word salvation is used in Scripture in both its higher and lower meaning, which may be called the greater and lesser. Mr. Henry Dunn has a very interesting chapter on this subject in his work on the *Destiny of the Human Race*, to which I would refer any one who wishes thoroughly to examine it. The fact is that while many men only look for *safety*, for deliverance from punishment, others look forward to nearness to Christ in his kingdom, and some even to sitting on his right hand and on his left; and though theology mixes up and confounds these together, there is great reason to believe that it is therein totally wrong. In the world to come there is both "a prophet's reward," "a righteous man's reward," and a reward even for giving a cup of cold water to one of Christ's servants. There is in fact every grade and degree of reward according to works.

Now, just as the merely carnal Jew looked for the temporal rewards of this life, and exemption from suffering here; so have the great mass of professing Christians been apparently unable to see that deliverance from suffering is a small thing compared with deliverance from sin, and they have consequently imagined *salvation* to be equivalent to deliverance from the fire of *hell*. But far

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greater, far more God-like, is God's salvation. God is not a God, like those of the heathen, to delight in blood and suffering, or to require anything simply to pacify his wrath; on the contrary he delights, as he himself tells us, in loving-kindness, justice, and righteousness; and only requires repentance, faith, and love to please him. As the fruits of his own blessed Spirit are declared to be "love, joy, peace, longsuffering, gentleness, goodness, faith," and such like, so is it perfectly clear that it is in these things God himself delights. The more therefore that we can excel in these qualities, the nearer are we to God, for inasmuch as he is perfect, these qualities must have their perfection in him. To obtain God's salvation is therefore to obtain the happiness which these graces alone can secure. "Without holiness," i.e., personal holiness and purity of life, "no man shall see the Lord."

I would not, however, deny that in many passages of Scripture the word salvation has, primarily at all events, the meaning of deliverance from suffering, but my contention is that the word in its noblest sense means something infinitely higher. One might almost say that the word is to the believer what the believer is to it; and that according to the greatness or lowness of his aspiration will be to him the significance of the word. To the merely carnal Jew, for instance, who kept the precepts of the law in order to obtain earthly prosperity, the word doubtless seemed to imply external prosperity. It is truly remarkable how fondly the Jew clung, and indeed, it may be said, does still cling, to the idea that because he is of Abraham's seed he must at last attain what he considers to be salvation. How strongly, how tenaciously this hope was held was manifested in a most extraordinary manner during the siege of Jerusalem by Titus, for in the midst of all the terrible sufferings of the Jews during those "days of vengeance," one cannot but be struck with the bold and desperate valour of many of them who, in spite of everything, clung to the belief that God would even then appear, and save his people. It is extremely affecting to find, as the historian tells us, that many died with their eyes fixed on the temple. They had even then "a zeal for God, but not according to knowledge," which nothing could quench. Famine, disease, the sword of the Roman, and the still worse sword of their own internal enemies, could not force them to give up their hope. And who shall say that all this suffering may not have been working out for them some real good; or that the God who was always ready to forgive them as a nation, and restore them to his favour on the first appearance of repentance, may not have blessed their sufferings to them? Who shall say that in the new earth, multitudes of those who were thus willing to die rather than abandon their hope of the protection of Jehovah, may not find a city of refuge and peace? Though they may have failed to reach the higher salvation it may be hoped that they will not miss the lower. In a great house there are not only vessels of gold, but also of iron, and

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why may not there be other houses in the new earth besides the many mansions in the Father's house? Nay, more, why may there not be those who, compared with others, may simply be as hewers of wood and drawers of water?

The word salvation, then, has in reality many meanings, but in its sublimest sense it means saving us from our sins, and making us like unto Christ; while in its lowest sense it simply means deliverance from death. To each class of men it has its message to deliver, and just as the man looks for nearness to God, or to deliverance from wrath, as his hope is, so also will probably be to him the fulfilment. I say probably, because many men really live beyond the standard they set up. * T. W.

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## THE RIVER OF LIFE, AND THE TREE OF LIFE.

Rev. xxii. 1, 2.

THE Holy City being intended to represent the glorified Church, and not its dwelling place, no inhabitants are mentioned: just as in the parable of the ten virgins no bride is mentioned, because the wise virgins are included in that body which will constitute the Bride of Christ. But the water of life, and still more the tree of life,—especially the distinction between its fruit and its leaves, the latter alone being available for "*the nations*,"—compel us to assume that the city had inhabitants, although in the application no distinction can be made between it and them. Those who drank of that water, and ate of that tree, would be preserved in "life." What life? Let us take the tree first; because as to that we have solid ground to stand upon.

"The tree of life" in the garden of Eden is universally admitted to have been the means—whether the story be understood literally or symbolically—of preserving man in immortal vigour. It was not, as some imagine, that eating once of it would have secured him against death for ever, else Adam might have been cursed with an immortality of wretchedness by first eating of the tree of life, and then of the forbidden tree; its virtue lasted only while he continued to eat of it. When, therefore, God drove him out of the garden "lest he put forth his hand, and take also of the tree of life, and eat, and live for ever," he was beginning to execute upon him the threatened sentence, "In the day thou eatest thereof, thou shalt surely die." In this first fundamental use of the expression, "live for ever," no one supposes it to mean—be holy and happy for ever: the tree of life answered no such purpose, nor was it to any such "spiritual life" that the flaming sword barred Adam's approach. Cut off from the tree of life, he must necessarily *die*; that was all.

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In Rev. ii. 7 this tree re-appears; "To him that overcometh will I give to eat of the tree of life which is in the midst of the Paradise of God." Has it changed its meaning or purpose? Is "spiritual life" the reward bestowed upon those who overcome? Surely it is only by *possessing* such life that they *can* overcome. "Ye *have* your fruit unto holiness"—that is overcoming,—"and the *end* everlasting life" by having perpetual access to the tree of life. In this message to the Church of Ephesus is promised—not the restoration on repentance and faith of what Adam actually lost when he fell, but the restoration hereafter to the Christian victor of what Adam, and consequently his descendants, lost by being debarred from the tree of life—immortality, or eternal life.

In the New Jerusalem we see that promise fulfilled. There is the tree of life, growing in rich abundance, and bearing fruit all the year round, in the very midst of the city,—the symbolic pledge that its inhabitants can never "die any more," that "they shall never perish, but have everlasting life."

Then is this all? Certainly not. Immortality, being promised as a blessing, must necessarily be one of holiness and happiness,—as is constantly affirmed. Nor can there possibly be any other; inasmuch as the whole creation is to be reconciled to God by Christ (Col. i. 16-20), so that any creature who is to live for ever must share in that reconciliation. To give eternal life, therefore, to a fallen creature like man includes his being brought into moral harmony with God; and, although the two things can never be separated, "life" is spoken of in Scripture with special reference, sometimes, to the fact of our living for ever, and sometimes to its essential condition. Both are no doubt represented by the water of life, and the tree of life, in the Holy City. We may take them together, and say, that as our present bodily life is sustained by what we eat and drink, the water of the river and the fruit of the tree afford a symbolic pledge that all our wants to all eternity will be abundantly supplied; that we "shall hunger no more, neither thirst any more." (Rev. vii. 16.) Or, perhaps, the water, being mentioned first, may be intended specially to denote the preservation of our moral character from injury or decline,* and the tree of life, by its manifest reference to that in the garden of Eden, may point more emphatically to the assurance that they who believe in Christ shall never perish, but have everlasting life. We shall be better able to judge of this when we have considered the particular description here given of them.

First, we are told, that the purity of the stream rendered it "clear

* This is somewhat confirmed by its apparent meaning in Rev. xxi. 6; xxii. 17. If we are right in understanding the "thirst" to be an earnest longing for reconciliation with God, the water which quenches it must be "the word of reconciliation" bringing to those who believe it a sense of present forgiveness.

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as crystal." In one sense the water of life offered to us now is as clear as God can make it. "Ye are complete in him, who is the head of all principality and power,"—in Him, "who of God is made unto us wisdom and righteousness and sanctification and redemption." But it is very difficult for us *to see it* "clear as crystal;" our own imperfect vision, our own defilement, our manifold infirmities, the tears which dim our eyes, the world, the flesh, and the devil that we have to struggle against, if they do not discolour the water, are very apt practically to interfere with its perfect transparency, and hinder us from obtaining a clear view of its marvellous depths. There we shall be able to gaze upon it, look down into it, drink of it, without let or hindrance. The salvation realised now is enough to quench our thirst, to make us lift up our head and go on our way rejoicing; but "the salvation to be revealed" will be something vastly better still,—"clear as crystal," full as a "river, the streams whereof shall make glad the city of God."

Then we observe that this river was not a natural one, having its source in some earthly spring, but "proceeded out of the throne of God and of the Lamb." The throne, not the thrones. The life then enjoyed will flow directly from union with God in Christ fully manifested; not suffering, but reigning; not subduing his enemies, but sitting on his throne. The topstone will have been already put to the triumph of grace; but Divine power, exercised by him who is still the "Lamb as it had been slain," will for ever be needed to sustain our whole being in the highest condition of life. The Lamb will still be our Shepherd,* and lead us to the inexhaustible fountains of living water. Let us drink now of the life-giving stream which flows from the cross, that we may hereafter have access to that which will proceed out of the throne. The water will be the same, the Giver of it the same, those who drink of it the same,—yet all, how changed! Unbroken continuity with infinite development.

And now as to the Tree of Life. It is said to be growing "in the midst of the street thereof, and of the river, on this side and on that side." Our translation is misleading; as it suggests the idea of the tree standing both in the middle of the street, and in the middle of the river—the former of which is highly improbable and the latter absurd. Its position was in a middle place between the street and the river. The river itself ran down the middle of a broad street, and on each bank, throughout its whole length, was seen in rich luxuriance the tree of life. The singular number is used merely to show that they were all the same kind of tree: as

* "Feed them," in Rev. vii. 17, is properly "shepherd them;" which is their security both against hunger or thirst, and against the sun smiting them or any heat oppressing them,—that is, against suffering from within or from without. The correct version of "living fountains of waters" is probably fountains of waters of life.

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we might say of a certain place, that nothing but *the oak* will grow there. "The street of the city," in chap. xxi. 21, probably means its entire roadway. Here, however, one street only is spoken of, no doubt the principal street of the city, and probably the only one that St. John saw. The other streets which, from there being twelve gates, must have existed, are not mentioned; and therefore, on the principle that is required in the interpretation of parables and other illustrative teaching, we must exclude them from view, and so far as concerns the river and tree of life, regard this as the only street in the city. The points to be noticed then about the latter are its close connection with the river, its abundance, and its accessible position to the inhabitant.

Its position by the river side marks the intimate connection between the moral and physical aspects of eternal life. In Christ we have "life and immortality," salvation from sin, and salvation from death, "our fruit unto holiness, and the end everlasting life." The two cannot be separated. There is no eating of the tree without drinking of the river, or drinking of the river without eating of the tree. And therefore in their application the two figures are not always sharply divided, but as already observed, the one often includes the other. In the New Jerusalem the advantages represented by them both will be secured for ever: neither sin nor death can ever enter.

In Eden there was but one tree of life, and that in the midst of the garden. In the New Jerusalem there is an abundance of them; their boughs hang richly laden with fruit, directly in front of every house. As the crystal clearness of the water represents the surpassing excellence of the life enjoyed there, so does the multiplication of the tree indicate the superabounding of that life throughout the whole body. There is no need to penetrate into the depths of the garden; it stands before every one's door. Endless differences there will doubtless be amongst that multitude which no man can number; but the water and the tree of life will be equally accessible to all.

And the supply will be unbroken. The river will never be dried up, or the tree be without fruit. The former possibility does not so readily occur to the mind as to require any direct assurance. But the latter does: for naturally a tree yields its fruit at only one season of the year. And therefore we are told that this tree "yielded her fruit every month," which would practically come to there being always fruit on its branches. How carefully we have now to store up the fruit we gather from this tree, as provided for us in God's word! And how often, when we want to use it, do we find it very far from as fresh, or as refreshing, as when first plucked. It is our own infirmity no doubt; but it is only a too real and disappointing fact. Some text, or truth, seemed at one time so full of juice, that we fondly imagined it would be an infallible specific for the rest of our lives. But we put it to our lips again, perhaps

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when we most sorely need it, and alas it yields scarce a particle of moisture. That, the exact spiritual diagnosist will say, is because we do *not* get it to our lips, or at least not fairly between our teeth. Well, be it so; but it comes very much to the same thing. Thank God, a time is coming, when the fruit will not require all this laborious and sometimes very partially successful watching and tending, but will drop fresh into our mouths day by day; when we shall not need such constant efforts to "keep ourselves in the love of God," such wrestling in prayer, such strainings of faith, such patient searching of the Scripture, such care to lay it up in our weak hearts and treacherous memories. Now we eat of the tree of life growing on the field of battle, then we shall eat of it "in the midst of the Paradise of God;"—that Paradise which will be at once a garden and a city, combining all the repose and loveliness of the one with all the life and splendour of the other.

"The Home to which I am hasting
Is not in some silent glen;
The place where my hopes are resting
Is a city of living men."

Yes; but that city will be as peaceful and fresh as the sweetest glen, and we shall be able to enjoy the society of its living men, without any of that weariness or excitement that so often makes silence a relief to us.

The "twelve fruits" are understood by some to mean twelve different kinds of fruit, one appearing each month. But this is very unlikely. In marked contrast to the "all trees for meat" of Ezek. xlvii. 12, care is taken here to specify that the trees were all of one kind; "the tree of life;" and it would be exceedingly incongruous to imagine the same tree bearing a different kind of fruit each month of the year. Besides, although it would naturally enough suggest the idea of variety,—a most tempting thought in connection with the future life of the glorified church,—we should feel somewhat embarrassed and dissatisfied at that variety being represented by a regular succession, year after year, of the same fruit, always appearing in the same month, and then disappearing for eleven months. The twelve fruits are explained in the following words to be the twelve separate growths of fruit, which appeared every year—"bearing its fruit each month." It is not "twelve *manner* of fruits," as in our version; nor is the second clause a separate statement, as we give it, but an explanatory one attached to the first.

We must not, however, omit to notice that the fruit of this tree is the only food which is mentioned as being provided for the inhabitants of the city. And there are some peculiarities about fruit as an article of food which may be worth observing in this connection. It is the most delicate and delicious of all food; to appreciate it indicates a refined taste. It is also obtained with the least amount of

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labour; and its production is the most free from any disagreeable associations. Bread, and edible grain of every kind, is obtained by a long succession of toilsome and tedious processes. Roots have to be dug out of the earth, and rendered fit for human food by cleaning and cooking. Animal food necessitates death, and a good deal more of what we like to think about as little as possible. While fruit, under favourable circumstances, is easily grown, easily gathered, and requires no artificial preparation. On the other hand, it is the least able to sustain life. Men can live on any other kind of food for a considerable time, and on some permanently: but confine a man to fruit, and he will sink directly; there is not substance enough in it to repair the waste that is consequently taking place in the human body. Now the resurrection body being incorruptible, we can scarcely think that it will need any material food whatever, notwithstanding the fact of our Lord having eaten and drunk with his disciples.* But whatever may be thought of that, it is worth notice, that when the maintaining hereafter of our whole being in immortal vigour is represented under *the emblem*—it is of course nothing more—of a constant supply of food, it is of a kind the least suggestive of waste or decay. Whether we shall eat and drink or not, we are here *represented* as doing so; but only fruit and pure water.

Our life, of every kind, will be sustained then, as it is now, by union with Christ; a union to which our concurrence will still be necessary. We shall have to keep on for ever appropriating Christ to ourselves. To live *by* Christ, we shall have to live *on* Christ. But we shall not have to "eat his flesh, and drink his blood:" we shall not have to "*labour* for the meat which endureth unto everlasting life." It will not be a work of toil, and effort, and conflict; there will be no doubts, or fears, or unbelief; no dangers to guard against, or temptations to overcome; all that will be at an end for ever. We shall just eat of the tree of life, and drink of the river of life. Fresh fruit, and fresh water. No images more pure or simple, more refined or refreshing, could be drawn from anything which even conduces to our bodily sustenance.

But the value of this tree is not limited to its fruit: there is "healing" in its "leaves." The inhabitants of the city require no healing; but there are "nations" still in the flesh who do; and to them the leaves will bring it. This rebukes the narrow view of "the manifold wisdom of God" displayed in Christ's redeeming work, which would confine it to one method of application, and divide the human race simply into the saved and unsaved. There is such a division undoubtedly; but there are many others,—far more perhaps than as yet we have the least conception of. Fruit

* The difficulty is greatly lessened if we adopt the view maintained by Stier and others, that our Lord's body underwent a spiritualising process during the forty days between his resurrection and ascension.

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and leaves each proceed from the life of a tree; but the former is a higher result of it than the latter. The glorified church and the saved nations will both live by means of the tree of life; but its fruit is for the one, its leaves for the other. All who have any kind of access to it, and none else, will share its immortality; for if the healing power of its leaves be absolute, they must infallibly preserve from decay and death; but all will not draw the same kind or degree of virtue from it; some will eat of its fruit, others only be healed by its leaves.*

If it be asked, whether the saved "nations" will always *require* "healing," we must fall back upon the far-reaching scope of these last visions. As in Old Testament prophecies, events connected with the Messiah's two advents are often grouped together, without any reference to the long interval between them, and in a way that sometimes gives them a very inconsistent appearance (e.g., "to proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn," &c. Isa. lxi. 2), so here we find set forth in perhaps a single word processes that will begin at the Lord's second coming, and extend indefinitely to an eternity of which we at least can see no end. At first the nations will need healing in the fullest sense of the word; as time advances the leaves will be less and less required; until at last, if required at all, —as judging by analogy from the fruit we may suppose them to be—they will act only as a safeguard against any possible recurrence of moral or physical evil. Every disease will have been cured, every organ made to fulfil its proper function, and the world will only have to be kept as it is, until—what? We cannot say. Some have speculated on the multiplication of the race ceasing, and others on distant worlds being peopled from its teeming population. We know nothing about it; and it is useless to guess. There is time enough for that. What we can see is sufficient for any present purpose. As far as the eye can penetrate, all is bright and clear in the distant future. We *know* that "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain." And on that our minds may rest with entire contentment. Nothing less ought to satisfy us; nothing more need be demanded. As to the glory of the elect Church indeed, much more is revealed; but as to the future of the human race, we know little or nothing beyond the fact, that it will share in the universal harmony of all creation.

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* In Ezek. xlvii. 12 there is the same distinction, but with a different meaning. "The fruit thereof shall be for meat, and the leaf thereof for medicine." There we have the various applications of Christ's work to the same persons; here we have its various application to different persons. Scripture frequently uses the same figure to denote several things. In Ezekiel's tree the fruit and the leaves are both required to produce a combined result: in St. John's, the fruit produces a certain result in one class of persons, the leaves another result in another class of persons.

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"And every creature, which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." (Rev. v. 13.) SAMUEL MINTON.

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## EXCLUSION OF BELIEVERS FROM THE KINGDOM.

MR. TUCKETT, in his article on *The Coming Kingdom of Christ*, in the January number of the RAINBOW, tells us that "whilst it is not possible to enter the kingdom without being a new creature in Christ Jesus, it may be possible to be a new creature in Christ Jesus and receive the gift of eternal life without entering the kingdom at all." And again, somewhat more decisively, "We may, and will have eternal life, if we heartily accept Christ as our Saviour; but it is essentially necessary that we recognise him as the coming King of all the kingdoms of this earth, or during the millennial kingdom we shall remain slumbering in the grave, and be awakened only at the last great assize." (Pp. 40, 42, 43.) These statements seem distinctly to raise a question which has been, and still is, much debated amongst Christians holding advanced views of truth in relation to unfulfilled prophecy; namely, "Will, or will not, *all* believers of the present Christian dispensation obtain an entrance into the coming millennial kingdom of Christ?" I venture to express the hope that this very interesting and important—though confessedly difficult—subject, may now receive something like a full and fair discussion in the pages of the RAINBOW; and as a small contribution to such a discussion, with the view of eliciting the opinions of others, I have obtained permission to publish the following letter, written by a friend of mine some time ago, to a well-known advocate of the view apparently held by Mr. Tuckett. At a later stage of the inquiry, I may take an opportunity of presenting my own thoughts in reference to it. Meanwhile, I shall be glad to receive any communications, whether with a view to publication or of a more private character, bearing on this question, or any publications in which it is discussed.

Florence Villa, North Finchley, N. W. MAUDE.

### THE LETTER.

"DEAR BROTHER IN CHRIST,—I have lately come across some of your writings, which teach that some believers will be excluded from the millennial kingdom. As one who, through grace, has known the privilege of faith in Christ, and of acquaintance with the Scriptures for many years, I feel constrained to write a few



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words to you, to set before you my difficulties in receiving your views. I must limit my matter to a much less compass than would be necessary to unfold all that could be said on the subject. Therefore, asking your forbearance and attention, I will proceed at once to the subject. And may God by his good Spirit lead us to a right judgment in this matter.

"Firstly, let us glance at some of the chief passages affirming a simultaneous resurrection of all believers, and in other ways showing their general participation in the kingdom.

"In 1 Cor. xv. 51-54, simultaneous glorious resurrection is predicted of all believers that shall have fallen asleep, while those who are alive at this coming of Christ are represented as being changed at the same time, and both companies inheriting the kingdom together. (Ver. 50.) Clearly in the Corinthian Church all were not walking as they should, for they are reproved as being yet carnal, and still these things are foretold of them. Exactly the same truth appears in 1 Thess. iv. 15-17, where it is added, 'So shall we ever be with the Lord.' Where, I ask, is there room here for the subsequent exclusion of any from the presence of the Lord?

"Again, in Rom. viii., after telling us in verse 9, that 'if any man have not the Spirit of Christ he is none of his,' Paul says, in verse 11, that 'if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you.' Does this not include all believers? for 'if any man have not the Spirit of Christ, he is none of his.' In Rev. i. 5, 6, we read: 'Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.' Here surely the kingdom is promised to all the redeemed ones. And so again, do not the promises in the letters to the Seven Churches, in Revelation, to 'him that overcometh,' appear to include all real believers; for John says elsewhere, 'Whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God.' (1 John v. 4, 5.)

"Col. i. 13 speaks of all the believers at Colosse having been *already* '*translated* into the kingdom of God's dear Son;" and chap. iii. 3, 4, of the same Epistle, makes the *glorious manifestation* of all saints to be at the appearing of Christ. 1 Thess. i. 10 may also be referred to: "Jesus, who delivered us from the wrath to come."

"In 1 Thess. v. 5, we have the expression, 'Ye are *all* the children of the light, and the children of the day;' and Paul grounds thereon his exhortation to them 'not to sleep as do others.' 'For God hath not appointed us to wrath, but to obtain salvation by our

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Lord Jesus Christ, who died for us, that whether we wake or sleep, we *should live together with him.*'

"How is this latter phrase consistent with the thought of any of his own being shut out, even temporarily, from Christ's presence?

"I commend to your special attention the language of the seventeenth chapter of John's Gospel, where Christ prays for all true believers to the end of the dispensation (see ver. 20), 'that they all may be one,' and declares that 'the glory which the Father had given him, he had given to them, and wills that they should be with him where he is, that they may behold the glory which the Father had given him.' (Vers. 21-24.) See also John v. 24: 'He that heareth my words, and believeth on him that sent me, hath everlasting life, *and shall not come into condemnation*, but *is passed* from death unto life.' But, my dear brother, you make one whom Christ declares to have passed from death to life, to pass back again from life to death, and to come into condemnation, in direct opposition, as it seems to me, to these words of Christ.

"Much is made of the parable of the 'Virgins' in Matt. xxv.; but I think it likely that these virgins are intended to represent (primarily at least) *not* the *Church*, but *the Jews*, prior to the ushering in of the millennium. We see that Christ appears to have been speaking to the apostles in the previous chapter, in verse 15 for instance, as representatives of the Jewish faithful remnant, after the rapture of the Church (as I understand). See Luke xii. 36: 'Ye yourselves like unto men that wait for their lord, *when he will return from the wedding.*' If we take the virgins as representing the faithful and unfaithful portions of the Jews at that period; i.e., those prepared to accept Christ as their Messiah, and those adhering to the Antichrist, everything seems to fall into its proper place. For we then have Christ as the Bridegroom, the Church as the bride, and the faithful Jews as 'the virgins that are her companions.' (Ps. xlv.) In Eastern marriages, after the celebration of the marriage *in the open air*, the bride is first taken by the bridegroom to her father's house, which may correspond with the rapture of the Church into the air, and her presentation to the Heavenly Father by the Son: there the marriage feast is celebrated (i.e., in the father's house): while the fact that the celebration—in the case of a virgin—lasted *seven days*, may correspond with the Marriage Supper in the heavens, being celebrated during the (probable) period of SEVEN YEARS (Daniel's seventieth week) intervening between the rapture of the saints and their return with Christ in manifested glory. Next, we have the return of the bridegroom with the bride to his own house, in connection with which the virgins go forth to meet him; and this, again, corresponds with the return of Christ with his Church to the earth, over which she will share with him the rule, while the faithful Jews welcome their return; those attached to the Deceiver being visited



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with condign punishment. The 'midnight cry' answers to the preaching of the 'two witnesses' (Rev. xi.),—probably Moses and Elijah. So John the Baptist, the prototype of Elijah, and, like him, belonging to the Jewish dispensation, declared himself not to belong to the Bride, but to occupy the position of a 'friend.' (John iii. 29.)

"While I do not feel certain of the correctness of the above interpretation of the parable, still a large amount of probability seems to me to attach to it, taken as a whole. Some minor points, indeed, I do not see clearly how to explain; but, in any case, I cannot see how the foolish virgins can represent believers excluded from the millennial kingdom, since the rest of Scripture does not appear to me to warrant that interpretation.

"In Matt. v. 19, Christ says that, 'Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven;' he does not say 'shall be excluded.' Ought not this to decide the question?

"In Heb. x. 39, after warnings against drawing back, Paul says, 'But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul,'—showing the alternative of *salvation* to be *perdition*, not a losing of entrance into the millennial kingdom.

"It seems to me that the warnings in the Epistles often had a twofold purpose; the one was the cautioning of believers against those things which would lead them—if left to themselves—to certain perdition, and which caused them to reap 'corruption' and sorrow even in this life; the other being to alarm and convict false professors—such as Simon Magus—in the Churches. That there was a necessity for the latter is evident from the Epistle of Jude, from 1 John ii. 19, and from other passages. Similarly, in considering the warnings addressed by Christ to the apostles, we must bear in mind the fact that there was among them Judas Iscariot, the 'son of perdition.'

"I wish it to be understood that I see clearly great differences of *reward* in the kingdom, as is shown in various passages; in Matt. v. 19, already quoted; in 1 Cor. iii. 11-15; in 2 Cor. v. 10; in 1 Pet. i. 17, and elsewhere. I would, however, call your attention to the last-named chapter, i.e., 1 Pet. i. There, in verses 3, 4, and 5, those addressed,—whom from the previous verses we see to be simply *believers*,—are spoken of as being 'begotten again unto a lively hope,' &c., . . . 'to an *inheritance* incorruptible,' &c., 'reserved in heaven for you who *are kept* by the power of God, through faith, unto salvation ready to be revealed in the last time.' Here the *inheritance* is shown to belong to all believers. Again, in the eleventh verse, the prophecies of the 'glory that should follow,' are shown by the ninth, tenth, and twelfth verses, to be the heritage of those who have obtained 'salvation.' On these glorious hopes is founded the exhortation of verses 13, 14, *et. seq.*, to

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diligence and holiness. In chap. ii., a similar exhortation (vers. 13, 14, &c.) is founded on the possession of full heavenly privileges as stated in vers. 9 and 10. See similar exhortations founded on similar grounds, in 1 Cor. xv. 58; Col. iii. 5, &c.; 1 Thess. v. 6, &c., and other passages.

"I write the above remarks, to a great extent, in the spirit of an inquirer. If the doctrine you propound can be proved from Scripture, I trust I am willing to receive it. May the Lord lead us into all truth.

"* C. M."

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## ATHANASIUS ON FUTURE PUNISHMENT.

THE opinion of such a writer and thinker as Athanasius, Archbishop of Alexandria, A.D. 326, can never be unimportant. In my table of the views of the early fathers on the various theories of the punishment of the wicked, I ranked him among those who held that an eternal life of misery was to be their doom.* I had never heard that Athanasius was supposed to hold any other opinion, and also gave him this place in my table from reading passages in his writings which seemed to show that such was really his view.

II. It was therefore with some surprise that I lately found writers on our side of the question claiming Athanasius as agreeing with us here. The Rev. E. White in his recent valuable work, "Life in Christ," p. 450, has quoted passages to this effect from one of the writings of the Archbishop; and the Rev. Dr. Petavel, in his smaller but very interesting and instructive volume, "The Struggle for Eternal Life," p. 144, grounding his views very much upon Mr. White's quotations, has ranked Athanasius among those who held the Scriptural view of Eternal Death as the doom of the lost.

III. I need not say that I should be very glad that Mr. White and Dr. Petavel were right, and I was wrong upon this point. Most willingly would I alter my table, and place Athanasius among those who maintained the extinction of evil from God's universe. But I am unable to do so. I fear that the examination of his opinions and his writings compels us to give him that place which I have given him, and which he has very generally been supposed to take. I would point out briefly my reasons for this.

IV. The deliberate and oft-repeated opinion of Athanasius upon the nature of the human soul and the doctrine of the resurrection would of necessity compel him to adopt either Origen's view of the restoration to God's favour of all mankind, or that of the eternal

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* *Duration and Nature of Future Punishment*, 5th Ed., p. 325.

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misery of those who were not restored. In no case could he hold the destruction or annihilation of a single human being. He held the Platonic doctrine of the immortality of all souls whatsoever, and he also held that the bodies of all, no matter what their character, would be raised incorruptible at the resurrection. It is impossible for a man who held such views to have put forward the theory of the annihilation of even a single man.

The following quotations will show us his view upon the nature of the soul of man. They are taken by me from the edition of his works referred to below.* For the translation I am responsible, as I have not been able to lay my hands upon any rendering into English of his works.

Thus in one place he speaks of the soul in general: "If, when tied to the body, it lived a life unrelated to the body: much more will it be the case that upon death it will live, and will not cease to live." (Vol. i., p. 36.) In another place he says: "If reason has demonstrated the soul to be unlike the body, and the body is by nature mortal, of necessity the soul must be immortal in being unlike the body." (Vol. i., p. 35.) And elsewhere he thus defines the soul of man: it is, he says, "an intellectual essence, without body, without passion, immortal." (Vol. ii., p. 336.) This soul, thus undying and immortal, he identifies with ourselves: it is, he tells us, "our inner man." (Vol. i., p. 626.) Athanasius' view of the soul, corresponding with that of Plato, with the important exception that the Christian father did not suppose it to have existed until it was joined to its body, would alone forbid us to suppose that he could possibly have held the extinction of the wicked.

But in addition to this view of his upon the soul, his doctrine of Resurrection would lead inevitably to the same conclusion. Instead of supposing, as Scripture teaches, that the resurrection of the just alone was a resurrection to immortality, he was of opinion that Resurrection conferred immortality upon all alike, whether just or unjust. The natural body was with him, in the case of every man, raised incorruptible. Thus in one passage he says, not of some but of all: "the dead do not perish, but live and *become incorruptible through resurrection*. (Vol. i., p. 80.) And in another passage where he speaks more at large upon this subject, he says: "Therefore in the time of the resurrection, by the command of God, all the elements restore invisibly what they took when the body died, and the soul joins itself, and the man rises again, as he only knows how who formed man, sown indeed in the earth corruptible, but rising in incorruption. And we can hence confute the Samaritans in the matter of the resurrection of this body, in that we bury the bodies as we hide any grain in the ground. And on this account God, from the very beginning, gave commandment through the fathers that we digging should cover the dead bodies,

* Sancti Athanasii Magni Opera, Coloniæ, 1686, 2 vols.

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that so man even against his will should confess the resurrection. For everything that is covered by us in the ground is certainly hid by us in hope of a resurrection. If therefore there were no resurrection of the dead, as heretics say, God would be found to be unjust. For he permits many just men to be here afflicted and miserably to perish: while he bestows upon many impious and sinful persons life and prosperity in their children and their business. But let not the Samaritans be deceived. For there shall be the time of resurrection and of judgment, that the pious who suffered here may be crowned, and on the other hand the impious who were fortunate should be *punished by the just judgment of God in everlasting fire for ever and ever.*" (Vol. ii., p. 337.) As Athanasius held that the bodies of the wicked should be raised incorruptible, and that they would also suffer an everlasting punishment, he could not possibly hold that they would be destroyed or annihilated, but must have held the genuine Augustinian view of their doom.

But my readers will perhaps ask what we are to do with those passages which Mr. White and Dr. Petavel have quoted from Athanasius. These passages are apparently very strong for Mr. White's view. We will give the strongest part of one of them in Mr. White's translation. Athanasius, speaking with special regard to the sin of our first parents, says, "The transgression of the command brought them back to their natural condition. So that even as, when not existing they had been created, so also they should undergo *destruction of being in the course of time.* And justly, for if possessing the nature of not being once, by the presence and philanthropy of the Logos they were called into existence; it was right that men, being emptied of the knowledge of God, and turning to the things that are not (for evil things are things that are not, but good things really are, since they proceed from the really existing God), *should be emptied also of eternal existence;* and this is for them, being dissolved, to remain in death and destruction." It may very naturally be said, in support of Mr. White's view, that this passage teaches the annihilation of the wicked just as strongly as Athanasius' view of the soul and resurrection must be supposed to convey to us that he could not have believed in their annihilation. Does Athanasius contradict himself, or can we show how passages apparently contradictory may be reconciled? Athanasius was a man of a clear and logical mind, and the idea of contradiction is not to be readily entertained. I believe we can reconcile the various passages in the following way:—

Athanasius, in his treatise on the incarnation of Christ, from which alone Mr. White has quoted, seems, in my judgment, to have had the following object. He supposes, and most justly, that the effect of Adam's sin would have been to involve the entire race of man in absolute and lasting destruction, so that they should have no more being than they had before they were created. He

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supposes however that the work of Christ reversed this doom *for the entire race*, so that instead of the race perishing, not a single individual would perish. The passages, therefore, which speak of the perishing of the sinful race, and on which Mr. White and Dr. Petavel rely, speak only of *man as he would have been if Christ had not become incarnate*, and not at all of man, or of any portion of the human race, since Christ died on behalf of humanity. And thus we see that these passages from Athanasius, quoted by Mr. White, do not controvert the inference I have drawn from passages of his elsewhere; for, instead of being contradictory to, they are in perfect harmony with the view that Athanasius held that the wicked should suffer misery for ever. The work of Christ for the race at large, according to him, conferred upon the impious *the terrible boon of immortality*. An astounding doctrine this is indeed, but one which is not peculiar to the great Archbishop of Alexandria. The Bishop of Winchester, in his "Spital Sermon," preached on the 14th of April, 1873, put forth precisely the same fearful view. "We could not stand," he said, "where the world stood on the day preceding the resurrection, for Christ had risen, and in his rising the grave was unlocked, and the chains of death unloosed *for the whole world*. Eternity was before us, and we could neither decline nor escape it; *immortality was perforce to be ours*." (*Daily News* of date.)

I will give one further quotation from Athanasius to show the sort of idea in his mind that led him to a view of the effect of Christ's work, which is, to my mind, of the most appalling character, if I for a moment believed in its truth. The passage is this: "It would be unbecoming," he tells us, "that they who were once created rational and partakers of God's own reason, *should be extinguished and should return again to nothingness through corruption*. For it were unworthy of the goodness of God if that which was created by him should perish on account of the fraud of the devil against man: and, moreover, it were most unsuitable that the handiwork of God or man should be extinguished, either through their own want of care, or the craft of the devil." (Vol. i., pp. 58, 59.) Here is the solution of Athanasius' view of the work of Christ, and Athanasius' answer to the inference Mr. White and Dr. Petavel draw from isolated passages. Man, according to the old father, would have sunk back to nothingness for his sin; but it would be unsuitable that any creature made in the likeness of God should perish: hence Christ came and restored to the whole race a lost immortality: hence, so far from all the race perishing, not one individual of it will be destroyed. They who will not have an immortality of bliss, shall have an immortality of woe!

Such are some of my reasons for concluding that in placing Athanasius in the column with those who held an eternal life of misery for the wicked I was right. Most gladly would I find myself in error. Most cordially do I invite Mr. White and Dr. Petavel

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to pursue their inquiries into the opinions of the brave old father, and, if possible, to show that he was at one with us here. Their success would be of use to our cause. The highest human names are indeed less than the dust of the balance against one word of God; but there are numbers whom the authority of such a man as Athanasius would lead to give a candid consideration to opinions which otherwise they would contemptuously set aside without a hearing. If Mr. White and Dr. Petavel can establish their opinion that Athanasius rejected the horrible doctrine of eternal evil and misery they will confer upon him, in my opinion, a far higher honour than his falsely-supposed authorship of one of the creeds has done; and we would in the eyes of many be reputed more orthodox than we are if we could inscribe upon our banner of Life in Christ the name of Athanasius.

HENRY CONSTABLE.

## GETHSEMANE!

I.

"MY soul is sorrowful exceedingly,
Even unto death:" thus mournfully had said
The Master, with eyes drooped, and reverend head
Bowed to the coming agony.

II.

Anon he kneels apart,
And wrestleth in agony of pray'r
With throes and groanings of his mighty heart,
Born of some supreme care

That cloudeth the ineffable serene
Of his meek-orbed eyes, love-eloquent;
The holy fairness of his brow besprent
With welling beads of onset: seen

By those dull watchers ere their drowsed eyes—
(Ah, surely they at least might watch and weep,
Whilst *his* soul travaileth in anguish'd cries)—
Darken'd in slothful sleep.

III.

Is it the shadow of the shameful tree,
Or thought of the abhorred traitor-kiss,
That causeth his great heart Divine to be
Rack'd with a woe like this?

Some direful phantasm of Calvary:
To know he must upyield his mortal breath
With more than mortal anguish: wings the cry,—
"My soul is sorrowful unto death!"

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IV.

Ah no, nor this, nor this might him appal:
The serpent Sin that only he could slay—
That debt of Death which he alone could pay—
Owed, owing, since the fall;

That atlas-burthen of imputed guilt:
This why he prays: "Father, if this may be,
Let this cup pass from me:
And yet not as I will, but as Thou wilt!"

V.

It may not be: alone must he endure;
Alone drink of that cup—
The dregs and lees of death and hell drink up,
And his full heart in grievous doom outpour;

For this his great soul travaileth and mourns,
Alone must suffer thro' this supreme hour
The anguish, and the agony, and the strife.
Not else his bitter, blood-stain'd crown of thorns
Burst into amaranthine flow'r
The fair rose of Eternal Life!

LAWRENCE FARLEY.

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# THAT THE DEAD ARE CONSCIOUS,

## IS PAUL'S DESIRE TO DEPART AND TO BE WITH CHRIST A PROOF?

"Having a desire to depart and be with Christ, which is far better."
PHILIP. i. 23.

THIS question has often been before the readers of the RAINBOW. Yet, considering that the bulk of professing Christians cling to the idea that death is not the cessation of life, but simply a transition from one mode of existence to another, and point to the language of the Apostle just quoted in support of that idea, we have thought it advisable to make some further remarks on the question suggested. The fact that some able contributors to these pages, while at one with us as to immortality being a conditional blessing—the gift of God through faith in Christ Jesus, continue to quote the passage before us as evidence of the consciousness of the dead, is surely a sufficient apology for referring to the subject anew. Both for the interest of the truth itself, and out of due respect to the writers referred to, the following animadversions are confined to what they have advanced in claiming the apostle's desire to depart and to be with Christ, as a proof that the dead are conscious.

Thus W. Ker, Vicar of Tipton, in his preface to the second edition of "Hades and the State of Separate Souls,"* affirms that the apostle

* Popular Ideas of Immortality. Everlasting Punishment and the State of Separate Souls, brought to the test of Scripture. By W. Ker, Vicar of Tipton. London: Simpkin, Marshall, & Co.

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here "speaks of departing and being with Christ, as immediately consequent the one on the other. Who departs? Paul. From what does he depart? From the body. When does he depart? At death. Where does he go when he does depart? To Christ: to be 'with Christ,' and in his glorious presence evermore. Can any one fail to see from this short catechism, that 'the man'—Paul—is altogether distinct from, and independent of the body? that the body is but the temporary residence of 'the man?' and that when he leaves the body, it is for something 'far better?'" (p. 141.)

However evident these conclusions may seem, from "this short catechism," they are not found in the apostle's language; and but for a foregone conclusion in the mind of Mr. Ker, manifest from the answer he has given to his own queries, he would not have seen them there. The apostle does speak of "departing and being with Christ," and expresses his desire for this as something "far better" than other conditions he mentions; but in an inquiry of this sort, it is too much to assume that the apostle referred to a being with his Lord before his return. The question before us really resolves itself into this:—Did Paul expect to be with Christ between death and the return of the Lord from heaven? If we find him so confessing in any other part of his writings, or reported testimony, then Mr. Ker's conclusion will be legitimate: but if, on the other hand, we find that he looked, and taught others to look, to the return of the Lord as the time for being with the Lord, then surely it is only doing fairly with the apostle's words here, to understand them to refer to the time of Christ's return. And this is indeed the true state of the case.

The Lord Jesus himself taught his disciples, just before his death, that their being with him depended on his coming again. "I will come again and receive you unto myself, that where I am there ye may be also." (John xiv. 3.) Is it possible for language better to express the idea that it is necessary for Christ to come again in order that his disciples might be with him? No; but if Paul could be with Christ simply by dying, then how is the coming of Christ necessary that where he is his disciples may also be?

The common theology which teaches that the souls of believers, at death, do immediately pass into glory, directly perverts the promise of Christ, just quoted, by substituting the coming of death for the coming of the Lord, and applies to death the exhortation he left to his disciples to watch because they knew not the day or the hour of his coming. With such ideas in their mind, it is not wonderful that men should understand the language, "I will come again and receive you unto myself, that where I am ye may be also," to apply to the believer's death, or what is commonly called so. But Paul did not understand the Lord's words in this way, as is manifest from every instance in which he mentions or alludes to the coming of the Lord. Such being the case, as Mr. Ker and those of like belief will gladly admit, why should we conclude that the apostle, in speaking of departing and being with Christ, was referring to *his death*, thus ignoring the force of the Lord's words, "I will come again, that where I am there ye may be also?"

Moreover, we find the apostle carefully instructing believers on this very point, and using language equally explicit, affirming that it was *by*

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*means* of the coming of Christ that the faithful in Christ Jesus were to be with him. Comforting the brethren at Thessalonica concerning those of their number who had fallen asleep, he tells them, "by the word of the Lord," that "the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first; then they who are alive and remain shall be caught up together with them, to meet the Lord in the air, and *so* shall we ever be with the Lord." (1 Thess. iv. 13-17.) It is the words, *and so shall we* ever be with the Lord," to which we specially call attention. They are exactly to the same effect as the Lord's words: "*that* where I am there you may be also." The being with the Lord is, in both instances, made to depend on his coming again for his disciples, which would not be the case if believers went *by death* to be with the Lord.

It is, therefore, with deep regret that we find Mr. Ker, who has borne so valiant a testimony in behalf of the plain unaltered language of Scripture, regarding the coming and kingdom of our Lord, ignoring that language in the extract we have made from his writings, where he affirms that, "at death," Paul went to be "'with Christ,' and in his glorious presence for evermore." Why should he so understand the apostle's words, in presence of his explicit testimony, that it is when the dead in Christ rise from the grave and are caught away together with those who are alive to meet the Lord in the air, that they are to be for ever with the Lord, and that so shall they be for ever with him?

Moreover, such an application of the apostle's words, by Mr. Ker, is the more incongruous from the circumstance that he maintains that believers do not go to heaven at death but to Hades, which, he says, is in the centre of earth! To establish this idea is the main object of his treatise on "Hades and the State of Separate Souls."

"Hades," he writes, "is situated down, beneath our feet, in the centre or heart of the earth" (p. 190); and on page 180 he avers that the texts he has cited, and many that might be added, "prove that the souls of the righteous, when freed from the body, pass into the invisible place which the Hebrews called Sheol, and the Greeks Hades, and the ancient English Hell." If all this was known to the Apostle Paul, then he must have expected to go to this place when he died; and if so, how could he call going there a departing to be with Christ. Christ was once in hades, but he speedily left its dismal gloom and went up to heaven, where, at the Father's right hand, he waits till the time appointed.

Those who believe that "the souls of believers are, at death, made perfect in holiness, and do immediately pass into glory," understanding the apostle to be referring to his death, are consistent with their theory in understanding him to describe it as a departing to be with Christ; but Mr. Ker, and those who agree with him, have no reasonable grounds for so applying the apostle's words. He seems to apprehend the incongruity of his position, and endeavours to defend it by explaining the language of the apostle to refer to being "with the Lord" in another sense than in the real presence; though in what other sense he is not able to say. His words are, "To what extent and in what manner we cannot yet fully comprehend, he [the dead saint] shall enjoy the presence of his Lord and Saviour" (p. 213).

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On the following page he repeats the affirmation regarding the incomprehensibility of "how this shall be;" and adds, "but there are many things quite as difficult of comprehension which we yet receive without the slightest hesitation. For example, that promise, 'Where two or three are met together in my name, there am I in the midst of them.' (Matt. xviii. 20.) Now we know that Christ's human body could not be present in all his worshipping assemblies, at the same time all over the world; notwithstanding, we have no difficulty whatever in receiving this promise as of his presence with all his people by his Spirit, which dwelleth and abideth in them. Even so may he be present with his saints in Hades, only that his presence may (and no doubt will) be far mere sensibly felt" (p. 214).

But this defence is inadmissible. For while "we have no difficulty whatever in receiving the promise" of Christ being with his people wherever met in his name, we have extreme difficulty in receiving the affirmation, that it was the being "present with the Lord" in that sense, that the apostle so earnestly desired. Had the Lord promised to be with his saints in Hades, or had the apostle said that he wished to be with Christ by dying, then we would have felt bound to accept the statement as true: but it is too much to assume that Paul desired to be present with the Lord in any other sense than in his real presence, and then to explain his language by that promise of the Lord to be with his disciples wherever two or three of them were met in his name.

Besides, the only conceivable sense in which Paul could have the Lord's presence in Hades, was in the sense in which it was promised to him during life. This is tacitly admitted by Mr. Ker, when he says, "Even so may he be present with his saints in Hades, only his presence may (and no doubt will) be far more sensibly felt." Here a difference of degree in the presence, not in kind, is assumed, and assumed solely because of the necessities of the case. The apostle, however, did not require to desire being with the Lord, or rather for the Lord to be with him, in this sense, for he enjoyed that blessing already. He could say, with truth and gratitude, "At my first answer no man stood by me, but all forsook me: notwithstanding, the Lord stood by me and strengthened me." (2 Tim. iv. 17.) The apostle was not desiring the Lord to be with him in that sense, but desiring "to depart and to be with Christ." In the absence of any explanation or qualification by the apostle himself, we submit that the only allowable sense in which his words can be understood, is that he desired to be with the Lord in a bodily or personal sense, which, as we have already seen, he expected to enjoy, not by dying, but by the return of the Lord from heaven.

Having thus far considered the apostle's words, in so far as they refer to being with Christ, we shall now consider in what sense he desired "to depart." "Having a desire to depart and to be with Christ, which is far better."

Did he mean die, when he wrote depart? Mr. Ker, and those who say that believers are conscious between death and resurrection, affirm that he has so used the words; but we believe that such was not his meaning, for he elsewhere says, that he did not desire to be in that condition. (See 2 Cor. v. 1-4.) The apostle there speaks of an earnest desire, by himself and those he addressed; and he refers also to some-

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thing which he and they did not desire. "Not for that we would be unclothed." We are all agreed that by "unclothed," he meant the condition of believers between death and resurrection. This seems plain enough. Well, since the apostle, referring expressly to that condition in his letter to the Church at Corinth, declares he did not desire it, why should we think that he is referring to the same condition in his letter to the Church at Philippi, when he says he had "a desire to depart and to be with Christ?" The words "far better," or, as rendered by Alford, "very far better," whatever be the contrast, indicate a very strong preference for the thing mentioned. Such being the case, then, the supposition, that when he speaks of desiring to depart and to be with Christ, he means the "unclothed" state, which he elsewhere says he did not desire, is altogether inadmissible.

And yet, Mr. Edward White, while acknowledging that the Apostle "speaks of the disembodied condition, as not in itself desirable, 'not that we would be unclothed,'" maintains that "notwithstanding all his language elsewhere, respecting death as a 'sleep' (1 Thess. iv. 13), and respecting the day of resurrection as the day of adoption, and public manifestation of the sons of God" (Rom. viii.), it is doing "the utmost violence" to the apostle's words "to take them in any other sense" than referring to the disembodied condition, when he says, he had "a desire for departing and being with Christ, which is very far better." (See RAINBOW for 1871, p. 273.) With all deference to Mr. White, we submit that the charge of "violence" applies to the exegesis which he supports; and that it is not doing violence, but justice, to the words of the apostle, "considering his language elsewhere respecting death," to understand him as referring to something else than death, when he says, he had "a desire for departing and being with Christ, which is very far better."

What, then, is the thing which is "far better?" Before stating what we consider the apostle was thinking of, let us look at the context of the words. Great stress is laid upon the words, "To me to live is Christ, and to die is gain," as evidence that it was to death the apostle referred when he says, "having a desire to depart and to be with Christ." It is assumed that the apostle was thinking of gain to himself, when he used the words, "to die is gain," but this view is very questionable. Though supposing death to be like an unconscious sleep to the believer, the apostle, considering all the privations, persecutions, and toil he was enduring, might well be pardoned for thinking it gain to him to rest from his labour, asleep in Christ; but from the drift of his language it seems to us far more likely that he was not thinking of his death as gain to himself, but to his Master. Let the reader try this view with the sense of the context. He is speaking of his "earnest expectation and his hope" that "Christ shall be magnified in his body, whether it be by life or by death, for to me to live is Christ, and to die is gain." The magnifying of Christ, whether he lived or died, was the subject of his thoughts. He evidently believed that Christ could be magnified by him either way. Is it not, then, most natural to understand him as alluding to the gain that would accrue to the honour of his Lord, when he said, "to die is gain?" Either way, the Christ shall be magnified. For me to live is [to magnify] Christ, and to die is also gain [to him]. Seeing,

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then, he was determined that Christ should be magnified by him whether he lived or died, he was in a strait, which to choose, life or death.

But there was another matter regarding which he was in no strait, viz., "To depart and to be with Christ, which is far better." What was that?

Some have thought that the apostle desired to depart, in a way similar to that of Enoch and Elijah, to be with Christ in heaven. And every one can see that his words here, and elsewhere, would quite agree with such a desire, that such a consummation would be far better than living here, or lying in the grave. But while admitting the possibility of such a desire on the part of the apostle, it seems to us far more likely that he was thinking of departing and being with Christ as those will do who are alive at his coming; for that was an event familiar to his thoughts, and the theme of his consolation to others.

"The dead in Christ shall rise first, then we who are alive and remain shall be caught away together with them to meet the Lord in the air; so shall we be ever with the Lord. Wherefore comfort one another with these words." (1 Thess. iv. 17, 18.)

Surely the apostle would have that source of comfort often before his mind; and it is plain to all that it is not doing violence to anything he has written, to understand him as referring to being caught away without dying, to meet the Lord in the air, and so be with him for evermore, when he said he had a desire to depart and to be with Christ. And surely none can deny that that would be "far better," "very far better," than either living in the mortal condition, or being among the dead.

This we know, that we have often heard the same desire expressed by those who, believing the apostle's doctrine, had no expectation of being with Christ, before he returns for his own. It is a very great mistake to suppose that none but those who believe in going to heaven, or to life in hades at death, can have a desire for departing and being with Christ. And from the foregoing considerations we cannot help thinking that many who read them will be satisfied that the application there made of the language of the apostle is the correct one, being in perfect harmony with the context, with the teaching of the apostle in all his writings, and the promise of the Lord, "I will come again, that where I am there ye may be also." On this promise rests the hope of the Church. Till he return, "she mourns an absent Lord." Blessed hope! it binds us closely to the Saviour's heart; and the hope of being with him, and seeing his gracious face without being ashamed, sharing his glory and his throne for evermore, may well make the believer patient under the ills of the present life, while earnestly crying daily, "Even so. Come Lord Jesus, O come quickly!"

W. LAING.

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## "THE TIMES OF RESTORATION OF ALL THINGS."

### PART II.

THE prophet Hosea speaks of the future of Israel in terms so similar to those in Ezekiel that, on a comparison, it will be seen at once that both must refer to the same events. In chap. i. we read first: "I

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will cause to cease the kingdom of the house of Israel" (ver. 4). "I will no more have mercy upon the house of Israel; but I will utterly take them away; . . . for ye are not my people, and I will not be your God" (vers. 6, 9). But we read also, in the same chapter, of ultimate blessing, when the foregoing threatenings will be reversed, and Judah and Israel shall be united under one head, precisely as foretold by Ezekiel: "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that in the place where it was said unto them, Ye are not my people; there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land; for great shall be the day of Jezreel" (vers. 10, 11).

In chap. iii. 4, 5, reference is again made to this time, and, as in Ezekiel, David is named as the future king:—"For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim; afterwards shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days."

Both prophets doubtless allude to the same period, and a reference to Ezekiel xxxvii. will show that they are speaking of the future of Israel, when they shall be brought up out of their graves, gathered to their own land, and David, God's servant, shall be king over them.

It is probable that the first three verses of the sixth chapter refer to the time of Israel's restoration; for those who are to be healed, appear to be the same persons as those who are to be torn, as stated in the preceding verses: "For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away and none shall rescue him. I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early. Come, and let us return unto the Lord; for he hath torn, and he will heal us: he hath smitten and he will bind us up. After two days will he revive us; in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord. His going forth is prepared as the morning, and he shall come unto us as the rain, as the latter and the former rain unto the earth." If the prophet is here speaking, as in chap. xiii., of the time when Israel shall be ransomed from the grave, his words are very suggestive, and throw light on the character of those "times of restoration of all things," of which—as the apostle Peter tells us—"God hath spoken by the mouth of all his holy prophets since the world began."

In chapter xiii., the resurrection and restoration of Israel is predicted in most distinct terms, and in a manner that cannot be understood as referring to the restoration of their *descendants* to Palestine. "I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes." The context shows that it is Israel of whom this is spoken, and of whom it is also said: "O Israel, thou hast destroyed thyself; but in me is thine help" (ver. 9); and of whom it is also added, in the next chapter, "I will heal their

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backsliding, I will love them freely; for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon." (xiv. 4, 5.)

Thus the predictions of Hosea confirm in a very remarkable manner what has been pointed out in the writings of Ezekiel. Israel is to be ransomed from the grave, redeemed from death, gathered to their own land, their number being as the sand of the sea. "And it shall come to pass, that in the place where it was said unto them, Ye are not my people, there shall it be said unto them, Ye are the sons of the living God."

But inasmuch as an important question like that we are considering, cannot be satisfactorily settled by a few selected texts from one or two of the prophets, however decisive such texts may at first sight appear; I will now endeavour to ascertain whether the general teaching of the prophetic Scriptures be in harmony with what seems so plainly taught by Ezekiel and Hosea.

The forty-ninth chapter of Isaiah (vers. 13-26) is written in the form of a dialogue between God and Zion. It commences with God's promise: "Sing, O heavens, and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted."

Then follows Zion's very natural reply: "But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me."

To which the Lord answers: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget,—yet will I not forget thee. . . . Lift up thine eyes round about, and behold: all these gather themselves together and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth. For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants; and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell."

Zion is then represented as astonished, and wondering who brought up her children: "Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children and am desolate; a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?"

"Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face to the earth, and lick up the dust of thy feet. And thou shalt know that I am the Lord, for they shall not be ashamed that wait for me."

Zion then, apparently raises a difficulty: "Shall the prey be taken from the mighty, or the lawful captive delivered?"

"But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered, for I will contend with him that contendeth with thee, and I will save thy children.



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And I will feed them that oppress thee with their own flesh, and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the Lord am thy Saviour, and thy Redeemer, the mighty One of Jacob."

The prophet Isaiah, like Ezekiel, shows the contrast between God's thoughts regarding Israel, and their own thoughts regarding themselves: "But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me:" how similar to Ezekiel xxxvii. 11, "Behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts." But how different in both cases is the word of the Lord respecting them, and how hopeful is their future in his sight. Israel had, by their iniquities and transgressions, brought down God's severe judgments on themselves; nevertheless, he had not forsaken or forgotten them. He will yet comfort his people and have mercy upon his afflicted, notwithstanding their loss of hope and joy in him. But the joyful return to Zion which the prophet foretells, must surely be something more than the gathering to Jerusalem of the remote descendants of the remnant of Judah now scattered throughout the world. "Shall the prey be taken from the mighty, and the lawful captive delivered?" is language which can hardly refer to captivity to other nations. The prospect of release from the hand of their enemies was no new thing in Israel's experience, and its announcement would have created no astonishment; but deliverance from the power of the grave, to which they had been brought into captivity through sin, was ever an anxious question, and one that is repeatedly met by a similar answer to that here given.

There are many other places in which Isaiah speaks of the forgiveness and exaltation of Israel; and the promises are explicitly given to the sinful and rebellious people to whom he was sent. "This people have I formed for myself, they shall show forth my praise. But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel. Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense. Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I, even I, am he that *blotteth out thy transgressions for mine own sake, and will not remember thy sins.*" (xliii. 21-25.)

Again: "Remember these, O Jacob and Israel, for thou art my servant: I have formed thee, thou art my servant: O Israel, thou shalt not be forgotten of me. *I have blotted out*, as a thick cloud, *thy transgressions*, and as a cloud, *thy sins:* return unto me, for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it; shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: *for the Lord hath redeemed Jacob, and glorified himself in Israel.*" (xliv. 21-23.) The obvious meaning of these words must surely be,—that the same people who wearied God with their iniquities, are to be forgiven. "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me, for I have redeemed thee," is language that must have reference to those persons whom the prophet addressed—*those who had committed the sins*—and can hardly apply to any one else.

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We read further,—"Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy, and sorrow and mourning shall flee away" (li. 11). "But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded, world without end. . . . In the Lord shall all the seed of Israel be justified, and shall glory" (xlv. 17, 25).

Without laying too much stress on these passages, it must not be forgotten that such things are written concerning Israel, and that elsewhere the prophet unquestionably speaks of Jacob and Israel, who were given for a spoil to robbers, and on whom God poured out the fury of his anger, *as the same* of whom he writes: "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed thee; I have called thee by thy name; thou art mine" (xliii. 1).

The prophet Jeremiah when shut up in prison by king Zedekiah, during the siege of Jerusalem, received a command from God to buy of Hanameel a field in Anathoth. (See chap. xxxii.) When the purchase was concluded, he prayed to be enlightened as to the meaning of this command; knowing that the utter destruction of the city was at hand. But before considering the answer of God to this prayer, it will be well to recall to mind what he already knew of God's purposes concerning Israel and Judah.

At the time of Jeremiah's receiving the above command the Lord had, for nearly a century, removed Israel out of his sight, as he had said by all his servants the prophets. He "had put Israel away, and given her a bill of divorce" (Jer. iii. 8); and he had "cast out all their brethren, even the whole seed of Ephraim" (vii. 15). And further, Zedekiah the king, and his princes, and the residue of Jerusalem that remained in the land at the time, were also about to be cut off and consumed. A reference to chap. xxiv. will show that the promise of return from Babylon was confined to the small remnant of Judah who were then in captivity, and who were represented by the "basket of good figs." "Thus saith the Lord, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good." Jeremiah wrote to this remnant (chap. xxix), informing them of God's purpose, and instructing them to settle in Babylon for the seventy years they were to remain in captivity; also telling them of the miserable end awaiting Zedekiah and all who remained in Jerusalem. "Know that thus saith the Lord of the king that sitteth upon the throne of David (i.e. Zedekiah), and of all the people that dwelleth in this city, and of your brethren that are not gone forth with you into captivity. Thus saith the Lord of hosts; Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten they are so evil" (vers. 16, 17).

Their subsequent history shows how completely these predictions were fulfilled; Jerusalem being shortly afterwards taken and destroyed. "Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah.



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Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon." (Jer. xxxix. 6, 7.) The utter destruction of Israel, and that portion of Judah which went not into captivity, is shown by the absence of any references to them by Ezra or Nehemiah, on their return from Babylon. This is important, because if Israel has been utterly taken away, and destroyed from off the face of the earth, in accordance with the words of prophecy,—which we have every reason to suppose has been done,—then we have no right to assume their existence, and it is evident that promises made to them can only be fulfilled in resurrection.

We see, then, that when Jeremiah sought by prayer the meaning of the Divine command to purchase the field, he knew God's determination alike concerning the captives in Babylon (the good figs), and those besieged in Jerusalem (the bad figs); and in answer to his prayer, which we may now consider, God revealed his further purposes of grace concerning the whole house of Israel. What were these? Having just recounted the sins of Israel and of Judah from their youth; how they had provoked him to anger, turned their backs, refused instruction, and set their abominations in his house, God speaks of their future thus:—"And now therefore thus saith the Lord, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence; Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God: and I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. For thus saith the Lord; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them." (Jer. xxxii. 36-42.)

But this is not all. God confirms this promise, for his word came to Jeremiah the second time while he was yet shut up in the court of the prison: "For thus saith the Lord, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts and by The sword; they come to fight with the Chaldeans, but it is to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city. Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth. And I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first. And *I will cleanse them from all their iniquity, whereby they have sinned against me, and I will pardon all their iniquities,* whereby they have sinned, and whereby they have transgressed against me. And it shall be to me a name of joy, a praise and an honour

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before all the nations of the earth, which shall hear *all the good that I do unto them:* and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it." (xxxiii. 4-9.)

A careful consideration of these important passages will show that they unquestionably refer to the restoration of Israel and Judah, whom God will cleanse from all their iniquities, whereby they have sinned against him. Now when a promise was given to the remnant in captivity, it was made clear that it was intended for them alone; the good and bad figs were clearly distinguished, so that there could be no confounding the one with the other: God said distinctly and precisely what he meant. And can we doubt that it is the same in this case? that he meant Jeremiah to understand that *the same* children of Israel and Judah who did only evil from their youth, are to be gathered out of all countries whither they have been driven in anger and wrath, and brought again to their own land to receive all the good that has been promised them?

Other passages might be brought forward to support those already noticed, but perhaps enough has been said to show that the Scriptures speak in no uncertain manner respecting the restoration of Israel; and we will, therefore, next refer to certain predictions of the restoration of Gentiles. * A. H.

(*To be continued.*)

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## A DREAM.

METHOUGHT I saw the Saviour's beauteous face
Radiant with glory, beaming full of grace;—
Around him rang'd in order as a sphere,
Each organ of the body did appear;
Bone, muscle, sinew, nerve, and fibre small,
All in their place depicted on that wall.—
The time of year was Resurrection-tide,*
Which I surmised the vision had supplied;
A little work on which my heart was bent
Did seem to realise its chief portent;—
But years roll'd on, and musing on my dream
Matur'd a thought to what it erst did mean.
The risen Head and members being one,
Participate the work he hath begun,
To preach salvation thro' his blood alone,
That they who bear his cross, may share his throne;
And life eternal be the sure reward
Of vital union with their living Lord.
Apostles, prophets, martyrs, witness true,
But humbler members have their office too;
Let no one think his station too obscure
A lamp to bear, or pattern to allure;

* The writer has an objection to the term "Easter," which should be baniahed frcm the Protestant church.

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Without the nerve the bone would lose its pow'r;
Without the bud we could not have the flow'r;
While "Boanerges" has his work to do,
The patient teacher has her mission too,
And some who are with eloquence unblest,
Can wield the pen to edify the rest.
May all discern the path wherein to walk
That God ordains—tho' it be light or dark.—
Thus I perceive my dream the *church* portray'd.
I woke . . . . . but nought was I dismayed,
For words like these stole o'er my memory:—
"Thy comely countenance, oh! may I see;
And sweet indeed will be thy voice to me."* L. L. W.

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## QUESTIONS ON ETERNAL TORMENT.

THE believer in the above terrible dogma is asked calmly to consider, and candidly to answer, the following questions:—

I. As we are required by Christ, as his followers, to love *our* enemies, may we not safely infer,—nay, is it not distinctly revealed,—that God loves *his* enemies? (John iii. 16; Rom. v. 7, 8.) If then God loves his enemies, will he not rather seek their good than the "satisfaction" of his own vengeance? But how can eternal torment be for the good of any being?

II. If it is right for God to love his enemies, and be "kind to the unthankful and evil" (Luke vi. 35) in the present life; will it not be equally *right* for him to exercise the same love and kindness towards them in a future state?

III. As God is, we know, "without variableness, or even the shadow of turning" (James i. 17); and since he loves his enemies now, must he not *always* love them? And if God always loves his enemies, will he not *always* seek their good?

IV. If God hates his enemies, why should we love ours? can we be required to be better than God? And again: If God only loves those whom he chooses to love,—his arbitrarily elected favourites,—can his love be said to be "without respect of persons?" (Acts x. 34; Rom. ii. 11; Eph. vi. 9; Col. iii. 25.)

V. As a Christian does wrong when he returns evil for evil (1 Thess. v. 15); would not God do wrong if he were to do the like? Yet would not the infliction of endless torment be proof positive that God not only returns evil for evil, but infinite for finite evil?

VI. If God is infinitely good, he will certainly do the best he can even for the worst of his creatures. Will it not, then, be better for the incorrigibly wicked to be for ever destroyed than to be for ever tormented? And if it be said God *cannot* destroy the wicked,—*Why?*

VII. Since we are forbidden, as Christians, to be "overcome of evil,"

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* Song ii. 14.

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can it be right for us to suppose that God can ever be "overcome of evil?" Yet would not the necessity of inflicting endless torments on countless millions of the human race involve the virtual admission that God had been overcome of evil?

VIII. Further: Seeing that, as Christians, we are commanded to overcome evil with good, can we suppose that God expects us to do what he does not and cannot do himself? But in what sense can the infliction of endless torment be regarded as overcoming evil with good?

IX. Would it be merciful in God to inflict upon any human being eternal torment,—that is, would it be merciful to the sufferer? Can then that be just—as between the Creator and the creature—which is not also merciful? In this relationship is not mercy an essential element of justice?

X. If the demands of God's justice are opposed to the requirements of his mercy, is he not divided against himself? If the exercise of God's mercy is inconsistent with the maintenance of his justice in punishment, how shall his kingdom stand? (Mark iii. 24.)

* Q.

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## GRATITUDE.

"Cast not away therefore your confidence, which hath great recompense of reward."—HEB. x. 35.

OH for the holy calm: the confidence
That bringeth rest and casteth out all fear:
Oh to be sure that thou art satisfied
Sometimes with thy weak child, when I draw near!

Still this poor heart, oh God—still this poor heart:
Is there a voice that sings of liberty—
Of love and liberty? then make my heart
A golden cord, sounding that love in me.

'Twas not the strength of one of Jacob's sons
That barred the entrance on that Paschal night;
It was the blood of spotless innocence,
Thrice seen in crimson, quelled th' avenger's might.

Take ye the blood,—the Lord Jehovah speaks,—
Strike ye the doorposts, and the lintel too;
Take and apply, obedience winneth life:
The angel came and looked, but ne'er passed through.

Near Israel's children stood the creature's blood:
Near me, the blood of the Creator's Son:
His sinless soul he poured out unto death!
His death for me, an endless life has won.

The vessel filled with blood could not avail:
'Twas meek obedience to the Lord's command:
If none had stained the hyssop with the blood,
The angel's sword had fallen throughout the land.

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That Lamb of God, gave blood for all mankind;
One precious drop, I knew, would cleanse my sin:
Won by his love, I took, and did apply;
Now live by faith,—waiting to be like him.

My Master! would that I could hear thee say
Of me, Behold a Christian without guile;
Dove-like methinks I'd plume my wings for flight,
Yet, feel at home e'en here, with thy sweet smile.

With gratitude, submissive let me be;
With gratitude, lay all my sins on thee;
With gratitude, show outwardly I'm free,
With gratitude, rejoice in liberty.

H. BURNETT.

## CORRESPONDENCE.

### CONSCIOUS OR UNCONSCIOUS EXISTENCE.

DEAR SIR,—Without the slightest intention of interfering with the discussion on the above subject, or of committing myself to the support of a theory I am not altogether satisfied with; by your permission, I should like to call Mr. Thos. Boutwood's attention once more to the "overlooked scriptural evidence in favour of conscious existence" he refers to.

He speaks of "the custom of the Canaanitish nations, whom God drave out before the children of Israel, for, among other things, consulting the spirits of the dead; and the terrible punishment threatened upon the Israelites themselves if they followed their example." This he tries to sustain by reference to Lev. xix. 31; xx. 6, 27; Deut. xviii. 9-13. He observes further, that he "cannot but think there must have been some response to the inquiries made, or the practice would not have been so strongly prohibited by God."

Now, in the extracts above quoted it will be seen that the position taken by the writer is based upon a ground that is rather assumed than real. At least two points are assumed: first, That the "familiar spirits," said to possess the wizards and necromancers of the Canaanitish nations were the spirits of dead men; and second, that God's threatened punishment upon Israelites consulting them was pronounced with the same idea. But before any objection can be raised against the theory of unconscious existence from this source the two assumptions must be shown to be well grounded. For, from the passages which the writer quotes there appear to be no disembodied spirits communicated with at all, any more than there is in the case of the damsel of Thyatira, "who brought her masters much gain by soothsaying," and who is said to have been "possessed of a spirit of divination." I am aware that with the views of this subject in which we have all been trained, and which are constantly being sounded in our ears, it is easy to think that the above texts "point very strongly to the

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conscious existence of spirit when separated from the body," but such is hardly proof of the fact.

For an excellent exposition of the memorable Witch of Endor incident, I will point my friend to an extract from "Forster's Psychology" which far surpasses anything that I have seen (par. 3, chap. i. pp. 206, 207: "The necromancer, like the witch of Endor," he remarks, "appears to have held only an ideal communion with the dead. . . . Supposing that the Prophet Samuel were really raised by the witch of Endor, it must have been in his natural body; since we nowhere read of his translation into the spiritual state. If he appeared like an old man with his mantle around him, he must have been visible to King Saul equally as well as to the Witch of Endor. Howbeit Saul was made to know Samuel himself, seemingly immediately after the frightened shriek of the witch. It was the profession of this woman to practise oracular pretentions and ventriloquism; but she appears, from the narrative, to have been allowed no time to counterfeit, after that Saul said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice. (1 Sam. xxviii. 11, 12.) The time was night, when discernment is slow. How humbled was the witch with her impostures before a real appearance. She could say and do nothing, but only betray her fear. She acknowledges her want of penetration by exclaiming, terrified, 'Why hast thou *deceived* me?' She did not even recognise Samuel when she saw him. She performed no part in the drama, other than that of an inactive, silent spectator. *Samuel himself* was the spokesman, announcing his final message on earth directly to King Saul without any person's intervention. The strange scene may have been enacted under the starry heavens. *Samuel*, the truly inspired prophet of God—and not the false prophetess, the sham Witch of Endor—foretold the coming events of the morrow, the victory of the Philistines and the death of the king of Israel with his sons. The man of God says, 'To-morrow shalt thou and thy sons be with me' (1 Sam. xxviii. 19); this strongly corroborates the supposition that Samuel did not appear in his spiritual, but in his natural body; he would have again (like Lazarus had) to return to the grave. Now mark the greatness of Saul's fear; he 'fell straightway all along on the earth and was sore afraid, because of the words of Samuel' (ver. 20), *not* because of anything uttered by the witch. She appears to have fled to a little distance, in dread, during the colloquy; for the next verse (21) says, 'The woman came unto Saul, and saw that he was sore troubled.' This very judgment on Saul is attributed in part to his having consulted 'one that had a familiar spirit to inquire of it, instead of inquiring of the Lord.' (1 Chron. x. 13.) The event is, no doubt, historically true and graphically delineated; but any supernatural characteristics, except the temporary resuscitation of Samuel, are self-condemnatory, and repugnant to the Divine counsels and prerogatives." H. SCHOFIELD.

Bacup.

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## WHERE ARE THE DEAD?

SIR,—After a few years' reading of the RAINBOW, and giving considerable attention to what has been written on both sides of the question,—Are the dead alive in spirit, or are they non-existent?—I still

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feel it necessary to put the query, "Where are the dead?" to those who deny that there is any consciousness after death. I understand them to commonly affirm that man at death entirely ceases to be—in fact perishes for the time being. But again, the same writers occasionally give expression to opinions which on the surface at least seem to modify somewhat the idea of non-existence.

Thus, Mr. Constable in the RAINBOW for December, 1874, page 556, speaks of the believer during the intermediate state as in "the most profound and unbroken sleep," and that "the true and real person who was once alive is, in death, wrapped in sleep." He also says of "the spirit after it has left the body," page 542, "I fully believe that it does not die; that it loses nothing whatsoever that it had before." Here it is evidently held that part of the man that once was, survives his death, for what does not *die*, must *live*, of course; and it is regarding this living spirit I should like to have some further explanation. Or can it be that this language signifies no more than that the whole personality of the being once alive is quite perished and non-existent? I am sometimes a little puzzled to know exactly what is intended.

To make the matter plain, though I can well apprehend a hesitancy in using the language, is it believed that man dies exactly as the lower creatures do? They perish, and though the component parts of their bodies are not annihilated, for we conceive that matter only changes its condition, still we speak and think of the dead lower animals as extinct and non-existent in all essential respects.

Now is it held that man dies *precisely* in the same way, and that like the beasts he is extinct—apart, of course, from the idea of a resurrection? If it is so believed, is it not peculiar to speak of that which does not have any existence at all, as being "wrapped in sleep," or, in fact being in any condition whatever applicable to a body or person or entity.

If the spirit of man, which Mr. Constable affirms does not die, has not a particle of individuality or consciousness left about it more than the breath of his nostrils, it may with the very same truth and force be affirmed that man in all the parts of his being does not die, for all of them live alike in that sense. I should like to see this noticed, for as matters now stand, there seems to be a distinction made without a jot of difference. God gave all we are, and he takes all back again. With a view then to clearly understand the position of the question, I greatly desire to see some explanation from Mr. Constable or any other representative writer on his side of the discussion, of what he believes to *remain* of the dead which will again resume bodily life. *Is there anything kept by God's power more than is kept of a beast, and if so, what is it?*

I think the very plainest speech should be used, so that no dubiety may arise in any mind as to what is meant. I urge this course also because of the vigorous way in which an unconscious state is contended for, and yet at the same time an evident hesitation to go the length of affirming that *nothing* exists in any state whatever which represents the dead, for what does not exist cannot be described as conditioned in any way. The writers I have alluded to very properly demand exactness in the statement of beliefs, and therefore I hope it will not be thought unreasonable to ask

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of them, as I now do,—Where are the dead? Are they anywhere?

I am, &c.,
M. M.

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## THE GREAT PYRAMID.

DEAR SIR,—I have just read a paper in the January RAINBOW by Joseph Bryan on the low passage way in the Great Pyramid, of 53 inches equal to 53 years.

I quite agree with Mr. Bryan that it cannot represent the great tribulation, which will cover three to four years; this little season moreover belongs to and closes the times of the Gentiles, whereas the fifty-three years are beyond.

My object in writing is to draw your attention to other periods which seem to teach that some period of preparation will precede the thousand years Jubilee.

In connection with the return of the Jews, Micah (vii. 15) speaks of a period of forty years, "according to the time of the coming out of Egypt." Israel and Judah are spoken of as God's battle-axe and weapon of war with which he will break the nations and destroy kingdoms. (Jer. li. 20.) Judah the bow, Ephraim (Anglo-Israel) the arrows (Zech. ix. 13.)

Are these not the Jewish powers represented by the four carpenters who are to do the preparatory work of fraying the nations, ruling them with a rod of iron, breaking them like a potter's vessel? Was not David, the man of war, in his forty years' reign typical of this period, and does it not synchronise with Micah's forty years? Now if you add to this the thirteen years occupied by Solomon in building his house, you have the fifty-three years of the low passage way; painfully low, but a necessary preparation to the glory that shall follow.

David was not allowed to build a house for God during his reign, because they were years of war, and so this period will pass when the true Solomon comes before he commences the thirteen years' work of building his house, whatever that preparatory work to the thousand years' dwelling with men may mean. It seems to carry us on to the new earth of Revelation, as when the voice from heaven cried, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and he will be their God."

Yours truly,
JOHN STEVENS.

Ridgeway, N. C.

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## "DAVID IN THE HEAVENS."

ACTS ii. 34.

DEAR SIR,—In last month's RAINBOW, Dr. Young says, "Your ingenious correspondent J. Cameron, quotes the above passage agreeably to the Common Version but not to the original Greek text, which reads as in my own "*New Literal Translation of the Bible*," thus: "For David *did* not go up to the heavens," &c. Dr. Young emphasises the word "*did*," showing that it is here his rendering is more agreeable to the Greek. Then he says, "Evidently Peter is contrasting the ascension of the body of Christ with the *non*-ascension of the body of David," &c.

Now I fail to perceive, with any little ingenuity I possess, any substantial difference between the two renderings. The common version reads—

"David is not ascended into the heavens;" while Dr. Young's is—

"David did not go up to the heavens."

Dr. Young has not pointed out

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wherein "did not go up" is so different from "is not ascended" as to limit its application to "the body of David," apart from some unnamed portion of his constitution. Peter says, "DAVID did not go up," which Dr. Young interprets to mean David's body. Mrs. Stowe, speaking of Mr. Ryder says he "passed into the higher life" when he died; and again, that "HE had passed away to the reality of heaven." This must be interpreted quite differently from the words of Peter. The personality represented by the name of the individual, or by the personal pronoun, in the mouth of Peter is "body," in the mouth of Mrs. Stowe something else. The usage of Scripture as I stated, is "that ascension and translation are predicated only of living persons, who either do not taste death or have been raised from the dead." Why should the usage of professed believers in Scripture be different?

Edinburgh. J. CAMERON.

## ORDER OF EVENTS.

DEAR SIR,—I shall feel obliged if you will allow me to call the attention of students of prophecy to two periods of time mentioned in the Word, that, so far as I remember, have had no place assigned to them in the course of events, from the rapture of the Church to the end of all things. I allude to Rev. xi. 15; xx. 10. It is usual to put the great white throne immediately after the casting of the devil into the lake of fire: 1 Cor. xv. 25 tells us, "*He* must reign until *he* hath put all his enemies under his feet." This is not the millennial reign, for it is only for a thousand years, whereas Christ's reign is to be for ages of ages, and what more fitly than that he, the devil, whose whole energy has been directed to mar God's work, and bring into disrepute the Christ of God, should, while he is reigning, be suffering the doom awaiting him.

This, then, will be the order of events:—the Church caught up, Christ's return with the Church, the judgments on Christendom, the millennium, the gathering of the nations to battle, their judgment, the reign (for ages of ages) of Christ, during which the destruction of the wicked and the devil will take place, the great white throne, and the delivering up of the kingdom to God.

I am, yours sincerely,
J. C. AKESTER.

# LITERATURE.

*Untrained Men*; or, Is College Training indispensable to enable a Man to preach the Gospel? By Thomas Cheshire. London: Elliot Stock.

AN urgently needed protest against the doctrine, that college training is necessary to ministerial qualification. Some of the most eminent and useful men, whose names are dear to the whole household of faith, never saw the inside of a college. The Lord calls and ordains his servants, places them in such spheres as he pleases, and honours them as his messengers in the conversion of sinners and the edification of saints. We are not content to leave these matters to the Lord. We must have creeds to buttress the Bible, and colleges to produce preachers; things with which no sensible man would find fault, if the creed did not fetter the

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Bible, and the colleges did not suggest that they only have the key to the "open door" of usefulness. Mr. Cheshire is, of course, no advocate of the vulgar absurdity that education is worthless, but he is an advocate of Christian liberty in Christ's service, and his reasons and arguments are marked by manly common sense. Ministerial dislike of "lay agency" is extremely unwise, and cannot but provoke such questions as are asked in this practically useful pamphlet.

*Religious Liberty in the Churchyard*; or, the Case for the Burials Bill re-stated. By J. Carvell Williams, Author of "A Plea for a Free Churchyard." London: Elliot Stock.

WHAT a mass of curious and interesting information this thick pamphlet contains! If you want to know all about the churchyard question, Mr. Carvell Williams is just the man to tell you; and when you have read what he has written, your face will be hot with shame, that we have carried our miserable sectarianism to the very grave. Let us rise to the dignity of intelligent men, and have done with this brainless bigotry!

*The Gist of It*: a Few Words on the Oxford Movement on Scriptural Holiness. By Pasteur Theo. Monod. Translated from the French by L. H. London: Elliot Stock.

M. MONOD supposes himself in conversation with a Christian brother who does not like the "movement," and generously sets about enlightening him, but apparently not with much success. We are thankful that the idea of entire consecration to God is not, and cannot be a novelty to the man who knows that Christ lives in him. This, at all events, was apostolic Christianity; and if we have departed from it, the sooner we return the better.

*The New Manual of Sunday-School Addresses*: being a comprehensive and suggestive collection of Addresses, adapted for Sunday-schools and other assemblies of Young People. London: Stock.

THE title characterises the book. Those who need help of this kind will prize it. Happily there is a table of contents, so that the teacher can easily find the subject he wants. Of course, we do not commit ourselves to all that is said in the volume; but the addresses appear to be thoroughly practical, and are therefore likely to be useful.

*The Remains of the Rev. Richard Cecil, M.A.* London: Elliot Stock.

MANY of Cecil's thoughts are of the noblest order. There is nothing flimsy or superficial about them. We are glad to see this new edition of a book which commends itself. Some of the criticisms found in it are admirable, both for point and truth. For example: "Shakespeare had a low and licentious taste. When he chose to imagine a virtuous and exalted character, he could completely throw his mind into it, and give the perfect picture of such a character. But he is at home in Falstaff. No high, grand, virtuous, religious aim beams forth in him. A man whose heart and taste are modelled on the Bible, nauseates him in the mass, while he is enraptured and astonished by the flashes of his pre-eminent genius."

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# NOTICES.

PUBLIC MEETING IN MAY.—The proposal for a public Meeting to bear witness to the doctrine of Life only in Christ, takes the form of a Breakfast, to be held at the Cannon Street Hotel, on Monday, 15th May, 1876. Admission by tickets only, 2s. each. Breakfast at 9 o'clock. Preliminary expenses and hire of room, will, we hope, prompt those who are friendly to the propagation of truth and to the fraternisation of its advocates, to send subscriptions at once to the Treasurer, Mr. James Waylen, 15, Richmond Gardens, Lillie Rd., Fulham, S.W. P. O. Orders to be payable at Walham Green, Fulham, S.W., all which will be promptly acknowledged. Tickets to be obtained at Mr. Elliot Stock's, 62, Paternoster Row, and at Mr. W. Kellaway's, 10, Warwick Lane, Newgate Street.

"A LEARNER."—Exactly. This is all we want. (See Acts xvii. 11.) By the Divine word we stand or fall. We ask no favour, no kindness, no abhorred "toleration;" but we ask *justice*. Let the Bible decide. We appeal to the Bible! We challenge you to find a text in that book that teaches either the natural immortality of the soul or the eternal torment horror, although both falsehoods have been taken for granted by Christendom, which is guilty before God for doing so. As long as we are able our voice shall be lifted up in earnest protest against these great delusions, by which theology is poisoned, men deceived, and God dishonoured.

"H. J. W."—referring to the duty of earnestly diffusing the glorious doctrine of "Life in Christ only," says, "The love of money seems to me to be the curse of the churches of to-day. Let us have patience. There is a great sifting time at hand. May we be among the faithful watchers, who shall not be ashamed before him at his coming."

ISAAC TAYLOR writes,—"Among the many subjects discussed in the RAINBOW, I do not remember seeing a paper about the fallen angels. Are they finally lost? May they not be restored? I am inclined to think they may. Would it not be instructive if one of your able writers would devote his attention to this subject? The creation, fall, present state, and destiny of the fallen angels, suggest a theme of deep interest; and I hope to see it dealt with in the RAINBOW."

CYRIL A. GREAVES.—The question raised by the "Seventh Day Baptists" seems to us not worth discussion. Your remarks are pertinent. Still, if any of our learned readers will oblige us with a brief history of the change from the Jewish Sabbath to the first day of the week as the Christian holy day, we will publish it.

"W. W. J."—The "Two Lectures" will not bear criticism, and those who are influenced by them are surely "weak brethren." That the writer speaks according to the light he has is not to be questioned—an honest man in a traditional fog. He is only one in a multitude, for whom brighter days are in store. Let us labour for their deliverance, although they give us penurious thanks. It is a Christian luxury to do good to men who call you ugly names!

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"E. D."—The Gospel was not intended to "convert the world," but to gather a church out of it. The world will own its rightful King when he comes in great power and glory, and be happy under his beneficent sceptre; but the church and the world will remain distinct bodies for ever. The royal family and the rest of her Majesty's loyal subjects live in perfect harmony, but this does not make the latter members of the royal family.

"B. A."—Doctrines that won't bear the light belong, of course, to the darkness.

"A Local Preacher" sends a long and interesting account of the way in which he has been "placed in ecclesiastical bonds and under the ban of censure," for teaching the great and blessed truth that Christ is coming personally to reign on the earth. The letter from "The Quarterly Meeting," charging him with this grave offence says, "The doctrine of Christ's personal reign on the earth is, in our opinion, not only false, but injurious to the spiritual interests of our members, and detrimental to our congregations;" and the guilty man is requested to "desist from preaching the same, and any refusal to do so will incapacitate you from occupying our pulpits." All we need say about this is that it also incapacitates the great apostle of the Gentiles from being a "local preacher" among the Wesleyan Methodists. Hence our correspondent is in very respectable company; and he may also, for his comfort, recall the fact that when a certain poor fellow was cast out of the synagogue, Jesus lovingly went and spoke to him. But the Lord gives more truth to those who accept Divine teaching regarding the coming kingdom, as the following words from our correspondent will show:—"A beloved brother urged me to read a certain magazine, which, as a Methodist, I was somewhat afraid to do, being often forewarned that it was full of heresy, containing doctrines dangerous to Christian Churches. But being anxious to know the truth about immortality, I, secretly as possible, ordered the magazine,—the Rainbow,—the leading article of the first number I received being entitled 'Truth Returning from Captivity.' After a careful reading of this article, could I have seen the Editor, I would with gratitude to God have bathed his feet with tears, which ran from my face like rain."

"Anon" asks the meaning of Hab. ii. 2. We answer in the words of Nehemiah Rogers, in his book entitled "A Strange Vineyard in Palestine," first published in 1623:—"It was a practice usual with the prophets in former times, after that they had prophesied to the people, to gather a compendious sum of what they had taught, and affix it to the gate of the temple, that the prophecy might be better viewed and learned of all; and after it had remained for certain days, it was then taken down and put into the treasury of the temple, that the memory thereof might continue for ever.

"L. D."—The Dictionary of Greek and Roman Biography and Mythology, edited by Dr. William Smith, probably contains what you want. Of course it is an expensive book; three thick volumes. Murray, Albemarle Street, is the publisher.

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"S. D."—We suppose Christians will not be of one mind on the subject of an intermediate state until the return of the Lord. We must bear with each other in love. We shall all have something to learn, and unlearn, then. Work done from love to him will be recognised and rewarded, although the worker may have held some opinions which the light of the day of glory will dispel. Christ, happily for us all, has more charity than his most loving disciples. Would you believe it? *John* actually wished to destroy some stupid Samaritan villagers by fire. Of course the Lord rebuked this. Just think of it, and preach from *that* text!

"A. Y. M."—He who seeks the honour that comes from God can afford to be "left out in the cold," for a time. "Endure hardships as a brave soldier of Jesus Christ."

"M. N."—The word "voice" in the authorised version of Acts xxvi. 10, should be "vote." Paul's conversion took place in A.D. 37. The tradition that he was a widower is probably right. Damascus is the oldest city in the world. The Bible proves it older than the days of Abraham. (Gen. xv. 2.) Events in the very infancy of the human race are supposed to have occurred in its vicinity. The story that the murder of Abel took place in that neighbourhood is alluded to by Shakespeare:—

> "Nay, stand thou back, I will not budge a foot;
> This be Damascus, be thou cursed Cain,
> To slay thy brother Abel, if thou wilt."
> (First part King Henry VI., 1, 3.)

Maundeville says: "And in this place where Damascus was founded *Kaym* slew *Abel* his brother." It is impossible to verify these traditions, but their existence shows the extreme antiquity of Damascus.

"W. P."—The Christian should draw comfort from the thought that his Father knows what he needs. We should not be of "doubtful mind;" *that* is troublesome; but we should cast all our care on God who cares for us. He may not give us what we *wish*, but he will give us what we *need*; and, as obedient children, we should subject our wishes to his perfect wisdom, with the consoling assurance that he loves us more tenderly than ever human parent loved his child. How precious is the privilege to tell the Lord all about our aching hearts! It really seems a joy to have sorrow when we have the sympathy of Jesus under it!

"HENRY W."—Pontius Pilatus was the sixth procurator of Judea, and the successor of Valerius Gratus. He held the office for ten years in the reign of Tiberius. His tyranny excited an insurrection at Jerusalem, and afterwards in Samaria. Eusebius states that, "worn out by his many misfortunes," he put an end to his own life at the commencement of the reign of Caligula. The early Christian writers frequently refer to an official report, made by Pilatus to the Emperor Tiberius, of the condemnation and death of Christ.

A TRACT, "Mr. Moody on the Second Advent of Christ," 2s. 6d. per 100, post free, may be had of Mr. W. Laing, 51, Buccleuch Street, Edinburgh; or of Mr. W. Norrie, 79, Nethergate, Dundee. It is a reprint from the RAINBOW.

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# THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

MAY 1, 1876.

## A TEST FOR CHRISTIANS.

SOME of the counsels of the apostolic letters, addressed to believers, appear so contrary to the feelings and inclinations of human nature, even when it is partially sanctified, that the thought will force itself upon the intelligent student whether obedience is possible. Can God have given directions to his children with which he knew that they could not comply? Are these directions to be understood as requiring only a limited and occasional, instead of a constant and complete, obedience? Or do modern Christians come so far short of the first churches, in the matters of faith and practice, that what was easy in apostolic days is difficult, if not impossible, now?

These three questions seem to cover the entire ground in relation to this very important matter. The first must be dismissed with an emphatic negative; for it is impossible to conceive of the heavenly Father asking his children to be or do anything beyond the limits for which his grace qualifies them. The law of both being and doing was declared by the Lord when he graciously said to his troubled servant, "My grace is sufficient for thee; for my strength is made perfect in weakness." The Divine service is in the highest sense "reasonable." God is not a slave owner, imposing tasks which it is impossible to perform, and then inflicting punishment at the dictate of an arbitrary will without respect to righteousness. He never asks without first giving. He lays upon us no more than we are able to bear. His ways are righteous, and his mercy is over all his works.

Neither can the second question be answered affirmatively, without disastrous practical consequences. To limit Christian obedience to times and seasons is more than absurd, it is monstrous, for it is a virtual abolition of all Christian obedience. He who obeys Christ only where and when, and to what extent he pleases or finds convenient, does not obey Christ at all. However imperfect our obe-

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dience may be, that is to say, in the sense of coming short, it must be perfect in relation to its quality. We must have a constant and abiding sense that we are "under law to Christ," and whatever we do must be done for and in reference to him. And the idea that Christian counsels are not to be literally understood, must be rejected without a moment's hesitation. Take this, now, and look at it; look it full in the face without blinking or changing colour: "IN EVERY THING GIVE THANKS." We shall come to our third question presently, but must first ask the intelligent reader, who is looking this remarkable precept full in the face, how the thought of partial or occasional compliance with it strikes him. You see the absurdity. It allows no loophole of escape for occasional gratitude. It is a marvellously comprehensive law for the hearts of God's children, and therein consists its blessedness. "In some things give thanks," which is the only sense that partial obedience suggests, is, in reality, no sense at all, for the simple reason that such words would be no *law*. The worst of men are sometimes moved to gratitude. We have now and then heard a thoroughly sincere "thank God!" from lips that usually had no reverent word for the Holy One; but to say that this burst of feeling from a bad man, in recognition of some act of kindness, was in obedience to the Christian precept under notice, would be simply foolish. It was nothing of the kind. The man knew nothing about apostolic precepts, or if he did he cared nothing for them; so that the professing Christian who gives thanks *only* for those things that are pleasant to flesh and blood, has really not got much farther on the road to child-like faith and obedience than our poor rough friend whose surprise at your kindness forced him to say "thank God!"

Now the third question claims notice. To the Church of the Thessalonians Paul, by Divine direction, wrote thus: "In every thing give thanks, for this is the will of God in Christ Jesus concerning you." To the saints at Ephesus thus: "Give thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ." To the brethren at Colosse, thus: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Surely no one will imagine that these injunctions were intended to be of only temporary duration. If the followers of Christ in the three churches named, were under obligation to obey them, so are the followers of Christ now. Union with Christ creates the obligation. That is the standing law of the case; that is the gracious motive power which prompts obedience; and that is the heavenly influence which clothes the law with love. Nor will any thoughtful person suggest that there were circumstances in the case of the early Christians that made it easier for them to give thanks for every thing that befell them than it is for us. Easier! Why, if circumstances are to influence the feeling of the heart towards God, men steeped to the lips in affliction might well be excused, from every human point of

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view, for refusing to "give thanks" for bonds and imprisonments, and every other form of suffering which the genius of merciless persecution could invent. But those grand souls who lived before the Church lost her first love, did not refuse. Nay, it was their joy to obey, and the peace of God was their song in the darkest night of tribulation.

There is a subtle unbelief in many hearts, suggesting that we should walk by sight as much as we can. To walk partly "by faith" is admitted to be right; indeed, it must be done, for in relation to many things there is really no other way of walking. For all "good things," that is to say, things which sight pronounces good, we are, as a matter of course, thankful. Divine Providence is easily credited with things that please us. When our plans of self-advancement succeed, when our worldly property increases, when all things in the domestic circle are pleasant to the eye and music to the ear, and when our name is esteemed in the market place and the church, it requires no great strain upon our piety to trace all this to the kind providence of God. Indeed we begin to think, although we would not venture to put the half-formed thought in so many words, that we are heaven's special favourites, very good children indeed! But let our plans fail, our property decrease, our prayers get no answer, our domestic joy be darkened by the heavy cloud of repeated bereavement, and our name be cast out as evil for believing some things which "the church" rejects, and rejecting some things which the same imaginary authority is supposed to believe, what then? Is Providence to be recognised in all this? Shall we—can we—give thanks for these things? To both questions Paul, under Divine direction, would have promptly answered "Yes."

In reality, there is no difficulty in giving a clear and satisfactory reason for this prompt Apostolic reply. The sublime meaning of it all is easily apprehended. There is no laboured argument required to remove a difficulty, either intellectual or theological. A simple fact solves all, this fact, namely, that *the Lord's precepts are given only to the Lord's people.* The modern pulpit often speaks as if it wished men of the world to bear Christian fruit, but the writers of the Bible never commit themselves in this way. They knew better. Their idea is in perfect harmony with the Lord's doctrine, that the good fruit is found only on the good tree. The Bible never gives Christian precepts to men who are not Christians; but upon men who belong to Christ, in the high sense of which the Apostolic letters speak, it lays the most sacred obligations to live in the world as Christ did—a life of pure, earnest, unwavering, uncomplaining, child-like faith. Every thing must be left to God. They are God's family, his children, his younger born sons, in whom is the life of "the first-born among many brethren," and he has promised to take care of them, to feed and clothe and train them. Their Father's promise should be to them enough, and it *is* to them enough if they



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are what they profess. All things work together for their good; this is their grand charter; and he who said this loves them too well to allow any thing finally to hurt them. An entire surrender to the will of God means perfect safety, the sanctified influence of all sorrow, and ultimate victory over all evil. The child of God who implicitly trusts his Father, will never be—can never be—forsaken.

"But," says some one, "I can't see how this deep sorrow, that has wrung my heart, can be a blessing." No, brother, you can't "see," and, what is more, it is Divinely determined that you shall *not* see the end of the heavenly discipline through which you are passing. You live by faith, not by sight, and this condition of the Christian life will not be changed until the return from heaven and visible manifestation to his friends of your Redeemer and Lord. You will learn then, to the shame of your present unbelief, that the sorrow which wrung your heart wrung his heart too. He had no pleasure in chastening you, and felt the deepest sympathy with you in your affliction. But he saw what was hidden from you. The ages to come were under his inspection; and he knew that to prepare you for your position and work during those ages he must deal with you as he has done, in a love which never grows cold, and a wisdom that is never at fault; therefore, "in *every* thing give thanks!" ED.

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# GLEAMS OF APOCALYPTIC LIGHT.

## SECOND SERIES.*

### CHAPTER I.

### *From Earth to Heaven.*

"Come up hither, and I will show thee things which must take place after these things."—REV. iv. 1. (*Dr. Seiss' Translation.*)

"Come up hither, and I will show thee things which must be after these."—*Dr. Samuel Davidson.*

HOLDING fast,—as essential to even an approximately correct and satisfactory interpretation of the book as a whole,—the grand primary division of the Revelation into three parts, namely: (I.) THE THINGS SEEN, or the vision of the first chapter; (II.) THE THINGS WHICH ARE, or the Epistles to the Seven Churches in their historico-prophetic aspect; and (III.) THE THINGS WHICH MUST COME TO PASS AFTER THESE THINGS, as they are exhibited in the following visions, down to the second advent of the Lord "with

* See OUR HOPE, vols. i. and ii. *passim.*

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the clouds, when every eye shall see him:" which division is so plainly set forth in the 19th verse of the first chapter: "Write, therefore, the things which thou sawest, and the things which are, and the things which are about to come to pass after these things." Holding fast, we say, to this threefold division of the Book, we cannot be mistaken in regarding this fourth chapter as marking the commencement of the *third* of these great divisions, or the point of transition from "the things which are" to "the things which must come to pass after these things:" and accordingly the opening words of this chapter are these: "After these things I saw," &c.

And truly the transition thus indicated is in all respects a great, marvellous, and extremely awful one. In the first place, the vision thus introduced is entirely distinct and separate from all that has gone before, as is clearly taught us not only by the words, "After these things I saw" (μετα ταῦτα εἶδον, comp. Luke xvii. 8; xviii. 4; John v. 14; xiii. 7; Heb. iv. 8; 1 Pet. i. 11); but also by the statement of the inspired seer, that he again "became in spirit," which always in the Apocalypse marks off what follows as a new and distinct vision, (comp. Rev. i. 10; xvii. 3; xxi. 10); the formula "in spirit" (ἐν πνευματι) signifying not an intimate personal communion with the Holy Spirit, as when Paul speaks of "praying in the spirit" (Eph. vi. 18); or even the gift of inspiration, as when the Lord, referring to the prophetic utterance of the Psalmist concerning himself, asks, "How then doth David in spirit call him Lord?" (Matt. xxii. 43); but, as we have elsewhere said, "a peculiar psychological condition; an entrance into the spiritual region, the opening of the spiritual sense, whereby the things unseen become real and present to the man, connection with surrounding objects through the medium of the senses being suspended, and a connection with the invisible world established." And this conclusion is confirmed by the fact that here again, as before the dictation of the Seven Epistles, a glorious manifestation of the Divine presence is vouchsafed, appropriate to the character of the following revelation. In the former case, inasmuch as the subject-mattter of what was about to be revealed concerned the churches of Christ militant here on earth, the manifestation is that of the Lord Jesus Christ himself, superintending them, acting as their watchful head and ruler, "holding the seven stars in his right hand," and, though invisibly, "walking in the midst of the seven golden candlesticks." But here, the scene being no longer an earthly one, and the Divine relation to be indicated being judicial, the manifestation is that of God—the Judge of all—seated upon the "throne which he hath established in the heavens," and about to demonstrate to foes and friends alike, that "his kingdom ruleth over all."

For, secondly, not only is the division of the book which this vision introduces entirely distinct and separate from those that preceded it, but while, on the one hand, the vision itself indicates a

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marked change in the attitude of God towards the world, whether heretofore professedly Christian or altogether heathen; on the other hand, the conditions under which it was seen are, subjectively at least, widely different; the seer being virtually transported from earth to heaven. Hitherto, as himself on the earth, he had seen and heard as it were earthly things, but now he is in spirit caught up to God and his throne, and from thence sees the curtain rise on the last solemn act in the Divine drama of providence, redemption, and judgment. An act wherein all those even now flowing "streams of tendency" which make either for righteousness or unrighteousness, for Satan or for God, reach their consummation; all promises relating to that millennial kingdom which it is the Father's good pleasure to give to his "little flock," touch their sublime fruition; and the wrath which men and nations have treasured up against the day of wrath, is poured out from overflowing bowls "upon them that know not God, and that obey not the Gospel of our Lord Jesus Christ." Let us turn aside then, and, as the Spirit shall enable us, see with the beloved disciple this great and terrible sight.

After John had heard from the lips of the risen Saviour, and in trumpet-like tones, the words of the Epistles to the Seven Churches, and, as it seems to us most probable, written them down while still "in spirit," an interval must be supposed to have elapsed. How long or how short that interval may have been is in no way intimated, nor can we know whether it was passed in quiet slumber or in the dreary routine of a prisoner's life. But sooner or later, it may have been in that deep sleep wherein God sometimes "openeth the ears of men and sealeth their instructions;" or else perchance in some still hour of holy meditation and solemn prayer, he heard again the arresting voice of Him who at the first (see chap. i. 10, 11) had spoken to him,—the voice of no created angel, as we take it, but of the Lord himself,—saying, "Come up hither, and I will show thee things which must be after these."*

* How Mr. James Kelly ("The Apocalypse, Interpreted in the Light of the Day of the Lord," vol. i. p. 255) can assert that the expression, "After these things," in the original, "denotes for the most part, uninterrupted sequence," we are at a loss to understand, although a similar conclusion is avowed by Dean Alford in reference to this passage and throughout the Apocalypse generally. Bengel, Hengstenberg, Moses Stuart, and other eminent authorities, however, appear to us more correct, both critically and exegetically, in supposing an interval to have elapsed between the visions. The latter says, —"*How long* after the first vision the second commenced, the writer does not say. Nor does he, at the close of the third chapter, mention the cessation of the first vision, nor the departure of the Saviour. Still, the nature of the transition before us plainly indicates this cessation and departure; yea, even more, for in ver. 3 we are expressly told that the writer again became entranced, which plainly indicates that the former trance had passed away, and that some interval of time (we cannot tell how much) had elapsed."—"The Apocalypse," *in loc.*

And so *Hengstenberg*,—"The words pre-suppose, that between this vision

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Becoming then, as he tells us, "immediately in spirit,"—thrown that is to say into a psychological condition akin to the so-called mesmeric trance, but not necessarily to be identified with it, for the Mesmeriser, so to speak, being Divine, not merely human, the clairvoyance awakened doubtless transcended that ordinarily attained in a corresponding ratio,—he saw, "and, behold, *a door set open in heaven*." John did not see this door opening as he looked; "he no more saw the opening of the door," says Stier, "than he saw the throne set down before his eyes;" nor did it merely "stand ajar," so as to enable him to catch a glimpse of the glory within; it was "set open" (comp. iii. 8); and obeying the Divine call, "Come up hither," he passed through it,—thus anticipating in a measure the experience of those who, at the last trumpet, "shall be caught up, in clouds, to meet the Lord in the air,"—and henceforth, as we have already said, beholds all that comes to pass from the stand-point of heaven, and no longer from the stand-point of earth.

And unquestionably there is, when we consider it, a beautiful spiritual congruity between this transportation of the seer from earth to heaven, and the character of the revelation—a revelation of wrath and judgment—he was about to receive. Prophecy may well be defined as God, in his condescending grace, taking his saints into his confidence respecting his future dealings with the Church or the world. "And the Lord said, Shall I hide from Abraham the thing that I do?" And so Jesus said to his chosen disciples, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends, for all things that I have heard of my Father I have made known unto you" (John xv. 15). But it is not enough, it does not satisfy the Divine intention—we had almost said the Divine *need*—that we should thus simply know what God is about to do. He seeks our sympathy, he desires our appreciation and approbation of his mode of procedure; his object is that in regard to his judgments, as in regard to all other things, our will should be coincident with his own. Now in order that this may be so, it is essential that we should see things from his own Divine stand-point; that we should, as it were, stand beside him, understanding the motives which nerve his arm as he launches his thunderbolts, and seeing how they are aimed and where they strike. And therefore, before a seal is broken, or a trumpet sounds, or a bowl is poured out, the apostle is called up from earth to heaven, that from thence, as from the great Leader's own position, he may view the whole field of battle, and see how from point to point the heavenly armies are led on to victory—the victory of light over

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and the preceding one, there was an interval, during which John was not in heaven or in the spirit. For, in the last verse of the Apocalyptic Epistles the spirit still speaks through him to the churches; so that he must then have been in the spirit (comp. i. 10), and in heaven."—"The Revelation of St. John," vol. i. p. 196 (*Clark*).

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darkness, of the kingdom of heaven over the kingdom of the wicked one. And thither must we also, in spirit, follow the inspired seer, if we too are to recognise the Divine necessity for God's terrible doings among the children of men, and sympathise with him in his ever-ruling purposes of righteousness and love; so that we may, in heaven's own light, understand the words of the psalmist: "The righteous shall rejoice when he seeth the vengeance;" and be enabled with full assent of heart and conscience to join in the cry out of heaven's altar: "Even so, Lord God Almighty, true and righteous are thy judgments" (Rev. xvi. 7).

But what of the heaven into which the seer thus entered? and in what sense are we to suppose him to have entered it? The Jewish Rabbins, we know, asserted that there were seven heavens which, as the celestial mansions, corresponded with the Sephiroth of seven splendours, which they denominated Strength, Mercy, Beauty, Victory, Glory, Foundation, and Kingdom: while, conversely, they maintained that there were seven hells, all comprehended under the general title of Gehenna: thus in some measure anticipating the teaching of Swedenborg, and dimly recognising the consolatory truth declared by our Lord himself, that in the Father's house are many mansions or abiding places, each one of which, so far as God can and does manifest his presence therein, may be a heaven to its inhabitants. Sure we may be, at least, that there are more heavens than one. Paul speaks of "the *third* heaven" (2 Cor. xiv. 2), to which he was, on a certain occasion, caught up, and where—supposing this third heaven to be identical with the "paradise" subsequently mentioned, which is doubtful—he "heard unspeakable words, which it is not lawful for a man to utter." The Scriptures, moreover, contain other clear though brief intimations that there are many heavens. The word itself is often used in the plural, as when we pray to "Our Father who art in the heavens" (ἐν τοῖς οὐρανοῖς) Matt. vi. 9; and in the phrase, "the kingdom of the heavens (ἡ βασιλεία τῶν οὐρανοῖς). So, again, when our Lord ascended on high, he is said to have "passed through the heavens" (Heb. iv. 14), and to have "ascended up above *all* the heavens." (Eph. iv. 10.)

Dr. Seiss concludes that, as John in the present case was commanded to write what he saw and heard, and to communicate it to the Churches, whereas Paul, when caught up to the third, or highest heaven, was forbidden to describe what he saw and heard therein, the heaven here spoken of cannot be the same: and another reason may, we think, be given in support of the same opinion, namely, that whereas Christ is, since his ascension, ever the most conspicuous object, the very cynosure of all spiritual vision, in the highest heaven; and hence Stephen, when dying, exclaimed, "I see the heavens opened, and the Son of Man standing at the right hand of God;" in the present vision the Redeemer is not seen at all in the first instance, and then only

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symbolically. We are disposed, therefore, to conclude generally, with this very able interpreter, that the "circumstances connected with this subject indicate, that what is here referred to is simply *the sky*. 'The sign of the Son of Man' is to be displayed in the empyrean, no further off from the earth than to be visible to men; yet it is to appear 'in heaven.' The place where the returning Saviour is to meet his risen and translated saints, is 'in the air'—'in the clouds.' The heaven of this vision would, therefore, seem to be, indefinitely, the region above us—the firmament—the higher portions of the atmosphere which envelopes the earth. This, however, I take to be certain, that the location of what John beheld, was not earth, but above the earth, and quite unconnected with the earth."* Similarly, the American editor of Lange, writes: "It can scarce be supposed that the symbolic display of the vision took place in the central home, the holy of holies, of the universe. This supposition is not required, as some may suppose, by the language. It is manifest that throughout the Book, the seer employs similar expressions where the object of vision was not the thing described, but a *simulacrum* thereof, as in chap. xiii. 1, where he declares that he 'saw a beast rise up out of the sea.' And, still further, precisely the same form of expression is employed, Rev. xxi. 1, '*I saw* a new heaven and a new earth,' when the real objects referred to were not, at the time of the vision, existent—all that he could then have beheld were their *simulacra*."†

On one material point, however, we must differ from Dr. Seiss; for while quite agreeing with him in the opinion that the heaven of John's vision will be "in the air," and is the place where the returning Saviour is to meet his risen and translated saints," these very admissions seem to us altogether inconsistent with his conclusion that the heaven referred to is, "indefinitely, the region above us—the firmament—the higher portions of the atmosphere." And they seem so on these grounds. The Lord Jesus, when about to depart out of this world, distinctly told his disciples that he was "going to prepare a place for them;" and, further, "that if he thus went and prepared this place for them, he would come again and receive them unto himself," *in the place*—this is evidently implied—*he had thus prepared*. (John xiv. 2, 3.) Now the question to be decided is simply this,—Have we any means of identifying this prepared place—the future home of the saints? We think we have. If elsewhere in Scripture we find the risen saints actually represented as with Christ in such a home, and to this home a certain distinguishing name is given, then we may surely safely conclude—we cannot, in fact, fairly avoid the conclusion—that *it* is the place prepared by Christ; in other words, "the place where the

* Lectures on the Revelation, vol. i., pp. 236, 237.

† The Revelation of John Expounded, p. 150 (*Clark*).

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returning Saviour is to meet his risen and translated saints." Now we do find the description of such a home, distinguished by such a name, in the twelfth chapter of the Epistle to the Hebrews: "But ye have drawn near unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem (plainly to be identified with 'the holy city, New Jerusalem,' of Rev. xxi.), and to an innumerable company of angels, and the assembly of the first-born ones which are written in heaven, and to God, the judge of all, and to the spirits of just men made perfect, and to the Mediator of the new covenant, even Jesus, and to the blood of sprinkling, speaking better things than that of Abel." (Vers. 22-24) And that the place thus spoken of and designated is the very same place or heaven which John saw in vision, is proved not only by the fact that they agree as being the gathering-place of the risen saints, but by their close correspondence in the various particulars enumerated. Thus we have in the New or Heavenly Jerusalem, (1.) "The assembly of the firstborn ones," answering to the crowned and white-robed "elders," in the vision, who speak of themselves as "redeemed by the blood of the Lamb, out of every kindred, and tongue, and people, and nation." (2.) "An innumerable company of angels," answering to "many angels round about the throne" in the vision. (3.) "God the Judge of all," answering to the "throne and him who sat upon it" in the vision. (4.) "The Mediator of the new covenant and the blood of sprinkling," answering to "the Lion of the tribe of Judah," who is, at the same time, "a lamb as it had been slain." And thus we reach the conclusion, that the "heaven" seen by John, is the "New" or "Heavenly Jerusalem," which shall indeed, at the time of the Lord's second coming, be locally in the air, but is, nevertheless, not "indefinitely the region above us."

The point is one not without interest, and even importance, inasmuch as in this vision, assuming it to be an actual representation of the third heaven and its worship,—as is done, for instance, by Bishop Wordsworth, when he says, "The veil of the heavenly holy of holies had been removed by Christ (Heb. x. 12), and heaven was laid open to view,"—Ritualists and Romanists find at once the precedent for and the pattern of the ornate and pompous services in which they take so engrossing and childish a delight. Arguing that since God is thus worshipped in heaven by saints and angels, with lowly prostrations, the music of golden harps, in priestly vestments (but only of white), and even the sweet odours of incense, so is it only meet that these things should have their place, or be imitated, in his earthly worship. But all this is founded on an assumption which, as we have seen, cannot be established, and in disproof of which we shall immediately adduce further evidence. Meanwhile, we may say in passing, that the very opposite theory, which has found an advocate in Dr. Joseph Baylee, namely, that the vision is one of the paradise of the inter-

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mediate state, is altogether erroneous. The truth is, there is abundant internal evidence to show that this vision sets forth not what at present exists, either in the third heaven or in the paradise of Hades, but what is to be after the fulfilment of the vision and the epistles concerning the Churches. The consecutiveness of the visions is distinctly expressed, and must not be ignored. "The declared object for which the Apostle was called up into the sky, was to be shown,—not what existed in heaven at the time, as some have mistakenly thought, but—'*the things which must take place* AFTER' what he had already seen and described. The seven Churches, in all the amplitude of their representative significance, were first to run their course, and the order of things to which they belonged was to touch upon its end before one jot of what is here portrayed was to be realised. As John was called up just to be shown 'the things which must take place *after these things*,' of course, all that he saw and heard, consequent upon that rapture, can only be referred to the period next following the things of the first vision. That vision, as we have been led to conclude, and as we think must be admitted, embraces the whole continuity of the dispensation under which we are now living, and takes in the entire earthly Church-state, from the time of the Apostle to the end of the age, which is at Christ's coming again to receive his people to himself. The vision, therefore, relates to things which do not exist as yet, and which cannot become reality till that to which they are specifically said to be subsequent is fulfilled. It is therefore a picture of things in the sky, immediately upon the first movement of the Saviour in his coming to judgment, marked by the miraculous seizing away of the saints from their associates on earth to the clouds of heaven."*

Moreover, it seems to us essential, in order to any sober and reasonable exposition of this vision, as well as the greater part of the Book to which it belongs, that we recognise the fact that we have here to do, not with the heavenly realities themselves, but merely with their symbolic adumbration, by means of earthly images, more or less familiar to those to whom it was addressed. Thus, in the first place, according to a large majority of the most competent expositors, from Mede to Lincoln, the scenery of the vision is borrowed from the Jewish temple and tabernacle.† And if to this

* Dr. Seiss. *Ibid.*

† The points of resemblance have been well drawn out by De Burgh:—"That in this vision the whole scenery is described with reference to the tabernacle and temple of old has been often observed, and, indeed, is most evident: for First, the throne on which Jehovah is represented as '*seated*,' corresponds to the 'MERCY-SEAT' in the holy of holies, or inmost sanctuary of the temple, so named because above and upon it, rested and dwelt, as it were, the Shekinah, or visible emblem of the glory of the Lord. (Exod. xxv. 12, 22.) Second, 'The seven lamps of fire burning before the throne,' at once call to mind the seven-branched candlestick or lamp-stand, with seven bowls or

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it be replied, as by De Burgh and Dr. Craven (the American editor of Lange), that this is no warrant for concluding that the scene is not a representation of heaven itself, since, on the contrary, "it is not improbable" (Dr. Craven); and, indeed, we are expressly told (Exod. xxx. 40; Heb. viii. 4, 5; ix. 11, 12, 23, 24) that the tabernacle was itself "the example and shadow of *heavenly* things," Moses being expressly commanded to "make all things" pertaining to it "according to the pattern showed him in the mount;" our rejoinder is, that apart from the great *prima facie* improbability of supposing heaven to be anything like an actual counterpart of the Mosaic tabernacle, we have already had occasion to consider the question as to *what* heaven this vision was intended to represent; and we found reason to conclude that it was not the third heaven—the special place of God's manifested presence—not therefore any heaven actually in existence, either when the law was given to Moses, or when the spiritual vision of John was opened, but rather the place which Christ has now gone to prepare for his people, and in which, when he returns, he will receive them unto himself: in other words, "the holy city, New Jerusalem, which cometh down from God out of heaven," of which a splendid and particular description is subsequently given in this very book, *which description, regarded as that of a materialism, in no respect harmonises with the representation in the present vision.* Our argument, therefore, stands thus: (1) It is admitted on both sides that the scenery of the present vision is borrowed from the Jewish tabernacle. (2) But the heaven which it represents is not the third heaven, but the New Jerusalem, which is elsewhere literally described in a manner altogether different. (3) We are constrained, therefore, to conclude that the scenery of this vision is *ideal* and not *similar*; that is to say, it symbolically corresponds with, but does not actually represent heaven.

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lamps, described in the same chapter (ver. 31-39), and which also stood in the same holy place; the emblem, as here stated, of 'the Spirit of God' in his manifold operations. Third, the 'sea of glass, like unto crystal,' seen 'before the throne,' would seem to correspond accurately with 'the molten sea,' or great laver of brass, described 1 Kings vii. 23-26, likened to a sea as holding as much as '2,000 baths,' or about 15,000 gallons of water, in which the priests washed before entering on their holy services (Exod. xxx. 18-21; 2 Chron. iv. 6), and which was placed in front of the sanctuary, and so *before* the mercy-seat or throne, (Exod. xxx. and xxix. 4,) fitly introduced here in connection with a vision of that company, whose title is 'kings and *priests* unto God.' Fourth, 'the four beasts in the midst of the throne and round about the throne,' are, from the identity of description, universally allowed to be the same as the cherubim of glory overshadowing the mercy-seat in the temple. And then, last, there remain only the 'four and twenty elders,' throned and crowned, which there can be no doubt had their correspondent types in the *four and twenty* chiefs of the four and twenty courses of the priests, all selected exclusively from the sons of Aaron, for the office of '*governors* of the sanctuary, and *governors* of the house of God.'"—*Exposition of the Book of Revelation*, pp. 117, 118. Fourth edition.

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If this conclusion require confirmation, it may be found, we think, in the fact that however exact may be the points of resemblance between the furniture of the Jewish tabernacle and the supposed materialism of the heaven of this vision, they are, nevertheless, *correspondences* rather than *counterparts:* thus, for example, while the throne and the Divine sitter thereon clearly answer to the mercy-seat with its shekinah, the mercy-seat is not actually a throne upon which a king might sit; and so again, whereas in the tabernacle the cherubim have their place *upon*, and therefore *above*, the propitiatory, in this vision they seem rather to occupy their more normal position *under* and *around* the throne—thus forming the chariot of the Divine glory. In like manner the seven "lamps" or "torches" of fire before the throne in the vision, though they correspond to, are certainly not identical with, the *one* seven-branched golden candlestick; nor, once more, can the sea of glass like unto crystal,—apparently occupying the whole foreground in the vision between the throne and the seer,*—be regarded as more than bearing some relation to the brazen sea in Solomon's Temple. Now such variation in the objects actually presented to view offer no difficulty if, in either case, they are admitted to be only symbolic; but if both are regarded as actual representations of heaven, the questions may be fairly raised, which of them is the accurate representation, and how can that which differs from it be so also?

What has been already said in some measure anticipates and answers the very important inquiry which next presents itself, namely: Can this vision, in its symbolic representation and action, be regarded as ANTICIPATIVE *in relation to the following judgments* of the seals, trumpets, and vials? In other words, does it represent to us what must actually be realised prior to these judgments, or is it, as some expositors of the historical school maintain, merely a preliminary consolatory vision of what shall be at a period subsequent to the close of the whole series? The answer to this question must depend on the soundness of the view we have adopted as to the structure of the whole book. If we have correctly apprehended that structure, then we have seen that this fourth chapter marks the point of transition from "the things which are" to "the things which must come to pass after these things," and therefore that this vision comes chronologically *after* the rapture of the church of the firstborn to meet the Lord in the air, which church accordingly is represented as already in heaven before the first sound of judgment breaks upon the ear. But it nevertheless *precedes* the great tribulation, and the scenes of judicial visitation upon apostate Christendom which immediately follow it, and may indeed be said to proceed from and depend upon it. This follows inevitably, we

* Compare Exod. xxiv. 10, "And they saw the place where the God of Israel stood; and under his feet was as it were a pavement of sapphire, and as it were the firmament of heaven in its purity." (*Sept.*)

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apprehend, from the fact that the present heaven-picture as truly forms an integrant part of "the things which must come to pass after the present church state, as any one of the seals, trumpets, or vials;" which "things" have their end, in relation to the present economy of the world, in the nineteenth chapter, and before the establishment of Christ's millennial kingdom upon earth.

And this conclusion is amply confirmed by the internal evidence of the book, for *the scenery of this vision remains permanent* throughout, and forms the background, as it were, of the world-stage upon which the action of the succeeding judgments is carried out. The dread panorama, with its supernatural horsemen, demons from the pit, and wrath-bearing angels, moves along amid blood and fire and vapours of smoke; but behind it all, as unaffected as the cloudless arch of the sky bending over some tragedy of human sin, stands —illuminated by the light of the Divine presence—this vision of the throne, the elders, the cherubim, and the new-slain Lamb. Thus, as each of the first four seals is broken by the Lamb—standing in the midst of the throne, and of the living creatures, and in the midst of the elders—the cherubim, in their order, are heard crying in a voice of thunder, "*Come.*" (vi. 2, 3, 5, 7.) In chap. vii., the great multitude who come out of "the great tribulation," are seen standing "before *the* throne and the Lamb"—no other throne having been mentioned since the close of this vision—and cry with a loud voice, saying, "Salvation to our God, which sitteth upon the throne, and unto the Lamb. And *all the angels stood round about the throne, and about the elders, and the four living creatures*, and fell before the throne on their faces, and worshipped God, saying, 'Amen: blessing, and glory, and wisdom, and thankgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.' And *one of the elders* answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, 'Sir, thou knowest.' And he said to me, 'These are they which came out of the great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they *before the throne of God*, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light upon them, nor any heat. For *the Lamb which is in the midst of the throne* shall feed them," &c. So again in chapter xii., the "man-child" is caught up "to God, and *to his throne;*" while in chapter xiv. the whole scenery of the vision is again alluded to: "And I looked, and lo, a Lamb stood on the Mount Sion,* and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice

* Mark here the incidental proof that the "Mount Sion, the heavenly Jerusalem" of Hebrew xii. is identical with the heaven of Rev. iv.

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of a great thunder: and I heard the voice of *harpers harping with their harps:* and they sung as it were a new song *before the throne, and before the four living creatures, and before the elders,*" &c. And once more, in the nineteenth chapter, after the destruction of Babylon has been described, we read: "After these things I heard a great voice of much people in heaven, saying, 'Alleluia! Salvation, and glory, and honour, and power, unto the Lord our God: for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia! And her smoke rose up for ever and ever. And *the four and twenty elders and the four living creatures* fell down and worshipped God *that sat on the throne,* saying, Amen, Alleluia!"

Thus, as Mr. Lincoln says:—"These two chapters (iv. and v.) are admirably in their place, according to the church's hope of being caught away to the presence of the Lord at ANY moment, and certainly anterior to the plagues of the last days. Here, we see everything to be perfectly settled in heaven, and the heavenly saints all in the glory with their Lord, ere the world or its sins appear to be remembered at all. In chap. iv., where the throne of God appears to be dressing itself for a judgment, which shall be so universal as to reach to the confines of creation, these are represented as calmly sitting, at such a time, as if nothing thereof could reach up to them. Again, in chap. v., where Christ receives the formal investiture of the kingdom from the hands of God, these are heard instantly to sing, now 'we shall reign.' Thus the plan of the book assumes the presence of the church of God in heaven, as ITS STARTING POINT. Besides which, observe exactly what they are looking forward to—not to their Lord coming to fetch them. That action is past. The first thing before them then is not identical with the first thing which is yet before us. And why? Because, when chap. v. is enacted, his great promise in John xiv. 3, will have been fulfilled. It is most clear, therefore, that these elders are not in chap. v., that is at the beginning of this book, present only by anticipation; for they are beheld in active service; nor yet again are they dead saints, believers not in the body; for in chap. vi. some of this class (but slain after the church's rapture) are perfectly contradistinguished from these elders. Let any one read of such departed souls as those in vi. 9-11, and then compare what had been previously stated in v., of the blessedness of those who had kept the word of Christ's patience, and the utter dissimilarity of the two classes is evident."*

W. MAUDE.

(*To be continued.*)

* Lectures on the Book of Revelation, pp. 16-18.

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## TWO WORLD-EMBRACING EPITAPHS.

MAN bears but one of two things with him over Jordan, and to the judgment-seat of Christ,—SIN or GRACE. And GOD writes but one of two epitaphs on any of our tombstones,—yea, on every tombstone, and above every mouldering form in Christendom :—

| "IN CHRIST." | "OUT OF CHRIST." |
|---|---|
| (ROM. viii. 1; xvi. 7; 2 COR. xii. 2; EPH. i. 6, &c.) | (EPH. iii. 12, &c.) |
| "*This is the record that God hath given to us eternal life, and this life is in his Son; he that hath the Son hath life.*" (1 John v. 11, 12.) | "*He that believeth not the Son shall not see life; but the wrath of God abideth on him.*" (John iii. 36.) |

"IN CHRIST," the ever-living, lie,—
As seeds in earth,*—the faithful dead;
And the blest harvest draweth nigh
When they shall join their risen Head:
They do but *sleep* beneath the sod,
"*Their life is hid with* CHRIST *in* GOD!"

But "OUT OF CHRIST,"—corrupting lie,—
As seeds with no new life-germ rife,—
All who in the "first Adam" die:
In him was no immortal life: †
No life for those beneath the sod
Who—"*out of* CHRIST"—are *without* GOD!

*ANON.

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* John xii. 24; 1 Cor. xv. 35-38.

† The sentence passed upon Adam, after the fall,—was "dying, *thou shalt die;*" and from that moment onwards to the present hour, Adam, and all his seed, entered upon *a dying life*, morally, spiritually, and physically. Only those who, through faith, have become united to Christ—the second Adam—have "passed from death unto life."

The above verses being metaphorical, must not be pressed too far. They are only intended to present the Scriptural contrast of being *in* or *out of* Christ; of those who, on the one hand, believingly accept, and on the other unbelievingly reject HIM, "the way, the truth, and the life." No opinion is expressed concerning such as have never heard the Gospel.

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# THE DEMONS AND THE SWINE.

"And the demons besought him that he would suffer them to enter into the swine; and he suffered them."—LUKE viii. 32.

INTO the mysterious questions, What are demons? and what is the nature, range, and limit of their power to possess mankind? we do not propose to enter. All Christians are convinced that the Holy Spirit can and does possess human souls, and if good spirit, why not evil spirit?

It may be that as all flesh has its parasitic enemies,—conspicuous in disease, triumphant in death,—so human spirit diseased and temporarily God-forsaken, may have *its* parasites, from which nothing but returning health of soul and eternal life can deliver it. We do not, however, purpose to pursue this question, but, accepting the fact, clearly revealed in the Gospels, of a demon-world permitted to afflict mankind, but under the lordship of Christ, we offer a few reflections suggested by the special instance afforded in the passage from which we have quoted, and also by the weighty fact itself.

*Imprimis*, we dismiss as unworthy of consideration, the notion that demoniacal possession was peculiar to our Lord's time; that it was permitted in order to give occasion for the manifestation of his Divinity: as though vials of plagues were poured out upon Judæa prior to the advent song of the angels. Or, that the Great Thaumaturgist could not descend until the stage had been well stocked with the works of the Devil, in order that he might display his victory over them. Those who can believe that Egypt was plagued for the sake of Moses' rod, may believe that self-manifestation and self-glorification are the origin of any of God's judgments; others will dismiss the supposition as wholly unworthy of him who came not to destroy men's lives, but to save them.

It is undoubtedly marvellous to perceive in what homely, familiar aspects, the ancient world is dressed the moment we enter upon the perusal of the Gospel narrative. In the proud pages of history, the chronic physical evils of human life have little place. The lives of the exalted few fill up the canvas, and the crowd—the "mob"—as they are contemptuously called, are placidly ignored. The heavy groanings of the multitude are unheard, but disappointed ambition has all its griefs portrayed. The great ones of the earth, after living as if the world was made for them alone—possess the page of history, as if that too could admit no others. But when Jesus appears the *dramatis personæ* are completely changed. Fishermen, Magdalens, blind beggars, a woman in a crowd, lepers, a hungry mob, mothers carrying babies, a village family, as well as tax-gatherers, centurions, and noblemen, come to the front, and at once rivet the attention of spectators; while upon the dim, unreal outlines of old world life, as ordinary historians depict it, a great stream



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of sunlight descends and makes us greet Judæa as an old familiar province of our modern England.

The coverlid which ordinary historians allow to rest upon the common physical suffering and malady of the world, is lifted, and we plainly see in the sores of Lazarus, the fever of Peter's mother-in-law, the distress of the fathers and mothers whose sons and daughters were possessed by demons, the crowds bearing their sick relatives upon couches,—how truly one is the history of human life in all its ages; a tale of sin and suffering—sorrow and sympathy—and on that account a tale ever engaging the ear of God and working at his heart.

Do we then consider that demoniacal possession is a fact of the present day? Not, we should say, to the extent in which Jesus found it, and as it was before he crippled the power of the adversary; but we do believe in the fact, and that many mental states and pathological phenomena are best accounted for by admitting it.

But now let us, in the first place, reflect upon this extraordinary witness of the Spirit to the fact that a single man was possessed by a legion of demons. That he was helplessly in their power and could by no means deliver himself. Mary Magdalen, we read, was possessed by seven demons, others are spoken of as having "an unclean spirit;" "one of you," saith the Lord, "hath a devil." Possession, then, is a thing of different degrees as to number, and also as to power. "This kind goeth not out but by prayer and fasting." It is not too large an inference, that the shades of degree may be delicate and almost infinite; so that of the world of men in the mass it may be said,—the human family is possessed by demons which only Jesus can expel.

But if so, what becomes of the bald thesis,—the human will is free? How far free? In what absolutely free? The witness of consciousness, it is said, is decisive upon the point. But what consciousness, since more than one will speaks and acts through the man possessed? The demons have the sovereign prerogative of spirit as well as man, and they are the freer of the two; for if they can only enter in by surprising the gates of the soul when they are unwatched by prayer, yet once entered in they hold the conquered captive, and cannot unaided be ejected. When, then, is the human spirit free? It may be replied, when it is neither possessed by the Spirit of God nor the spirit of evil. But when is that? We think then, there are grounds for a considerable modification of the doctrine of the freedom of the human will, as usually stated.

Reflect next upon the fact that the legion of demons possessed swine after they had possessed a man. Here the brute and human creatures are linked together, and it is evident that the psychic soul of animals is identical in its mode with that of man. "The whole creation groaneth and travaileth in pain together," waiting for the redemption, to wit, "the manifestation of the sons of God." From the large part which animals have, in a certain sense, played in the

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unfolding and carrying out of the redemption of the world; as *e.g.*, their services as types under the Levitical economy; their combination with "the human form divine" in the cherubim of glory, and in the Apocalyptic vision of the Majesty in the heavens; we are constrained to deem the probability very great that those portions of the animal creation, which are not evidently intended to be rooted out and destroyed as parts of "the power of the enemy," are destined to share in the blessedness consequent upon the destruction of the devil and the renewal of the earth. It is only a product of selfish pride,—that notion that the world and all things exist only for man. A notion rebuked every day as geology drags eternity in its train and finds that life was hoary before the vapour of man's race appeared,—a notion which has no sanction in the Scriptures, which set forth God's care for oxen and for sparrows.

Think, again, of the wonderful fact that the demons entered into the swine in consequence of their prayer to Jesus having been answered.

The Divinity of the Saviour is conspicuously and gloriously manifested by the fact that at his approach evil rushed trembling to the front, compelled to confess itself and Him, but deprecating wrath and emboldened to plead for mercy. But deeply suggestive is the more striking fact that the demons' petition was heard and answered, that although the request was a purely selfish one, yet it was granted.

"Jesus suffered them" to enter into the swine—suffered the swine to be choked, and the owners to endure loss,—rather than that the petitioners should be cast into the abyss, which they deprecated. Clearly, then, even the demon-world is not a place where "mercy never comes." But if demons, praying for their own behoof, can gain a hearing from the hearer and answerer of prayer, how much more the Christian praying for the extension of Christ's kingdom!

Finally. Let us well bring before our minds the situation of the world and all its created life, as surrounded and visited by the spirit-world, both of angels and of demons. A spirit-world, which by some has been thought and said to be "by far the largest part of the universe of God," and does not this conception afford some suggestions which help us to comprehend better the meaning of the reign of suffering upon the globe. In so far as suffering performs the functions of sanctification, chastisement, and penalty, who could wish it absent? And even where it is seen—perhaps the largest part of it—visiting sternly the ignorant and the weak, as if want of worldly wisdom, and lack of physical or mental strength, established a claim upon the anger rather than upon the pity of God—even there it were perhaps better not to banish it, lest by doing so we should at the same time banish sympathy from the earth. If selfishness can no otherwise be softened, if brotherly



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regard can no otherwise be struck from hearts of flint, then it were better that innocence and helplessness should still languish and perish as though *it* were criminal and condemned.

But what about the brute creation? and, if innocence suffering is the solvent of human hearts, what if men are not the only spectators?

It is surely a true saying, that the more we know of nature, the less we like it. The mind is not allowed to rest in satisfaction even upon those species of animals whose food is not supplied by the living frame of others. Looking more closely into their condition, we find that although the war of famine does not exist between them and foreigners, yet periodically bloody strife rages amongst themselves. Over the whole range of the sensitive creation we may repeat the words of the apostle James: "From whence come wars and fightings amongst you?" and the answer: "Ye lust and have not; ye kill and desire to have, and cannot obtain."

Now the latest conclusions of science, as to the history of the globe, are, that when in the glacial period a procession of Alpine icebergs carrying rocks upon their backs, was stopped by the mountains of the Jura, so that they turned to the right and left, scooping out the lovely pools of Geneva and Neufchatel, then the ocean troughs and continental highlands were massed much as they are now, although the polar climate that held fast the temperate zone was due to an alteration in the axial position of the earth which it takes countless ages to accomplish.

But any section of rocks in our coalfields will show in a thousand feet some fifty legends of the time when forest lands became the bottom of the sea and rose again. Nay, more; geologists will point out in homogeneous strata, the line which indicates where an enormous cycle divided the deposition of the upper inches from the lower. During all these past eternities, nature, "red in tooth and claw," held on its way without human eye beholding it. Is the supposition altogether a vain one, that the text of the world's pain and struggle was read and pondered by other intelligences than man, long ere he appeared; and that ever since his appearance and his fall the same suffering world is set forth an example to angels, demons, and departed spirits; attracting to itself by reason of its affliction,—as a crippled or diseased child in a family,—the especial care and love of heaven; while it may teach as well as exercise the demon-world? And in like manner, when sin is visited to the *third* and *fourth* generation, who shall deny the possibility of the guilty progenitor being not only punished but reformed, if permitted to behold his innocent descendants suffering for his crime. It is a narrow and contracted view which limits the issues of mundane experiences to the earth itself. The world and all that it contains liveth not to itself, neither dieth to itself. Upon it is concentrated the gaze of heaven and the jealous glance of hell, and in the moral economy of the universe it may turn out that not one expiring cry

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of slaughtered animal, not one wail of stricken infancy, not one sad smile of trodden helplessness, not one secluded groan from the living heritor of Nemesis deferred, was ever made in vain.

* HENRY DEACON.

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## A VISION OF PAST ETERNITY.

BACKWARDS and backwards still I trace my course,
Across the lengthening track of long-trod ways:
Struggling and struggling still to reach the source
Of Time's dark stream, and see the first of days.

And as I fly, scene after scene goes past,
Age after age in haste seems fleeting by,
Until in labouring thought I near the last
Or first—close by the confines of immensity.

'Tis almost done, and in my toilsome flight,
I catch the muttering of the rising strife;
The time-long war waged between day and night,
The war of hate and love, of death and life.

O Essence of the everlasting Three,
Blest Spirit called, O grant me power to scan
The hidden mysteries of eternity,—
Long past; ere age, and space, and time began.

At last I stand where creature never stood,
And awestruck gaze upon infinity—
All, all before me filled with deathless good;
Behind me, sin, and death, and suffering lie.

No worlds are there; nor sun, nor cloud, nor aught
Save boundlessness in light's eternal blaze;
Shining above, below, around, for thought
Too high, too dazzling bright for mortal gaze.

Across the waves of light I turn my face,
And as I gaze, awestruck, I catch the gleams
Of that far centre of eternal grace,
Whence radiate the ever-spreading beams.

And as I stand, all that I'd pass'd seem'd gone:
The worlds, the time, the space, had fled away.
Alone I stood; amidst infinity alone,
Gazing, amazed, on noonless, shadeless day.

O noonless day, I dare not face thy light;
Appall'd! appall'd! I know not how to stay:
Where can I flee? Is there no shred of night
To hide, to shield me from thy piercing ray?

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I dare not move amidst the depths unknown;
Yet as I stay, the still small voice is heard
Of One in light, who sits upon the throne:
The utterance of His own almighty Word.

'Tis from that central throne, I see, I see
E'en as He speaks fresh light streams forth to fill
The boundlessness of all immensity
With brightest glories, ever brightening still.

Yet all is calm, as glories still increase,
And with fresh light infinity is stirred;
And in that hush of everlasting peace,
I hear the thrilling utterance of that Word.

O wondrous Word of love ineffable,
Uttering what grace Almighty can conceive;
Beyond, beyond what mortal tongue can tell—
Or eye can see, or mortal ear receive.

Thus far I hear the voice, "No more I will
*Alone* in undivided splendour rest:
But world on world I will create and fill,
With living things to be for ever blest.

"And Thou, who in eternal ages past,
Hast shared My glory in equality;
Go forth from Me to be the First and Last—
The Head of all, to bring creation nigh.

"Nigh to the glorious throne that they may live,
For ever blest in peace, and cloudless light.
Go forth, create, redeem, and die to give
Life—that shall conquer death, and sin, and night."

Forth from that throne of light I see appear
*One* clothed in glory—beauty in His face,
The very FORM of LOVE—His voice I hear:
"Father, I will!" uttered with lowly grace.

F. M. C.

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# THE ANTICHRIST.

THE term Antichrist occurs only in the first and second letters of the Apostle John. Various applications of this word have obtained among students of the Bible. It is important that the right use of it should be ascertained and practised. As a contribution towards this desirable end, I beg to offer a few remarks to the readers of the RAINBOW, in the hope that some attention may be given to the subject, and a correct judgment arrived at. A glance at the more prominent senses in which it is used will help us to form a judgment in accordance with the Scripture teaching regarding it.

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The most generally received application of Antichrist is that by which it is used to designate that form of professed Christianity which acknowledges the supremacy of the Bishop of Rome. Bishop Newton, in his "Dissertations on the Prophecies," says: "The tyrannical power thus described by Daniel and St. Paul, and afterwards by St. John, is both by ancients and moderns generally denominated Antichrist; and the name is proper and expressive enough, as it may signify both 'the enemy of Christ,' and 'the vicar of Christ.'" He also says: "Such doctrine as this must necessarily give great offence to the bigots and devotees of the Church of Rome; and no wonder, therefore, that in the last Lateran Council, the Pope gave strait commandment to all preachers that no man should presume once to speak of the coming of Antichrist. The King of France also, 'with the advice of his council, interdicted that any one should call the Pope Antichrist.'"

Mr. E. B. Elliot, in his "*Horæ Apocalypticæ*," speaking of Justin Martyr, Irenæus, Tertullian, and Hippolytus, says: "They judged, with one consent, that Daniel's fourth wild beast symbolised the Roman Empire; as also that the little horn of this wild beast, or its equivalent, the last head of the Apocalyptic beast, symbolised one and the same Anti-Christian power, as St. Paul's Man of Sin, and St. John's Antichrist."

With most Protestant writers in modern times, Antichrist is the most usual designation for the Papal system. This seems to have arisen from the circumstance that it is a convenient term, consisting of a single word, and is fitly expressive of what they conceive to be the most radical feature of popery.

Another class of writers apply this term more especially to what they term "the Personal or Infidel Antichrist," to be manifested about seven years before the second advent of Christ. The Rev. Charles Maitland, in his "Apostolic School of Prophetic Interpretation" (1849), advocates this view at considerable length. Burgh in 1832, Bickersteth and Birks in 1839, Darby in 1842, and Tregelles in 1846, had also maintained it in their published works. It seems also to have been held by some of the early fathers; quotations being given from Irenæus in the second, and Hippolytus and Origen in the third century, apparently to the same effect. Mr. M. Baxter mentions upwards of fifty publications of modern times, in which this view is advocated; and I shall most conveniently present it here, by a quotation from his work, entitled "Louis Napoleon the Destined Monarch of the World, and Personal Antichrist," &c., published in 1863. Mr. Baxter says:—

"A leading event, in connection with our Saviour's return, is the manifestation of Antichrist, or the Man of Sin, as foretold in 2 Thess. ii. 8 [quoted], also in 1 John ii. 18, 22 [quoted]. From these and other passages, it has long been concluded, that although many Antichrists have arisen, such as the Pope and Mahomet, yet there is a particular and individual Antichrist to arise, just before Christ's advent, who is generally called the Personal or Infidel Antichrist, and who is to be worshipped as God in the temple at Jerusalem, and is utterly to deny the existence of Jehovah and of Christ. His exploits are fully described in Dan. xi. and Rev. xvii., and also in the literal-day fulfilment of Dan. vii., viii., xii., and Rev. ix., xi., xiii., although the year-day fulfilment of these chapters relates to Popery and Mohammedanism."

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Mr. Baxter further enlarges upon the identity of Antichrist with the various powers or persons mentioned in the passages named, thus :—

"In proof of the fact that the last great Antichrist is identical with the eighth head of the beast, it is only necessary to compare the various passages in which he is described. The following are some of the different names given to him :—

"1 John ii. 18, 22 : The Antichrist that denieth the Father and the Son.

"2 Thess. ii. 3 : The man of sin ; or, son of perdition.

"Dan. vii. : A little horn (in relation to the Gentiles.)

"Dan. viii. : A little horn, or king of fierce countenance.

"Dan. ix. 26 : The Prince that shall come.

"Dan. xi. 25 : A vile person, or king who shall do according to his own will (the wilful king).

"Rev. xiii., xvii., &c. : The beast, or eighth head of the beast, or beast whose deadly wound was healed."

After quoting these passages in full, in parallel columns, Mr. Baxter says : "It is evident from the above passages that the Antichrist will be an avowed and hardened infidel, totally rejecting the Christian religion, and not, like the Pope, professedly upholding it."

It will be seen that this view, equally with the other which regards the Papal system as the Antichrist, designates the personal ruler of the future by the same term—Antichrist. As it does not fall within the scope of this paper to discuss the merits of the two schemes referred to, I shall confine myself to the question as to the true application and use of the term Antichrist. This method will leave the other question precisely where it stands at present, with this advantage, however, that it will be freed from the complication entailed upon it from the term Antichrist being supposed to belong to it.

It is very evident, from the quotation from Mr. Baxter, that it is Antichrist's denial of the Father and the Son that forms the principal point of identity between the Antichrist and the future personal ruler. He says, Antichrist "is utterly to deny the existence of Jehovah and of Christ." This seems to me to be a most unwarranted use of the language of John, which is simply, "He is (the) Antichrist that denieth the Father and the Son." It never seemed to cross the mind of Mr. Baxter that there are other ways of denying persons besides "denying their existence." Peter denied Christ; but we never dream that he, therefore, denied the "existence" of his Master. Besides, we have in John's allusions to Antichrist, what amounts to a definition of the denial of the Father and Son, as well as a definition of the term Antichrist itself.

In the First Epistle (ii. 18-22), the Apostle says: "Little children, it is the last time: and as ye have heard that (the) Antichrist shall come, even now are there many antichrists, whereby we know that it is the last time. They went out from us, but they were not of us: for if they had been of us they would no doubt have continued with us ; but they went out that they might be made manifest that they were not all of us. . . . Who is a liar, but he that denieth that Jesus is the Christ. He is antichrist that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father."

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Again, in chap. iv. 1, he says: "Beloved, believe not every spirit, but try the spirits, whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of Antichrist whereof you have heard, that it should come, and even now already is it in the world."

And once more in Second Epistle, vers. 7-9: "Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and (the) Antichrist. Look to yourselves that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth and abideth not in the doctrine of Christ hath not God: he that abideth in the doctrine of Christ, hath both the Father and the Son."

These three quotations contain all that is said about Antichrist by the Apostle John; and the first remark that occurs to me is the entire absence of any intimation of his being a ruling power or person; and also of any future destruction of him by the coming of the Lord. Another observation is that the Antichrist had been foretold in the hearing of those to whom the apostle wrote his first letter, and that this prediction had been fulfilled. "Ye have heard that the Antichrist should come, even now there are many antichrists, whereby we know that it is the last time." The word rendered "shall come," in the common version in ver. 18, is the same as that rendered "should come" in chap. iv. 3, and does not, therefore, point to a time subsequent to the date of the Epistle.

The definitions given of Antichrist by the Apostle are threefold in expression, but may in substance be considered as one.

First: "He is Antichrist that DENIETH THE FATHER AND THE SON." Second: "Every spirit that CONFESSETH NOT THAT JESUS CHRIST IS COME IN THE FLESH is not of God; and this is that spirit of Antichrist." Third: "Who is a liar but he that DENIETH that Jesus is the Christ?"

I have already referred to the interpretation which makes denial of the Father and Son to be denial of their existence, as a proposition that cannot, with reason, be maintained. I would now notice the Apostle's explanation of this denial, so far as it relates to the Father. He says, "Whosoever denieth the Son, the same hath not the Father;" which he repeats in the Second Epistle thus: "Whosoever . . . abideth not in the doctrine of Christ, hath not God." From this, it is evident that denial of the Father, by those errorists, was not direct but implied. Their denial of the Son was direct, and the effect of this was a virtual, though not an express, denial of the Father. If Christ was denied in the relationship of Son, it must have been equivalent to a denial of God in the relationship of Father. But in neither case was it necessarily a denial of the existence of either the Father or the Son.

What then did denial of Christ consist in? "That Jesus Christ had come in the flesh." This is twice given by the Apostle as the distinctive feature of Antichrist; and it is important to ascertain the exact sense in which the language is used. To my mind, the most obvious

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sense seems to be the true one; namely, that Jesus Christ possessed a really human constitution, and was not a mere phantom which, in some mysterious way, assumed the human form. This natural sense of the words is strengthened by the manner in which the apostle introduces his First Epistle: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life. . . . That which we have seen and heard declare we unto you." The intervening verse, which forms a parenthesis, shows plainly that it is Jesus Christ he is speaking of: "For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us."

Now it is a historical fact that, at the time when John wrote his Epistles, the reality of our Lord's humanity was denied by many who professed his name. These are known in history as *Gnostics*, from *gnosis*, signifying knowledge or science, to which they made great pretensions. One of their leading principles, derived from the Oriental philosophy, was, that matter was essentially evil. Dr. Edward Burton, late Regius Professor of Divinity at Oxford, says:—

"We find the Gnostic theology full of ideas and terms which must have been taken from the Gospel; and Jesus Christ, under some form or other of Æon, emanation, or incorporeal phantom, enters into all their systems, and is the means of communicating to them that knowledge which raised them above all other mortals, and entitled them to their peculiar name."

Again, he says:—"Many Gnostics adopted the Oriental notion of two independent co-eternal principles, the one the author of good, and the other of evil." And again:—"We have a key to many parts of their system, when we know that they held matter to be intrinsically evil, of which, consequently, God could not be the author." Again:—The Gnostics "either denied that Christ had a real body at all, and held that he was an unsubstantial phantom; or, granting that there was a man called Jesus, the son of human parents, they believed that one of the *æons*, called Christ, quitted the pleroma, and descended upon Jesus at his baptism." *

These quotations may suffice to show us that in the apostle's time there existed a class of persons professing the name of Christ, who corresponded to his definition of Antichrist. I can see no reason for seeking to apply the apostle's language to any other person or power in subsequent times, such as is evidently intended by Paul's "man of sin," &c.

The other form of definition given by the apostle, 1 John ii. 22—"Who is a liar but he that denieth that Jesus is the Christ?" although not expressly predicated of the Antichrist by name, but of some one under the designation "liar," is evidently intended for the same class. It occurs in the middle of the paragraph where the Antichrist is spoken of, and no good reason can be given for applying the term "liar" to any other. Besides, the definition itself is the natural outcome of the more express denial that "Jesus Christ had come in the flesh." The grand

* Bampton Lectures, quoted in Kitto's Cyclopædia of Biblical Literature.

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central truth of Christianity, that "Jesus is the Christ," was based on the fact that Jesus of Nazareth was a descendant of David, King of Israel. The Christ of the prophets was a personage who should occupy David's throne, and be at once David's son and David's Lord. Denial of the fact that Jesus had come in the flesh was equivalent to a denial that he was the Christ; for, according to the prophets, there could be no Christ except in the person of the "child born and the son given." The doctrine of those of whom the apostle writes was, therefore, in a peculiar respect, opposed to what constituted the very essence of Christian truth. We are informed that when "Philip went down to Samaria, he preached (the) Christ to them." This was a short but comprehensive summary of Gospel preaching; and it is easy to see that the Gnostic doctrine would be ANTI, or opposed to (the) Christ thus preached. It seems to me that this affords an adequate definition of the term "Antichrist," as used by the apostle in the passages quoted.

There is a passage in Paul's first letter to Timothy which seems to me to refer to the same class of errorists, and which furnishes a corroboration of John's statements. "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called; which some professing have erred concerning the faith"—(1 Tim. vi. 20, 21). The word here rendered "science" is *gnosis*, and that rendered "oppositions" is *antithesis*. This seems to point very clearly to the Gnostic pretensions to superior knowledge, and also to the ANTI or opposing influence which they exercised upon the central fact of the Christian faith. This is evident from the apostle's closing words—"which some professing, have ERRED FROM THE FAITH." This is in exact accordance with the apostle John's statements concerning the Antichrist, which relate exclusively to "erring from the faith," and have no reference to the usurpation of authority, as in the case of "the man of sin" in the writings of Paul.

There can be little doubt that John wrote his Gospel in view of the same class of persons as those termed Antichrist in his letters. He declares the purpose he had in view in writing his Gospel, "that ye might believe that Jesus is the Christ, the Son of the living God, and that believing ye might have life through his name." In the beginning of his treatise he intimates that, "the Word was made flesh, and dwelt among us." And he relates a circumstance not mentioned by the other evangelists, which afforded a clear demonstration that, not only in the days of his flesh, but also after his resurrection, he possessed a substantial bodily organisation. I refer to the scene with Thomas the apostle, who was not satisfied with the testimony of his fellow apostles to the fact of our Lord's resurrection. Thomas declared, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Eight days after this, at the next interview between our Lord and his apostles, Thomas being present, Jesus said to Thomas, "Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless, but believing." Again, John is the only evangelist who mentions that, "one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water." And it is worthy of note that he makes special mention of his reason for recording this fact

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—"And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe." The believing produced by the fact recorded, must have primarily consisted in the belief of the reality of the death of Jesus, for the water showed that the pericardium, or sac in which the heart is enclosed, in which a clear fluid like water is contained, had been pierced, and that consequently the spear had reached the substance of the heart itself. But the reality of the person of Jesus was also demonstrated, and as this was the fact especially called in question at the time the Gospel was written, it must have been for the correction of this fatal error that the fact was so particularly recorded.

I may mention that the Apostle John seems to make allusion to the fact referred to, in his first Epistle (v. 6), but I shall not dwell on it further than to say, that it strengthens the probability that John wrote his Gospel chiefly to maintain the reality of the person of our Lord against the Gnostics.

This denial by Antichrist that Jesus Christ had come in the flesh was, as has been stated, a most effectual means of subverting the grand central doctrine of the Gospel—namely: that "Jesus is the Christ." And while this central element of the one faith was subverted by other means, the doctrine of the Gnostics must have largely contributed to that general apostasy which soon spread over the professing church. The various creeds of Christendom, even the earliest, known as the Apostles' Creed (but which all agree is not quite so ancient), agree in ignoring that definite form of this central truth, as stated by John, both in his Gospel and Epistles. The formula of the apostle is reduced from a proposition—containing subject and predicate—to a mere name and surname. "I believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ, his only Son our Lord." Here the Christship, or that official dignity which belongs to our Lord, in virtue of the covenant made with David, and which forms so prominent a portion of the prophetic word, is entirely lost sight of. And this even, although the reality of his person is distinctly maintained, in the clauses declaring his birth, sufferings, death, resurrection, ascension, and coming again. And we know how common is the belief that Jesus was a real person throughout Christendom, but how few apprehend the true force and meaning of the truth that Jesus of Nazareth, who suffered and died as a sacrifice for the sins of the world, is that Anointed King whom God has destined to be, not only the Ruler of his people Israel, but the Monarch of the whole earth.

From what has been advanced I submit that a mistake has been made in applying the term Antichrist to the man of sin or beast, or the wilful king, or Gog, as Mr. Baxter and many others have done. As I have said, the question of a personal antagonist to the Messiah in the future, or the development of an apostasy in the papal hierarchy, is left exactly where it was. Mr. Baxter seems to hold that both of these are to be understood, and I do not now give any opinion on that matter. But it must tend to simplify the question, if one of the elements, hitherto so deeply entering into it, be withdrawn. Perhaps I am too sanguine in expecting such a result; but I shall be glad to consider any suggestions on the subject.

Edinburgh. J. Cameron.

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# THE LOVE OF GOLD.

I WAS lately much struck with an observation of Junius to Woodfall in March, 1772; "As for myself, be assured that I am far above all pecuniary views; and no other person I think has any claim to share with you; make the most of it, therefore, and let all your views in life be directed to a solid, however moderate, independence. Without it no man can be happy, nor even honest." These are the sentiments of the Great Unknown, and bespeak his moral sense of right and wrong; and show us very plainly, he knew nothing of that grace from on high, which lifts a man from the lowest depths of poverty, and keeps him pure while in it. We have the testimony of one who lived on the bounty of God through the hands of his churches. "I have learned," said the Apostle to the Gentiles, "in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." And the key note of this jubilate is: "I can do all things through Christ which strengtheneth me." (Phil. iv. 11–13.) Junius, apparently, knew nothing of this confidence in God. He could, perhaps, echo the words of Agur the son of Jakeh: "Give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain." (Prov. xxx. 8, 9.) He had no higher flight: he could not understand that Christian sentiment; "Godliness with sufficiency (Gk. *autarkeias*) is great gain." (1 Tim. vi. 6.)

The race for wealth has progressed with the age. It has not been content with the slow process of the accumulation of the past century; but like her sister, Commerce, she has pressed the steam engine and the telegraph wire into the service, and made them slaves. Men have been accumulating since history began, but the scale of accumulation has varied exceedingly from age to age. There is strong evidence to prove that Charles V.'s bankers, the Fuggers, whose wealth made them princes with sovereign rights, never had more than a quarter of a million; while in 1750, scarcely any Englishman could have produced half a million. The new scale, under which a man with less than a million is, among rich men, quite poor, (and men can be quoted worth nearly twenty millions,) has only been in force twenty years, and most of the new millionnaires have not had time to die. Thus, from the columns of the *Illustrated London News* we learn, that from 1863 to the middle of the year 1874, no less than seventeen persons have died in the British Isles whose personalty amounted to one million and upwards; fifty-three, more than half a million; and 170, leaving more than a quarter of a million sterling. The consequence is, that a man is estimated and valued according to his bank account, and his *morale* respected or excused by the same rule; and money "covers a multitude of sins." On the other hand, the tyranny of wealth, i.e., vulgar wealth without any higher qualification to tone it down to the rules of better society and religious propriety, is brought to bear against any one who does not bow the knee, and put "bitter for sweet, and sweet for bitter:" or run into the same excess of riot and vulgarity. "Greed of gain" comes within range of the Apostle's warning to his son Timothy; "They that will be rich fall into temptation and

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a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things." (1 Tim. vi. 9-11.) Then the Apostle adds for the encouragement of the rich: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." (17-19.) These words need no comment of mine; they refer to the godly getting and the godly giving; and are in strong contrast with the greed of the world whose maxim is,—"Get all you can and keep all you get:" and again,—"Get money honestly if you can, but at all events get money." To speak to such about the pearl of great price, is to sow the word in stony places, "for the cares of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." It is probable that few, if any, of those greedy of gain will ever read this paper; indeed the pages of the RAINBOW are quite out of their line of reading; but, perhaps, some casual sympathiser may, and it may offend some lover of the world. Be it so. The disciple is not above his master, nor the servant above his lord. But we are encouraged with the shelter of the Master's wing, "It is enough for the disciple that he be as his Master, and the servant as his lord." We stand by his side, and listen as he spake "unto his disciples." (Luke xvi. 1, *et seq.*) "No man can serve two masters; for either he will hate the one, and love the other; or he will hold to the one and despise the other. Ye cannot serve God and Mammon."

> Mammon, the least erected spirit that fell
> From heaven; for even in heaven his looks and thoughts
> Were always downward bent; admiring more
> The riches of heaven's pavement, trodden gold,
> Than ought divine or holy else, enjoy'd
> In vision beatific: by him first
> Men also, and by his suggestion taught,
> Ransack'd the centre, and with impious hands
> Rifled the bowels of their mother earth
> For treasures better hid.*

We still gladly stand by the Saviour's side and listen meekly while his hearers gnash their teeth and otherwise insult him for the truth's sake. "The Pharisees also, who were covetous," (Gk. *philarguni*,) "heard all these things: and they derided him." (Gk. *exemukteerizon*.) The word is much stronger than our English translation; and is so vile and insulting that we cannot express it without offending decency: suffice it, that it was a peculiarly offensive action, exhibiting their utter contempt for

* Paradise Lost, lib. 1. "Mammon," in the quaint style of Trapp, "is a monster, whose head is as subtil as the serpent, whose mouth is as wide as hell, eyes sharp as a lyzard, scent quick as the vulture, hands fast as harpyes, belly as insatiable as a wolf, feet swift to shed blood, as a lyoness robbed of her whelps. Ahab will have Naboth's vineyard or he will have his blood. Judas was both covetous and a murtherer, and therefore a murtherer, because covetous."—(Trapp, Matt. vi. 24.)

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the speaker as well as for his doctrine. It was quite in character with a people who spat him in the face. But he threatened not, and remarked, "Ye are they which justify yourselves before men," (that was their sole object: the cry of their covetous souls was,—"Tush, God doth not see it,") "but God," said he who knoweth the thoughts and intents of the heart, "knoweth your hearts; for that which is highly esteemed among men, is abomination" (a Greek word which signifies what was *unclean* in the Jewish sense, and especially of impure idol worship, hence idolatry; hence also Mammon, the Plutus of the heathen) "in the sight of God." (Ver. 13-15.) Greed of gain is an abomination in the sight of God! How very opposite to the conduct of the world! The man who has been successful in this world's affairs is courted by the world, and is elected to its chiefest seats, and choicest offices. The chief man in the parish is the richest parishioner, and yet one of the poorest may be the best man: not only one of nature's noblemen, but one of that class which has been designated "God's gentlemen." For a Christian is and must be "God's gentleman." I often think in my parochial wanderings, if an angel were to come among us poor mortals to invite home the most devoted servant of God, it would very likely be some poor enfeebled creature; or, perhaps, as Newton says, some poor bed-ridden old woman in the parish workhouse, whom the parish officials would be very glad to get shut of,—certainly not "the squire," or "chief man," for, say the officials, "we could not get on without them."

The man "greedy of gain" is essentially a covetous man, and as the old Latin proverb runs: Amor nummi crescit, &c., "The love of money increases as money itself increases;" I fear whenever it gains possession of the heart it holds it to death. A Christian friend once told me that on the dying bed men and women have been humbled before God, freely confessing their sins, negligences and ignorances, but that a covetous person has never been known to confess his sin in that respect, or felt that it was a sin. It is not a degrading vice to look at as some are; it does not roll in the gutter like a drunkard; it keeps outside all the gross looking sins which degrade our common nature; and shuts up in a cold selfish heart all that it can scrape up for self, and shuts out Christ and his precepts of love. The covetous man prides himself on his bank account, and his large respectable will in prospect; and so far his friends will speak well of him: but that which is highly esteemed amongst men, is an abomination in the sight of God. In fact, the covetous man is abhorred by God. (Psa. x. 3.) Indeed covetousness and Christianity cannot reside in the same soul. They are so utterly antagonistic that one must slay the other. Notwithstanding,—the greed of gain so largely and increasingly sways mankind, that we look upon it as a sign of the perilous times noted by St. Paul, when "Men shall be lovers of their ownselves, covetous," &c. (2 Tim. iii. 2.) The command of the Spirit of God is very plain to all Christians; "Let your conversation be without covetousness; and be content with such things as ye have, for he hath said, I will never leave thee, nor forsake thee." (Heb. xiii. 5.) To those who minister in the things of God, special commands are addressed: "Not greedy of filthy lucre,—not covetous." (1 Tim. iii. 3, 8.) And a solemn warning: "They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown

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men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things." . . . (1 Tim. vi. 9-11.) The Apostle Peter also, in his exhortation to the elders, says:—"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (1 Pet. v. 2-4.) Our command is, meanwhile, to be separate from the covetous and extortioners;—"with such a one, no, not to eat," for neither the "covetous," nor "extortioners" shall "inherit the kingdom of God."

NEMO.

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## THE TEARS OF JESUS.

"He beheld the city, and wept over it."—LUKE xix. 41.

THE close of that triumphal day,
While yet the palm-branch strewed the way,
Before the glorious sun had set
Upon the brow of Olivet,
Or loud Hosannas scarce had died
Along the echoing mountain's side,
Which infant tongues were tuned to raise,
To swell the notes of Jesus' praise.
Descending from that hallowed hill,
The Man of Sorrows lingered still.
He stood where Salem's mountains rise
Like giant bulwarks to the skies:
He saw her towers and temple fair,
In bright and beauteous order there,
Where wondering kings have fled away,
So strong and perfect their array.
But only he could see how God
Had written round them "Ichabod."
He saw that temple wreathed in flame,
He knew the sorrow, sin, and shame
That, darkening round the fane of God,
Would drench her towers and streets with blood.
He saw her glory laid in dust,
And Zion's daughter doubly curs'd,
When God and man unite to dart
The vengeful arrow to her heart!
And still He stood, for she was dear,
And o'er her sorrows dropp'd a tear;
Most precious tear that fell below
In sympathy with human woe!

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And still it shines a precious gem,
To beautify Jerusalem,
And makes its very ruins dear,
That here our Jesus dropp'd a tear.
That tear of pity was not shed
O'er friends who loved his sacred head,
But enemies whose hate and scorn
Would crown it yet with piercing thorn.
Before him rose the dreaded hour
Whose awful horror had the power
To wring the cry of agony,—
"My God, hast thou forsaken me!"
He heard the wild infuriate cry
Of "Crucify him!"—"crucify!"
And then before his vision came
The buffeting, the spitting—shame!
The barbed shaft of bitter scorn,
The mocking of the coming morn,
When, clothed in robes of kingly pride,
They mock'd and scoff'd him ere he died.
Nor hidden then the' accursed tree—
The wounds and groans of Calvary—
The darkness shrouding up the sky—
It all was open to his eye;
Yet could not check the tear that rose
And fell o'er Salem's guilt and woes.

A. A. P.

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## THE DOCTRINE OF ATHANASIUS.

MR. CONSTABLE has somewhat over-estimated my intention in the citation of the remarkable passage from Athanasius, on the "Incarnation of the Word." I am sufficiently acquainted both with the quotations now given by Mr. Constable, and with others which he has not given, to prevent me from thinking that Athanasius can be reckoned as a fellow-believer with us along the whole line of our argument. But the foundation of my own treatise lies in the doctrine of man's originally perishable nature, and in his loss of the prospect of eternal existence as well as of eternal blessedness, by his fall; and on this matter Athanasius is thoroughly sound, and expresses his judgment in a uniform manner. He knows nothing of Augustine's essentially indestructible soul, but declares that man sank under the curse of *not being* by sin, and has been redeemed from it by Christ. I am afraid it is true, as Mr. Constable points out, that he sometimes says that the renewed immortality will be forced upon the wicked—but that is only an inference of his own. Athanasius is quoted by me only to show that he knew the incarnation to be *the means of human immortality*,—and that the sin of Adam had brought the curse of absolute destruction upon humanity. And I have nowhere attributed more than this to Athanasius. This,



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however, is a very important concession, because it fixes the original and proper meaning of all the most important Hebrew and Greek words concerned in this controversy, and enables us to answer Athanasius himself when on other occasions he falls into the use of them in perverted senses.

If Mr. Constable asks why I have used this partial testimony of Athanasius, I must refer for a good precedent to his own correct treatment of Justin Martyr, and Mr. Denniston's treatment of Irenæus. The fact is, that the Fathers are full of self-contradictory statements, they were troubled with confusion of mind, arising from the confluence of ancient ecclesiastical doctrine (which compelled them to speak some of the language of truth respecting man's nature, fall, and redemption) with a stream of popular and "philosophical" language based on a wholly different system of metaphysics. So that sometimes you get from them a clear and good statement of the doctrine of life in Christ only, and sometimes a statement which is quotable as "authority" by our opponents. If any one will read carefully the second section of my twenty-sixth chapter, he will, I think, find a true account of these complicated intellectual circumstances of the earlier Fathers.

In reply, therefore, to Mr. Constable, I have to say that I have used the testimony of Athanasius exactly on the same principle that I have used the testimony of Dr. Watts in my preface; not for the purpose of showing that he never taught the doctrine of endless misery, but for the purpose of showing that he holds a doctrine on the original nature of man, on his fall, and on the scope of redemption, which precisely conforms to our own position, and furnishes the strongest ground for resisting the general argument of Augustine, and the occasional contrary statements both of Dr. Watts and St. Athanasius.

A new digest of authorities is required in these columns, containing, first, the names of those who agree with us wholly; secondly, the names of those who differ from us wholly; and thirdly, the names of those who agree with our premisses on the question of the fall and the incarnation, but differ from our conclusion as to the restriction of the newly given immortality to the righteous. The names in the last column are quotable on both sides—but the face of the argument on our side gains immensely more than that on the side of the othodox; since the precedent supplied, for example, by Athanasius is fatal to his own inferences when he agrees with Augustine.

I often think we read these ancient writers under much disadvantage through our frequent inability to fix the chronological succession of their compositions. If we could certainly fix the dates of all the writings of Athanasius for example, we might find his earlier pieces to contain the passages now quoted by the Augustinian poets; and this great treatise on the Incarnation of the Word to contain his latest and most complete view of redemption. There are few of us whose views are wholly unchanged during thirty years; and I do not know any modern writer who has set us a better example of manly frankness in confessing to alterations of judgment than Mr. Constable himself. Surely a similar process must have operated in many of the minds of the writers of the first four centuries, though they had not the grace to acknowledge it.

Brathay House, Tufnell Park, N. EDWARD WHITE.

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# INFIDELITY AND CHRISTIANITY.

IF a Deist be right in contending that there has been no Revelation, and that men need no Revelation, but that reason is sufficient as a guide and instructor, he cannot object to our trying his theory by the test of experience, and appeal to undeniable facts. We draw, then, a contrast between what was effected towards the amelioration of human condition whilst heathenism had the world to itself, and what has been done since Christianity gained partial sway. We will take the most favourable exhibition which ancient records furnish, where an empire extended itself over half the globe, where arts flourished in their fullest efflorescence, where poetry was in all its harmony, and philosophy in all its vigour. And would any man desire to be transported back nineteen centuries, that he might be the citizen of a country which had thus reached the summit of renown, whose monuments are still our studies, and from whose ruins we yet gather the models of our sculpture and our architecture? We are sure that, whatever differences of opinion there may be as to the cause, there must be universal agreement as to the fact, that in all which gives real dignity to a state, in the defining and defending genuine liberty, in all which tends to promote and uphold public prosperity, and to secure peace and happiness to the families of a land, there is no comparison between the advances made whilst reason was man's only instructor, and those which may be traced since reason had the aids of a professed Revelation. We are not afraid to refer it to the decision of the most inveterate opponent of Christianity, whether civilisation has not advanced with a most rapid march wheresoever the Gospel has gained footing: and whether the institutions of a country professedly Christian could be exchanged for those of the most renowned in heathen times, without the loss of what we hold dearest in our charter, and the surrender of what sheds their best beauty round our homes? We have never heard of so thorough and consistent an advocate of the sufficiencies of reason, that he would contend for the superior civilisation, the finer jurisprudence, the greater civil liberty, the purer domestic happiness attained to whilst reason was not interfered with by communications which avouch themselves from God. We are bold to affirm that he who is most strenuous in opposing Christianity, and most vehement in decrying it, thinks it fortunate for himself that he has been born in Christian times and a Christian land. He may refuse to give us a testimony; but, whether he will or no, it is furnished by his own admissions. We only ask whether he prefers what reason achieved by herself, to what has been achieved since the coming of Christ; and knowing what his answer must be, we know also that he is a witness to the worth of Christianity. We know what his answer must be. We know that he would be ashamed to wish the restoration of the worship of a thousand impure and fabled deities. We know that he could not decide that there was as much protection for property, as staunch a guardianship of the helpless, as equable a distribution of justice, as active a benevolence towards the suffering and the destitute, as general a diffusion of respectability and happiness, whilst the world was left to its own strength and wisdom, as now that a religion has been introduced which professes to rest on immediate Revelation.



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And this is enough to warrant our claiming him as a witness to the superiority of Christianity. He may imagine other reasons by which to explain the advancement which he cannot deny. He may pretend to assign causes which account for the improvement, and which are wholly independent of Christianity. But we contend that in the possession of Christianity alone lies the difference between ourselves and the nations whom we have vastly outstripped. We do not excel them in the fire of genius, and the vigour of intellect; for even now they are our teachers in the melody of verse, and in the strictness of reasoning, and in the mightiness of oratory; and we sit at their feet when we would learn to be mentally great. We dare not affirm that reason, by herself, could ever achieve more than she achieved in Greece or in Rome—for we are still but the pupils of the dead sages of these ancient states; we light our torch at their inextinguishable lamps, and, if ever we rival their literature, we presume not to think that we ever surpass. And therefore does the assertion seem every way correct, that we should never have stood higher than they in all those respects in which, confessedly, they are immeasurably distanced, had we not been blessed with the revelation of the Gospel. The world had gone as far as it was possible for it to go with no guide but reason, and then Christ appeared to show how inconsiderable the progress had been.

We challenge then the rejector of Revelation. We summon him as a witness on the side of that which he openly denies. We have his confession—he cannot keep back his confession—that, wheresoever Christianity has prevailed, there has been a rapid advance in all that gives fixedness to government, sacredness to every domestic relationship, and therefore happiness to households. And this is virtually a confession, however he may seek out some subterfuge, that natural religion is vastly inferior to revealed as an engine for heightening the morals, and improving the condition of human-kind; that the guidance of reason alone is in no degree comparable to that of Revelation, when the ends proposed are those which are eagerly sought by every foe of evil, and every friend of man—and oh, then, is it not a confession which warrants us in affirming, when opposing such as reject the Gospel of Christ, that "their rock is not as our rock, even our enemies themselves being judges."—*Henry Melvill's Sermons.*

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## THE GOSPEL IN THE NEIGHBOURHOOD.

THE old breach between man and man has been abridged. The peace of this world was broken on the day of Abel's death, and men have been at war ever since. Ishmaelites abound in the communities in which men are gathered—their hands against every man, and every man's hand against them. Governments have been planned to bring men together, and hook them together by the external restraint of laws and force. Philosophy has dreamed of communities in which men should make an interstock of their possessions, and unite as in a family where each should feel for the other, and control his own selfish interests.

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Society and the castes which divide society, the ranks and orders among men, have contributed their influence in different ways to the solution of this problem—how to keep men from fighting one another; how to make bitter, vindictive, contradictory spirits be at peace; and they have all failed. Men are just as much opposed to one another as if there had been no government, although the manifestations of hatred and malice and bitterness may be suppressed, because the civil law takes hold of the acts as far as it can take cognisance of them. Crimes against poverty, crimes against the person, crimes of indifference, of inhumanity, of selfishness, of greed, of dishonesty, have had and still have the control of society, and there are vast lines of demarcation between man and man.

It is possible by legal expedients to compel a recognition, in part, of other people's rights. It is possible to padlock the lips of the slanderer that he may not destroy another person's reputation. It is possible to stop the murderer in the act of his crime, or punish him after the crime is done, for the warning of society. But it is not possible for these expedients to limit by one hair's breadth the experience of hatred and bitterness which crops out in these crimes. Where, in all the efforts of this world's thought and force, has a true brotherhood been established? Where are men so associated and related that they know what unity actually means? Dear friends, it is love alone which is the solvent of these elements of antagonism. It is only Divine love, which has wooed the world back to itself in the person and mission of Jesus Christ, that can ever marry men to one another; wed them in their interests and in their mutual devotion and appreciation. And so our Lord in the parable makes the central hero a Samaritan, the least of all men in the estimate of a Jew. He shows that fellowship of faith, with a lack of love, was insufficient. The priest and the Levite, although they had everything but love, yet confessed themselves unequal to the emergency. They passed by on the other side. And then, by contrast, he shows the lawyer how true love can break down even the malignity of revenge for insults and injuries; how a Samaritan who has been cursed can forgive all that, and minister to a man dying, because he is a man.

It is only that love that was manifested in Jesus Christ that can make a man neighbourly. It is only as it goes out from one heart to another, and spreads through a people, that a true community, a sympathy, a true mutual helpfulness is possible. Oh, what a family is that which the Gospel produces! Language does not divide them; for there is a name which is the same in every speech, and every heart thrills at its mention.

I shall never forget a prayer-meeting that I attended in London, in 1862, at which delegates from all parts of the Continent were present. A German, a French, an Italian, a Spanish delegate at different times took part in the exercises, and I, poor, ignorant Christian, could not understand their exhortation, or their prayers. But when each, in the peculiar inflection of his own tongue, came to the name above every name—Jesu, Jesus—there was a thrill that my heart responded to, which proved us to be brothers in the regeneration, and demonstrated that the same love that God had by his Spirit put in my heart, also ruled in their hearts. Nationality does not separate. Religious customs are

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nothing to the Lord. He claims all the churches in the family of Jesus Christ in heaven and earth. Social tastes—these are all subsidiary. He who is controlled by the love of God in Christ, in every unseen breath, in every look that salutes those with whom he chances to meet, is saying all the time, "Grace, grace, grace be with all those who love our Lord Jesus Christ in sincerity." The family spirit of love for men in Jesus Christ breathes in the prayers we offer; expresses itself in the benedictions we pronounce. It has built all our hospitals; it is the corner-stone of every asylum and every true church of Jesus Christ. It imparts a double blessing with every true gift. It takes men off their stilts and puts them on their knees besides suffering humanity. The Gospel that is of Jesus Christ is a Gospel that leads men to serve one another. That is a spurious Gospel which tends to the exaltation of self-esteem, and self-praise, and self-approval, rather than the humiliation and the toil of service. The love which God teaches in Jesus Christ, bridges all the breaches between man and man, and makes men neighbourly, whatsoever be their circumstances. S. H. Tyng, Jun.

## CORRESPONDENCE.

### THE MEETING.

Dear Sir,—As the humble individual that first suggested a public testimony to the truth of life in Christ, by means of a May meeting in London, allow me to express my intense satisfaction with the announcement made in your last number.

It may be somewhat premature to be jubilant over it, whilst yet a thing of the future. It is just possible that something may come in to mar or hinder, though this I am not very apprehensive of. The only danger I can think of to the harmony of the meeting, is the difference of opinion on secondary questions. But I have confidence in brethren, that they will so realise the supreme importance of the main question, that, on such an occasion, minor differences will be held in abeyance. Let us each and all do our best to render the event pre-eminently successful.

I quite endorse the prophetic opinion expressed by yourself, that such a meeting is likely to "mark an era in the history of theology." We do well to appreciate the character of the object before us, and not enter lightly upon it. However important other "May meetings," this one we hold to be not only *unique*, but paramount, inasmuch as it goes to the very core of our common Christianity. The position assumed is one of opposition to the bulk of our fellow-Christians, including scholars and divines most highly esteemed amongst us. We do well to go in the spirit of Moses when called upon by God to deliver his people out of Egyptian bondage, and say with him, "Who am I, that I should bring forth thy people out of Egypt?" But believing that we are called upon to attempt the vindication of God's character, and the emancipation of his people, we confidently look to Israel's God to be our helper. It is, indeed, high time that we woke up from the sleep of ages, and made an effort to shake off the gigantic de-

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lusion that still bears so heavily upon us. My belief and daily cry to God is, that the monster may at this meeting get a blow from which he will never recover.

Hitherto we have acted chiefly on the defensive, so to speak, writing for our own limited circle. A wider field is now before us. The time has come for all lovers of the truth to put forth strenuous efforts to make it known universally. Let the forthcoming meeting fire us with holy zeal in this glorious cause! We know that God is with us, and may confidently rely on his blessing; if, in the spirit of faith and with a single eye to his glory, we throw our energies into this great work.

Yours sincerely,
JOHN J. HOBBS.

Blandford.

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## EXCLUSION OF BELIEVERS FROM THE KINGDOM.

DEAR SIR,—My name being so prominently brought before the readers of the RAINBOW, as holding the opinion, that some believers will be excluded from the millennial kingdom of Jesus Christ, it may be well for me, just as briefly as possible, to reply to the criticism of C. M., who writes to Mr. Maude's friend.

I should, for one, be very thankful to understand that all believers would be in the millennial kingdom, for whilst there remains any possility of exclusion, there must be possibility of exclusion for the writer. But what is the revelation of Scripture upon this important subject? I am very thankful to acknowledge an openness to conviction, and shall gladly hail any Scriptural evidence that shall leave the matter fully determined.

May we not in the New Testament recognise the kingdom of God, and the kingdom of grace; the former, a special reward to such as wait for it, and love his appearing—the latter, being the gift of God, eternal life to all who repent of sin, and believe in Jesus as the atoning Saviour. The former preached by Christ, and the latter specially by Paul. The former embracing the latter, but the latter not necessarily including the former in its millennial aspect.

"The kingdom of God," meaning that of Christ's glory during the millennium, his reigning with his saints a thousand years; which is on earth to take the place of the four kingdoms as described by Daniel vii., only to come when Jesus Christ manifests himself with his bride, and for which we daily pray "thy kingdom come."

"The kingdom of heaven," a term signifying chiefly the kingdom in mystery—of his grace now—the outward and visible church, into which, at the present time, are gathered all professors of any or every name or denomination, of whom some will never see life, some will receive eternal life, and others will be raised from among the dead before the development of the tribulation the great, and with the momentarily changed ones receive an abundant entrance into the millennial kingdom of Jesus Christ.

We would not say that the two terms, "the kingdom of God" and "the kingdom of heaven" are *never* used synonymously. I think in one or two places they are, but "the kingdom of heaven" may be regarded rather as a dispensationary term, as in the case of the parables, embracing all classes, as in the parable of the net, in which the bad were cast away.

Whilst "the kingdom of God" chiefly refers, as we have said, to Christ's millennial kingdom—for

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entrance into which we must be accounted worthy—we are never said to be accounted worthy of "eternal life:" this is something which man cannot deserve, it is God's free gift; the giving back of an immortal nature to such as had forfeited it, even to those who believe in Jesus. (Rom. vi. 23.) But the millennial kingdom or the first resurrection is the prize of our "calling up on high," proposed to them that believe, to be obtained by seeking and effort. (Phil. iii. 10-15; Matt. vi. 33.) It is into this that the obedient ones only shall be admitted (Matt. vii. 21), "and sit down with Abraham, Isaac, and Jacob," and it is concerning this that Paul testifies to disciples already in the kingdom of grace, and admitted into the Church, that they had yet to pass through many troubles in order to enter the kingdom of God. (Acts xiv. 22.)

Into the present dispensationary kingdom of grace, all believers are already translated, and of them very many will be translated into the millennial kingdom, and to this, doubtless, the apostle alludes in his language to the Colossians, i. 13, as cited by C. M. But we cannot in the overt act be translated into the millennial kingdom, otherwise called the kingdom of God, till the day of the appearing of Jesus Christ with his own, who shall reign with him.

In noting the passages of Scripture further cited by C. M., we would say, when Paul (1 Cor. xv. 51-54) speaks of the glorious resurrection, he is manifestly alluding to those only (and all believers ought to be such) who shall be changed in a moment, without consciousness of death, because they have been found waiting for Christ; and of such who were like-minded with them, though they had fallen asleep. He does not, in that grand chapter, stop to note exceptions, but refers to believers as they would be, and as some shall be, developing the highest forms of the grace of Christ.

We submit that it does not necessarily predict the simultaneous resurrection of all believers.

When speaking of 1 Thess. iv. 15, 17, let us remember that he had said of them, "they were waiting for the Lord from heaven," which state of mind, implying as it does also a course of holy action—insures an entrance into the kingdom—possibly some in the church of Thessalonica failed, but again we say the apostle would not stop to note exceptions.

As it regards Rom. viii. 9-14—we reply—of course, if an individual has not the spirit of Christ he cannot have eternal life; but, as already suggested, a man may be Christ's and receive eternal life; and yet not be admitted into the millennial kingdom,—at least, so it seems to the writer.

So of Rev. i. 5, 6: that is the triumphant song of those who have been changed, and raised from among the dead, and therefore of those who shall be with Jesus in his kingdom on earth. It does not decide the question, nor in any way necessarily imply its comprehending all believers.

Col. i. 13 may refer only to the kingdom of his grace, since the next verse speaks simply of "redemption through his blood, the forgiveness of sins;" and in chap. iii. 34, of those who shall appear with him in glory, he is speaking of those *whose affections are set on things above*, and who mortify their members, &c., and who, as in the twelfth verse of the second chapter, have been buried in immersion with him, and hence have risen with him. Let these be carried out by the believer and there can be little doubt of his being now translated

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into the kingdom of grace and ultimately into the kingdom of glory.

Concerning the Thessalonians we have replied that they were acknowledged to be waiting for Christ.

The prayer of Jesus in John xvii. 20 will undoubtedly be fulfilled in eternity to every believer, but his petition is for his bride specially; note the startling and amazing thought couched in those wonderful words, "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be ONE IN US."

C. M. allows of differences of reward: here is the highest—gain that one only, and we cannot fail of the rest; but this belongs to the bride, and cannot apparently be predicated of all believers. And John v. 24: to this we reply, undoubtedly every believer hath eternal life, and shall not come into condemnation, but is passed from death unto life: he, as a believer in Jesus, shall never be destroyed—he must be raised from the dead, and live for ever: but though raised, I think that many of those who though having true faith in Christ as the Saviour and Redeemer, will be the receivers of eternal life, but not necessarily will they see the commencement of that eternal life in the millennial kingdom. It appears to me that during that one thousand years they will be unraised from the dead, and in an unconscious state, and therefore certainly not "passed back again from life to death." Let my brother prove incontestably that all believers in Christ must rise from the dead when the living watching ones are changed, and I will concede that he has done much to prove that all believers will enter the millennial kingdom.

With C. M.'s view of the parable of the ten virgins I am inclined to agree. The passage from Matt. v. 9 is not quite as easily answered. *Prima facie*, it bears a semblance of negativing our position. But may we not understand the Saviour to imply that by those who should keep the laws of his kingdom, there was a possibility of infringing some one of them; and that although, perhaps through ignorance, or even carelessness, one should be broken, yet the breach of that commandment, whilst it did not exclude from the kingdom, would necessarily subject the transgressor to be held in less esteem.

But, however, I hope, with Mr. Maude, the subject may receive a full discussion; and, with C. M., that all remarks may be made in an inquiring spirit, and that the Lord will lead us into all truth.

I am, yours faithfully,
E. H. TUCKETT.

Exeter.

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## WHERE ARE THE DEAD?

DEAR SIR,—Your correspondent, "M. M.," has in your journal for April last asked a few questions relative to the place and condition of the dead, and requested me to reply to them. I will endeavour to do so, though I do not think I can add anything to what I have already stated at some length in my work on "Hades." Time and thought have only convinced me more fully of the truth of the general principles there laid down, and of their extreme importance.

One question which "M. M." puts is—Where are the dead?

I must confess that I feel surprised how any one acquainted with Scripture can be at a loss for a reply to this question. Scripture always represents the dead as lying in their graves. I will refer to but

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one example, but that ought to be enough. When the women who came to see the sepulchre of Christ on the morning of the resurrection were terrified at sight of the angel seated there, the latter spoke to them in these words: "Fear not ye: for I know that ye seek Jesus which was crucified. *He is not here: for He is risen*, as He said. *Come, see the place where the Lord lay.*" (Matt. xxvi. 5, 6.) As Jesus, when dead really and truly, according to Scripture, lay in his grave, so, according to Scripture, do all the dead. Human theorists may imagine the dead to be in heaven, or paradise; but God's word tells us they are in their graves, and with God's word we ought to be satisfied.

Your correspondent wishes me to say something of that spirit of man which in death has left man, and which, in my work on "Hades," as well as in my article in the RAINBOW for December, 1874, I suppose to continue living during the state of death.

A reference to Gen. ii. 7, teaches us probably nearly all that we know, as to what this spirit is. It is there called "the breath of life," and is said to have been breathed into man's nostrils from God himself, for the purpose, and with the effect, of making man, who was hitherto but a lifeless organised frame, become a living soul. This spirit was not the man himself, but was an emanation or breathing forth from God, and was essential to impart life to man. Elsewhere it is called God's Spirit, and is affirmed to reside in every creature that is possessed of life at all, and whose death is said to result from God's taking back to himself this his spirit and his breath. (Gen. vii. 21-22; Job xxxiv. 14.) This spirit is not the man. The full and circumstantial account of Stephen's death ought to teach us this. We are told that in dying he commended his *spirit into the hands of Jesus, while he himself fell asleep.* (Acts vii. 59-60.) In death the spirit of Stephen was separated from Stephen. It went back to God, while Stephen fell asleep, and was carried by devout men to his grave (Acts viii. 2).

More than this is not told us of the spirit. It is not man, though in life it belongs to man, and is essential to his life. It is not, either before, or during, or after human life, what we call an individual or person. Being God's breath, I do not suppose it capable of death. Beyond these things I could not, nor have I ever attempted to, explain what the spirit is. If any one can give me further information, I will accept it thankfully.

Your correspondent further inquires, whether "man dies *precisely* in the same way" as beasts die? I reply that he does. Throughout the Bible we are never told that he does not. In the Bible we are expressly told that he does. In Eccles. iii. 19 we read: "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth so dieth the other; yea, they have all *one breath* (Hebrew *ruach*, spirit); so that a man hath no pre-eminence above a beast." Here is God's testimony to the humbling truth that man dies precisely in the same way as the brutes. It is the idea of resurrection—which the Christian church seems to regard as a mere trifle, if true at all—which makes, so far as regards life, the difference between man and beast. This idea, however, makes a marvellous difference indeed.

Your correspondent further asks,

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"Is there anything kept by God's power more than is kept of a beast and if so, what is it?"

While the condition of death is, according to Scripture, the very same for man and beast, there is yet, as regards the redeemed, a difference as to that which is "kept by God's power" of an incalculable kind. The beast in death has perished for ever. Of his people Christ has said, "There shall not an hair of your head perish." (Luke xxi. 18.) Body, soul, and spirit, are all safe in God's keeping for his people. The spirit which once animated them shall animate them again. They shall rise, the same beings they were before, except that they shall be in a higher condition, being made equal to the angels. Surely such a view as this is a grand and glorious view for the redeemed of Christ, while it does not impose upon us the hopeless task of proving that dead men are alive. It leaves to God's words —"in the day thou eatest thou shalt surely die"—all their proper force; while in doing so, it magnifies that work of Christ which redeems the dead from the power of the grave.

HENRY CONSTABLE.

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## THE CHURCH THE BODY OF CHRIST.

SIR,—The reason why the question alluded to by Mr. Maude in your last issue, continues to be "debated among Christians" is, that "the Church, the body of Christ," is not plainly discerned. No reasonable doubt need exist on the subject of the kingdom, if the scriptural account of that Body was looked into. Head and members *together* are one Christ (1 Cor. xii. 12), and he would be as much excluded as one of his members. They have *all* been identified with him before the world was, and are *now* presented to faith *without exception* in heaven in him (Eph. i. 1-7).

The completeness spoken of in Eph. i. 23, and in Col. ii. 10, is only true when *all* the members are recognised in one body, and that body "bone of his bone, and flesh of his flesh." Hence the new creation Eve of "the last Adam;" if, therefore, it was said of the first Adam and Eve, "Let *them* have dominion," it can as truly be said of the last, including the body entire, i.e., *all* believers since the Day of Pentecost.

"*If children*, then heirs, *heirs* of God, and joint-heirs with Christ." ALL children are heirs, not in virtue of any act or deed, nor because they may "recognise the coming King," as Mr. Tuckett supposes; but IN VIRTUE OF THEIR BIRTH" as God's adoption! This ought to be decisive. To exclude any one who is one with the Son of God in an identity of life, is to *dismember the body*, and render all such Scriptures as Col. iii. 3, 4, null and void.

Look again at 1 Cor. xv. 51, 52: "ALL shall be changed" into the resurrection likeness of Christ, in order that when so changed and raised *all* may "be for ever with the Lord" (1 Thess. iv. 17), wherever he may be, because *they are inseparable from him in life and glory* (John xiv. 2, 3; xvii. 21, 22).

I am quite aware that there are passages which *apparently* favour Mr. Tuckett's idea, such as Heb. iv. 1-11, and some of the solemn warnings to the churches in Rev. ii. iii.; but it must be remembered that this dispensation is the age of grace, not of judgment; that God is dealing with every individual according *to his profession* of faith. Tares and wheat are growing to-

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gether; the end of the age will be the separating time, when any who may have *assumed* the garb of Christianity will find that they laid upon themselves an amount of responsibility that will consign them to the "outer darkness" of the unprofitable servant. The tares, that outwardly look so like wheat, will be burnt. But *every grain* of wheat shall be gathered into the garner of the kingdom.

I am, faithfully yours,
H. Goodwyn.

## WHERE ARE THE DEAD?

Dear Sir,—The letter of your correspondent, "M. M.," reminds us how difficult it is to get rid of theological technicalities, and be satisfied with the declarations of Scripture. After a few years' reading of the Rainbow discussion on the state of the dead, "M. M." still asks, with apparent anxiety and earnestness, "Where are the dead?" "Are the dead alive in spirit, or are they non-existent?" Forgetting human controversies, and consulting God's Word for answers to these questions, what shall we find? This (Gen. iii. 19): "Dust thou art, and unto dust shalt thou return." Such was the God-pronounced sentence on the fallen sinner. Elihu's words (Job xxxiv. 14, 15) are in harmony with that sentence, "If he (God) gather unto himself his spirit and his breath; all flesh shall perish together, and men shall turn again unto dust." Respecting other creatures than man the psalmist uses very similar language (Psa. civ. 29), "Thou takest away their breath, they die, and return to their dust." "Where are the dead?" Scripture answers, in the grave. But this does not satisfy us; yet search as we will, this is about the only answer we can extract from it. But this is very humiliating: precisely so; sin and death *must* be humiliating.

But what becomes of the soul in death? When God has withdrawn his breath it is a dead soul; by that breath man became a living soul—the withdrawal of it leaves a dead soul: and the grave is the most appropriate place for dead souls (persons). Such, at all events, seems to be the Scripture view of the case. When Sarah died, Abraham bought a burying-place of the sons of Heth, that he might bury his dead out of his sight; Jacob erected a pillar on Rachel's grave; Jacob said he would go down to the grave to his son; Job exclaimed, "O that thou wouldest hide me in the grave;" "In death there is no remembrance of thee, in the grave who shall give thee thanks;" "The dead praise not the Lord, neither any that go down into silence." It was from the grave that Jesus called Lazarus. And it was from the grave that Jesus himself rose on the third morning after his crucifixion. It is known to Bible readers that such is the general tenor of Scripture respecting dead men. So when we are pressed with such questions as, "Where are the dead? Are they anywhere?" — the most scriptural answer we can give is, the dead are in the grave.

"M. M." asks, Are the dead alive in spirit, or are they non-existent? After studying Scripture language on the subject, this question strikes me as curious, and the most appropriate answer seems to be, they are neither the one nor the other. In Scripture the dead are nowhere spoken of as being alive in spirit; nor are they represented as being non-existent, but as being laid in the grave.

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Your correspondent, in his last question, "Is there anything kept by God's power more than is kept of a beast? and if so, what is it?" has, I suppose, pushed his inquiries to the utmost limit, and to the finest point. Can he find any solution of his question in Solomon's words (Eccles. iii. 19-22), "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; yea, they have all one breath; so that a man hath no pre-eminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all return to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of a beast that goeth downward to the earth?" If not, like some other inquiring brethren, he must wait for further light.

When it is proved, either on psychological or scriptural ground, that the breath of the Almighty, which giveth life to all, is, when withdrawn from living men, formed into separate, intelligent, active agents, possessing no external organisation, it will be pertinent to ask, What is their condition, and where are they located?

Bacup. J. SMITH.

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## "THE HOMERTON MISSION."

SIR,—Would you kindly permit me to lay the following before your readers:—

Our department of the "Homerton Mission" is to distribute tracts and religious periodicals amongst policemen, postmen, fire brigade, cab, omnibus, and tramway carmen. There is, amongst these classes, a greater love and zest for reading than most imagine. The mind which delights itself thus, seizes anything within its reach with avidity; obscene, infidel, and other publications are easily obtainable, and it is to counteract their influences that we distribute religious literature. Amongst such a numerous class, a great number of periodicals are required for distribution. Many of your readers have sent me, after perusal, their copies of weekly and monthly publications, for which I tender my sincere thanks.

May I request the favour of their continuance, and to solicit the co-operation of those who have not hitherto supported me in this movement, to send for addresses of the various police stations, district post offices, fire brigade stations, coast guard stations, soldiers' barracks and hospitals, cabmen's shelters, together with refreshment rooms, where I know copies are gladly accepted, eagerly read, and most probably result in great blessing to the reader.

Participators in this movement, as they send to either of these places, will feel not only the responsibility of the work in which they are engaged, but of the necessity of prayer, that God's blessing may descend upon their endeavours to disseminate sound religious truth.

Applications for addresses to be made to the office of the "Homerton Mission," 25, College Avenue, Urswick Road, Lower Clapton, London, E.

I am, Sir, yours faithfully

JOHN JAMES JONES.
Hon. Director.

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## Literature.

*Hidden Lessons*, from the verbal repetitions and varieties of the New Testament. By J. F. B. Tinling, B.A., Minister of Augustine Chapel, Reading, and Author of "An Evangelist's Tour

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round India," "Early Roman Catholic Missions to India," "Holiness under the Gospel," &c. London: Bagster & Sons.

CHRISTIANS who are familiar only with the English Bible will find in this book a great number of passages illustrated on the principle "That it is essential to the true rendering of thoughts from one language to another, that where the original writer repeats himself the translator should repeat himself; and where the former varies his words, the latter should do so likewise." We give a single specimen:—"We cannot TELL. . . . Neither do I TELL you. It appears from this translation that the Lord used the same word as his opposers, but this is not the case. The former clause is simply *we do not know*, and this, from 'the chief priests and scribes and elders,' was an admission of the most humiliating kind. *We cannot tell*, especially with the Lord's word immediately following, might be understood to mean from them no more an acknowledgment of ignorance than it did from him." We give this hand-book our cordial commendation. Mr. Tinling has rendered a kind and useful service in preparing and publishing it; and we hope he will be encouraged to pursue biblical studies of this kind, for which he is so well qualified, both as a devout man and a scholar. One wonderful peculiarity of the Bible is, that the more thoroughly it is examined and criticised, lexically and grammatically, the more beautiful and gracious its teachings appear.

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*The Two Sons of God*; or, Adam and Jesus in their Relation to the Fall and Redemption of Man. By Edward Turney, Editor of the *Christian Lamp*. Nottingham: W. H. Farmer.

FEW of our readers would imagine that a volume of 244 pages is needed to vindicate the freedom of the second Adam from the condemnation pronounced upon the first; to show that Heb. vii. 27 does not teach that our great High Priest offered for himself; that Rom. viii. 3 does not sustain the idea that God sent his own Son in flesh full of sin. Yet such seems to be the case. Mr. Turney devotes fourteen chapters to this and kindred topics, with one to recapitulation. His stand-point is absolute life lost in Adam to be found only in Christ in the future inheritance on the earth at his second appearing. A sentence or two from the work itself will best represent the drift of the whole:—"No sooner was death in the world, according to the sentence pronounced on Adam, than the Almighty, in his mercy, promised life to the man who had brought death upon himself. But he promised it conditionally, and the conditions are in the Gospel." "It is by adoption that we become members of the new creation in Christ Jesus; but this can only result from our receiving Jesus as *the Christ*, and believing the things testified of him by the prophets: that he should be the Son of God; that he should be slain as a sin-offering; that he should rise from the dead; that he should be a high priest; and, finally, that he should reign over the nations of the earth upon the throne of his father, David." "The only heir of all things is Jesus. This right comes of his being God's Son, a claim denied to the highest angel. While we behold Jesus acting as a servant of men, we must not overlook the fact that he took upon himself this form, but in reality he was, by birthright, Lord of all. Herein lies his redemptive power."

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# NOTICES.

THE MEETING on the 15th inst. will, we fondly hope, be largely attended. Believers in the divine doctrine of immortality only in Christ are now sufficiently numerous to fill the largest hall in England, and the faith they profess is of sufficient importance to make them anxious to bear witness, by their presence, to the grace that has enlightened them on the subject. Brethren will, doubtless, so arrange their engagements that the fifteenth of May will be held sacred for a convocation such as the world has never seen before. We devoutly ask the LORD'S presence and guidance, that it may be a calm, prayerful, thoughtful meeting of Christian men and women who have been delivered from the thraldom of a dismal delusion, compared with which Egyptian darkness is noon-day light, and life-long slavery joyous freedom. No one who realises—if any one *can* realise—the dishonour done to God by the pagan fictions interwoven with theology in the dark ages, will blame us for being profoundly anxious that the light of heaven may fall upon the Churches in relation to these matters. *All we wish is, that our countrymen would bring the religious doctrines we all received from our fathers to the New Testament, and examine them, one by one, in its divine light.* We desire to be tried by the standard of Christian faith and practice—the BIBLE, our precious gift from heaven; and if the meeting should only send *that one fact* forth to the ends of the earth, it will be, in the highest sense of the words, "a triumphant success." The price of tickets for the breakfast is 2s. 6d., not 2s. as formerly stated.

FIRE.—The Editor expresses earnest thanks to GOD that he and the members of his household have escaped personal injury; but his study and another room have been burnt, furniture destroyed, and all his books and papers blackened and injured. He hopes therefore that his friends will excuse him if he is unable to write one or two papers for next number.

ERRATUM.—In last number, Hymn "Gratitude," last word of third line in second verse, for *heart* read *faith*.

THOMAS T. VERCOE (Kersbrook).—Accept thanks for your kind communication. The truth advances, and in this we rejoice.

"A. D. C."—Long sermons, except on special subjects or occasions, are a mistake. If a discourse has thought in it, the intelligent hearer will not look at his watch. Some time ago, no matter where, we had to endure a talk of one hour and twenty minutes long. What it was all about we could not discover. The benediction was precious on this occasion! We came away thinking with old Matthew Prior,

> "'Tis remarkable that they
> Talk most who have the least to say."

J. JONES.—The word theology is not in the Bible; but you will find there the expressions, "the wisdom of God in a mystery" (1 Cor. ii. 7); "the form of sound words" (2 Tim. i. 13); properly, an outline or "example" of the sound words spoken by the apostle; "the truth which is after," or according to "godliness" (Titus i. 1); and "sound doctrine" (ver. 9). "Thaumaturgus" means a worker of miracles.

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RESPECTABILITY.—When a congregation in Smoketon presented their minister with a carriage, and an additional hundred pounds a year to keep it going, it was considered an instance of thoughtful generosity, for the good man was growing old, and could not take his constitutional walks as in former years. "And besides," said the Smoketon *Gossip*, commenting on the fact as a note-worthy local event, "it greatly adds to Mr. Cassock's respectability, and doubtless will increase his usefulness, for people like to hear a minister who keeps a coach. There is much in a family carriage," concluded the editor, oracularly. He was right. There is, whether the occupant be philosopher or fool, saint or sinner, especially since the Church and the world became so like each other that it requires an Argus to distinguish between them. The outward signs of "respectability" are, however, by no means uniform. That which indicates to one spectator the possession of this envied commodity, altogether fails to bring conviction to the mind of another. Different individuals have different standards by which to measure the thing; and to us, who do not belong to "society," it is, of course, a matter of no consequence; but it is of serious import to ask whether the growing respectability of the Churches, in the worldly sense of wealth and fashion, is not mournfully suggestive of spiritual decay, and one of the signs of the foretold apostasy. Of course, this is a distasteful subject, as all subjects are which belong to criticisms on the Church. "Why not let it alone then?" asks the highly respectable Mr. Worldly Wiseman. We answer, simply because we cannot without dereliction of duty, and the consequent sharp rebuke of conscience. If the watchman neglect to give warning of the approaching enemy, he betrays his trust, exposes his countrymen to danger, and himself to punishment. Besides, Mr. Worldly Wiseman is an arrant coward, whom only creatures of his own stamp can praise, and who had better not delude himself with the hope of a crown in the age to come, for he has his reward already. Only the faithful will be honoured then; and no mistake can be made, for the decision will be by Omniscience. It may be of some service, therefore, in view of this hot race after respectability, which makes the Church turn aside with something very like scorn from the doctrine of the Second Advent, if we call earnest attention to Rev. iii. 14-22. The letter to the Church in Laodicea is a faithful, if not very flattering, looking-glass to some of the Churches in England.

"J. R. G."—Well authenticated facts in relation to the blind infatuation that expels Christians from fellowship for the "heresy" of denying that the Scriptures teach an eternity of conscious misery for any man, are always welcome; but we think it inexpedient to mention the names of persons and places. We can reprobate the deed of expulsion without naming the doer, for our controversy is not with individuals, but with a pernicious pagan dogma. Help us to expel *that* from the Christian Church, and you will render service to the cause of truth.

"M. N."—If Romanist or Ritualist tell you that Christ is corporally present in the sacrament, believe him not. "And now I am no more in the world." (John xvii. 11.) We wait for the Son of God from heaven. (1 Thess. i. 10.) His presence then will be the unspeakable joy of his friends. (John xiv. 3; xvi. 22.)

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# THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

JULY 1, 1876.

## GLEAMS OF APOCALYPTIC LIGHT.

### CHAPTER II.

### *Within the Veil.*

"And, behold, a throne was set in heaven, and one sat on the throne."
—REV. iv. 2.

WE have lingered long upon the threshold. Let us now, with the raptured seer, pass through "the door open in heaven," and endeavour to realise for ourselves what he beheld within.

The first object which met his wondering gaze, and therefore it would seem the most conspicuous, was A THRONE; doubtless it was "high and lifted up" as that which Isaiah saw; perhaps it wore "the appearance of a sapphire stone," like that which Ezekiel beheld in vision; but no description is given of it: the seer's eye, we are led to infer, rested upon it but for a moment, being immediately attracted by the glory of its Divine Occupant, for "One sat on the throne; and he that sat was to look upon like a jasper and a sardine stone."

Much unsuccessful labour has been spent in endeavouring to identify the precious stone here spoken of as "jasper," for the true jasper is sometimes of a greenish, sometimes of a reddish hue, but neither "bright" nor "clear," as the jasper of the Revelation is elsewhere described (see chap. xxi. 11); and all the probabilities therefore point to the conclusion arrived at by Ebrard and Lange, that the *diamond* is in fact intended, that "stone most precious," best answering to the characteristics indicated. And truly what more splendid emblem of the glory of God could be selected than the diamond blazing as in the noon-day sun? Indeed its brightness would have been blinding, had it not been tempered by the softer and more blended hues of the "sardine" or carnelian, a beautiful stone of wavy intermingled blood-red and white, the



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former colour generally predominating. Such was "the appearance of the glory of the Lord" as the seer beheld it. But there is something even more sublime and impressive in the reverential reticence with which the Divine Occupant is spoken of. John, like Israel at Sinai, saw "no manner of similitude." There was a SITTER upon the throne, whose forthstreaming glory was anon like the flash of the diamond, anon like the milder gleam of the carnelian, but whose form could not be seen; the glory wrapping him round as with a veil—"dark with excessive brilliance"—which no created eye might penetrate. And yet it was a Divine PERSON who sat thus, enthroned, and no mere "ideal somewhat," no "potential power," no "ultimate of force," no impersonal "first cause least understood." It was "HE that sat;" a living, acting, mighty, sovereign Being; and as such the seer instinctively recognised him.

To complete the perfection of the Theophany "there was a rainbow round about the throne in sight like unto an emerald." This celestial bow differed from the *Iris* of Nature in two respects. First, its predominant colour was *green*, that restful gracious colour which God must needs delight in, since he has so lavished it over the fair creation; and secondly, its circle was whole and unbroken; surrounding the throne like a solar halo; no mere segment of a circle lost on either side in the obscuring clouds of earth, but rounding itself in the most vivid brightness against the dark background of coming judgment.

The next thing that the seer observed was that this sublime throne, notwithstanding the splendour of its appearance, did not occupy a position of solitary and isolated grandeur; for "round about THE *throne* were four-and-twenty *thrones*,"—not "seats" as in our English Bible, the Greek noun being the same in both cases, differing only in number, and being the original of our English word *throne*,—"and upon the thrones four-and-twenty elders sitting, clothed in white raiment, and on their heads crowns of gold." Doubtless these thrones were, as Alford supposes, "smaller," and as De Wette concludes, "a few degrees lower" than the central one which they surrounded. We may conceive a gradual approach to the central throne consisting of a series of steps which extended, at a certain point in the ascent, into a spacious platform upon which these thrones were placed at an equal distance from each other and forming a semicircle.* Seated upon these inferior thrones were "four-and-twenty elders." The word "Elder" (πρεσβύτερος), apart from its use as an official designation in the Jewish and Christian churches, means simply *an older person*, and hence a man of ripe age, gravity, and experience. Twenty-four such dignified and venerable *human beings*, then, did John behold seated on these thrones, clothed in flowing robes of glistening white which were in

* We must bear in mind throughout that the *back* of the throne could not have been seen by the Apostle.

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artistic contrast with the circlets of golden leaves* which rested upon their heads. Calmly and in restful confidence, they sat around the awful throne, though it was invested with additional terrors by the fact that "lightnings, and thunderings, and voices" —recalling those of Sinai—proceeded continually from it, as though the storm of Divine judgment could no longer be restrained.

Between the thrones of the elders and the central throne, but probably in more immediate proximity to the latter, John also saw "seven torches"—not "lamps"—alit and burning with a steady splendour amid the momentary glare of the lightning and the short sharp reverberations of the thunder; while extending from the throne to the spot where in vision the seer stood, was a wondrous crystalline pavement, smooth as the unruffled waters of a lake when it reflects the summer sun, and "as it were the body of heaven in its clearness."

One other feature—and that by no means the least mysterious—did this glorious vision present to the eye of the seer: resting or standing on this pavement, and in the outer line of the semicircle which enclosed both the central throne and the thrones of the elders, John saw "four living beings"—"beasts" is surely, as Alford remarks, "the most unfortunate word that could be imagined"—one at the right extremity of the arc, another at the left extremity, the other two more immediately facing him, and equidistant from each other.† These mysterious creatures differed among themselves, so far at least as the head and shoulders were concerned, for "the first living being was like a lion, and the second living being like a steer, and the third living being had a face as a man, and the fourth living being was like a flying eagle," though in all probability their general form was bovine like those now made so familiar to us by the sculptures of Nineveh.

Like many of those sculptures, moreover, these living forms were winged. "The four living beings had each of them six wings," resembling in this respect the Seraphim which Isaiah saw in a similar vision. But perhaps what may seem their most unnatural peculiarity is the fact—twice mentioned—that these mysterious creatures were "full of eyes before and behind;" that is to say,

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* The Greek word here translated "crown" is στέφανος, not διάδημα, a very different word. "We must not," says Archbishop Trench, "confound these words because our English 'crown' stands for them both. I greatly doubt whether anywhere in classical literature στέφανος is used of the kingly, or imperial crown. (Neither is it in the New Testament.) It is the crown of victory in the games, of civic worth, of military valour, of nuptial joy, of festal gladness—woven of oak, of ivy, of parsley, of myrtle, of olive, or imitating in gold these leaves or others—of flowers, as of violets or roses."—*Synonyms of the New Testament.*

† We cannot well suppose that the faces of the Cherubim were turned to the four points of the compass, as Jenour maintains, for in that case one or more of them must have been invisible to the seer; unless, indeed, with Ebrard, we imagine the throne to have been *transparent!*



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eyes were distributed over their whole body like the spots upon a leopard. And if the position which we have conjecturally assigned to them be assumed to be correct, it will be obvious that while the two occupying the more central positions would almost immediately front the seer, he would at the same time be enabled to obtain a side view of the hinder parts of those placed at the extremities of the semicircle, and thus have the opportunity of observing the extraordinary fact that they were full of eyes "behind" as well as "before."

But the position of the living beings in relation to the throne is further defined. They were "in the midst of the throne," and not simply around the throne. This language is somewhat difficult to understand. The Greek is, ἐν μέσῳ τοῦ θρονου και κύκλῳ θρονου; but ἐν μέσῳ cannot here be understood as though these ζῶα occupied a position within the throne itself; they could not, in that sense, be at the same time "in the midst of the throne" and "round about the throne." Plainly, therefore, the meaning is, as both Hengstenberg and Moses Stuart understand the expression, that they were partly *under* the throne, the whole equipage of the Divine glory—that is to say, the central throne, together with its ascent, and the thrones of the elders—resting upon their bodies, their heads and fore legs, however, appearing from below it.

Such was the scene which John beheld, nor was it merely a lifeless and silent one. There was action as well as vision. For not only did "lightnings, and thunderings, and voices" proceed continually from the throne itself, but the living creatures, we are told, "rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and which is, and which is to come." By which we are to understand, not that they do this absolutely without cessation or intermission, but that at short intervals occurring continuously and without interruption both day and night they thus gave glory to the enthroned One. For, furthermore, it was observed by the seer, that "*whensoever* those living creatures thus gave glory and honour and thanks to him that sitteth upon the throne, who liveth for ever and ever, the four-and-twenty elders fall down before him that sitteth on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."

We have thus endeavoured, with some care and thought, to present something like a word-picture of the vision seen by John in heaven. It remains for us to inquire—What was its meaning?

First, THE THRONE. "Truly there is a God that judgeth the earth!" So did the Psalmist of old declare. Well, if there be, What will he do now? The last solemn word to Laodicea, "I am about to spue thee out of my mouth" (Rev. iii. 16, *Davidson*), has

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been spoken. The unheeded warning of Paul to the Gentile church, "Thou also shalt be cut off" (Rom. xi. 22), has been fulfilled. The Christian dispensation, like all preceding ones, has ended in failure and apostasy on man's part. The cry of the scoffers of the last days has gone forth: "Where is the promise of his coming? for since the fathers fell asleep, all things continue thus from the beginning of creation." (2 Pet. iii. 4.) The "perilous times" have come; for lo! "men are lovers of their own selves, lovers of money, boasters, haughty, evil speakers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, incontinent, fierce, haters of good, traitors, headlong, besotted with pride, lovers of pleasure more than lovers of God; having a form of godliness, but having denied the power thereof." (2 Tim. iii. 1-3.) The salt of the earth has lost its savour, and the very putrefaction of damnation has set in: the lights of the world are withdrawn, and its darkness only made visible by the lurid fires of the pit. "WHAT WILL GOD DO NOW?" The answer comes in the revelation of *the throne* in this vision, around which the tempest of Divine wrath is darkening into a very "noon of night," and from the midst of which, amid flashing lightnings and pealing thunders, this voice is heard: "Arise, O God! judge the earth,—for thou shalt inherit all nations." Let men think as they will, it seems to say, the Sovereign of the universe has not abdicated, nor are the functions of his moral government in abeyance. "The Lord shall keep his seat for ever; he hath prepared his throne for judgment. And he shall judge the world in righteousness; he shall minister judgment to the people in uprightness."

But who is the SITTER upon this throne? This is a question of considerable importance, and not without some difficulty, at all events at first sight. It is of course admitted on all hands that the throne is *in some sense* the throne of God. This is placed beyond question by chap. vii. 10, and xix. 4, where praise is ascribed to "God which sitteth upon the throne." Still the question remains, In what special character or aspect is God here revealed? Does the alternating or commingling splendour of the diamond and carnelian set forth the undivided glory of the triune Jehovah? or that of the Father as distinguished from that of the Christ? or have we here in fact Christ sitting on his own throne—in contradistinction to that of the Father—the Millennial throne of Matt. xxv. 31-46? Each of these suppositions has found its advocates.

In favour of the first of them it may be urged that it explains at once why the Divine Sitter is both unnamed and undescribed. It accords well not only with the well-known Jewish dread of pronouncing the awful name of Jehovah, but especially with the great truth that God—the triune Jehovah—"dwelleth in the light unapproachable," and is he "whom no man hath seen nor can see." (1 Tim. vi. 16.) But, as a fatal objection to this theory, it is pointed out by Alford and others that the Throne-Sitter is distinguished in

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chap. vi. 16, and vii. 10, from the Son (rather from the Lamb), and in verse 5 of the present chapter, from the Holy Spirit. This objection does not appear to us in itself insuperable, but it may be taken in connection with the more positive evidence we shall immediately adduce in favour of the second view.

But, before proceeding to consider this, it may be well to notice briefly the third supposition, namely, that the throne is that of the Christ, in contradistinction to that of the Father, which, as we learn from the preceding chapter he had previously shared (iii. 21), but must now be supposed to have vacated. This view has been adopted by Mr. D. L. Lord, an American expositor, and recently by Mr. Lincoln in England. The latter, a writer of much spiritual insight, writes thus: "The eye directed upward first falls on God; or rather, on his throne. For it is, throughout these chapters, the question of the earth that is in hand; so, at the outset, a certain obscurity envelopes that throne, or rather, the Occupant of the throne is indistinctly perceived by the seer. An undefined glory, as of a jasper and a sardine stone, is all the description which, at the first, he can give. A rainbow, indeed, is seen there—a proof that God has not forgotten the earth, and a pledge that his whole purpose towards it shall yet be accomplished. But presently the Lion of the tribe of Judah, the Root of David, is declared to be the worthy victor. And when his worthiness has been asserted by himself, and admitted by God, the obscurity is quite removed, the Occupant of the throne is descried—a Lamb that had been slain."* Mr. Lord carries out this view much more fully, for not only does he say, "The object of this great scene was to show that Christ is exalted to the throne and exercises the government of the universe; that he attained that exaltation by his work as Redeemer; that thence the right belongs to him alone to reveal to creatures his designs; and that he is to conduct his administration in the redemption of his people according to the eternal purpose of God." But he further maintains that "the Lamb" throughout this book, and even in the present vision, is not the symbolical representation but the proper name of the Redeemer. "Expositors," he observes, "generally have regarded the Lamb standing as slain, as literally a lamb symbolising the Redeemer; not the Redeemer himself in his human form, which showed that he had been slain, by the majesty to which, in consequence of his death, it was transfigured at his ascension. But they appear not to have considered that the metaphorical titles by which he is designated in the ancient Scriptures and in the Gospels, are appropriated to him as proper names in the Apocalypse. Thus he is in this passage denominated the Lion of the tribe of Judah, and the Root of David; and in others, the Word, the Offspring of David, and the Star. In accordance with that usage, the term Lamb in this and the numerous other passages in

* "Lectures on the Book of the Revelation," p. 76.

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which it occurs, is to be regarded as merely a proper name of the Incarnate Word drawn from his office as a sacrifice. The Redeemer accordingly appears in his own person, in his human form glorified, in all the visions in which he is seen. In conformity with this, acts are ascribed to him,—the reception of the book, the opening of the seals,—that are proper to his nature and office as the Incarnate Word, but wholly inappropriate to a lamb."*

But this theory alike in its inception and its development is manifestly untenable. For, (1.) It confounds a symbolic representation with a metaphorical designation; two totally different things. John *saw* "a lamb as it had been slain" (chap. v. 6), but he never professes to have *seen* a "lion," a "root," or a "star." (2.) That what he saw was literally "a lamb," is evident from the fact that it is "*a* lamb" indefinitely (ἀρνίον="a little lamb"), not *the* lamb (ὁ ἀμνὸς), as in John i. 29, and elsewhere. Alford says, "The *diminutive*, as applied to our Lord, is peculiar to the Apocalypse. It is difficult to say what precise idea is meant to be conveyed by this form of the word. Elsewhere, we have another form: John i. 29, &c.; and as *that* is found in Isa. liii. 7, from which the figure here is taken, the alteration of the word appears to have been purposely made." Whatever the reason of the change may have been, it, at all events, answers one purpose—it precludes the idea that it is used in this vision as a proper name of the Redeemer. (3.) If the Occupant of the throne was indeed the glorified Redeemer, no reason is apparent why the *human form* should not have been revealed as in the vision of Ezekiel, where we read: "And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it." (Ezek. i. 26.) And once more, (4.) The Lamb in chap. v. 6, 7, is represented as approaching and taking a certain book or roll "out of the right hand of him that sat on the throne," which action may very well serve to teach us two things; first, that the expression "in the midst of the throne,"—the position of the Lamb when this action is performed,—is clearly not synonymous with "on the throne," for it is absurd to suppose that the glorified Redeemer came to himself and took the book out of his own hand; and secondly, that the Sitter on the throne and the Lamb are perfectly distinct persons. Which distinction, moreover, is maintained throughout the book (see v. 13; vii. 9, 10, 15-17; xiv. 1-4), at least down to the last chapter, in which alone we have, very significantly, mention made of "the throne of God and of the Lamb."

It only remains, then, for us to conclude that the Sitter on the throne is the Eternal Father as distinguished from his only begotten Son. This is the conclusion of not a few eminent commentators,

* "An Exposition of the Apocalypse," pp. 61, 62. New York. 1847.

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among whom may be named Bengel, Hengstenberg, and Alford. The former of these writers remarks, "That it is the Father whose majesty here shines forth on the throne, is sufficiently clear from this consideration, that here, as elsewhere, he is distinguished from the Lamb, and from the seven spirits, as we read in verse five of this chapter, and in chapter v. 13." Moreover an exact parallelism is thus established between this vision and that in Daniel vii. 13: "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him," &c. It is true, indeed, that a *prima facie* difficulty may be raised on the ground that the thrones of the Elders,—whom, anticipating for a moment, we must suppose to represent the risen church,—would not be found thus associated with that of the Father but rather with Christ's *own throne;* in accordance with the promise, "To him that overcometh will I grant to sit *with me on my throne*, even as I also overcame, and am sat down with my Father *on his throne*" (Rev. iii. 21); in which words a distinction is supposed to be drawn between "Christ's throne" and "the Father's throne." But is this so? We apprehend it is just the contrary, "The kingdom is originally the Father's," says Bengel, "*and remains so.*" Christ is now seated on the Father's throne, nor does the New Testament, so far as we remember, contain a single intimation that he shall ever vacate it. Nay, there is in the Apocalypse itself sufficient evidence that he will not; for, as we have already pointed out, the throne in the New Jerusalem itself is to be that of "God *and* the Lamb," i.e., one and the same throne *jointly occupied.* It is quite true that Christ has his own throne—distinct from that of the Father—but that is an earthly throne, "the throne of his Father David" (Luke i. 32), which throne, however, belongs to him only as "the son of David," and cannot be shared by glorified saints for two reasons: (1.) It is exclusively a Jewish throne, "He shall reign over the house of Jacob for ever," which, therefore, cannot be inherited by Gentiles; and (2.) It is an earthly throne, whereas the calling of the church is heavenly. In conclusion, it must not be overlooked that while the Occupant of the central throne is indeed the Father, the entire circuit of the throne includes the symbolic representations of both the Son and the Spirit; for not only is the Lamb presently seen "in the midst of the throne," but the "seven torches of fire"—"which are the seven Spirits of God"*—burn continually before

* Not seven created spirits, the throne-angels of the Rabbins, as Mede, Hammond, and even Ewald suppose; nor yet merely the sevenfold operations of the Holy Spirit, but rather the Holy Spirit sevenfold in his operations. "Neither need there be any difficulty in reconciling this interpretation, as Mede urges, with the doctrine of his personality. It is only that he is regarded here not so much in his personal unity as in his manifold energies; just as light, being one, does yet in the prism separate itself into its seven colours; for 'there are diversities of gifts, but the

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the central throne, thus answering to the doxology at the commencement of the book, and constituting the throne in a certain sense the throne of the whole Trinity.

THE RAINBOW which was round about the throne "in sight like unto an emerald," forms one of the most lovely and reassuring features in this wondrous vision of mingled terror and consolation, of mercy and judgment. The enduring sign of God's gracious and covenant relation to this world (Gen. ix. 12-17), it not only affords "a proof that God has not forgotten the earth," but its completed circle is "a pledge that his whole purpose of mercy towards it" is about to be accomplished. Its green colour, moreover, the peculiar and exquisite green of the emerald, constitutes it the rainbow of eternal spring, for as in the vernal season Nature robes herself anew in this her favourite colour,—the colour also of promise,—when awakened by the kisses of the sun; so when the Sun of Righteousness is about to arise upon her with healing in his wings, and "creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the sons of God," this sweet prophetic colour is seen displayed in heaven, yet not a pale and fading green as in grass and leaf and flower, but changeless and unfading as in the incorruptible jewel, for the spring which it predicts is one which though it ripens into summer glory shall never wear the sear and yellow tints of autumn, or perish in a wintry grave.*

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same spirit' (1 Cor. xii. 4). The manifold gifts, operations, energies of the Holy Ghost are here represented under the number seven, that being the number of completeness in the church."—(*Trench.*) The contrast between the "lightnings, voices, and thunders," which issue from the throne, and these constant unwaning lights is very beautiful. "The *thunder* slowly dies away in the great echoes of the world's history;" but these lights burn in heaven "as the stars for ever and ever."

* Of this rainbow, De Burgh says: "We are well acquainted with this as the sign of the covenant once made between God and the earth in the days of Noah; a covenant by which in type he renewed his grant to man, and restored the dominion which he originally bestowed upon the first Adam. I say, 'in type,' for that this covenant was intended as a type of the restitution of the inheritance which was given to man on his creation, in the 'new heaven and the new earth,' is evident from 2 Peter iii., where the apostle states the analogy between the deluge of water by which the world was destroyed in the time of Noah, and the fiery dissolution which awaits it at 'the coming of the day of God,' and then tells us that the latter shall be succeeded by 'a new heaven and a new earth, wherein dwelleth righteousness,' which will therefore form the antitype to the covenant with Noah of restored possession and dominion (see ver. 5-13); of which future and new covenant with the earth, I believe 'the Rainbow' to be here the sign. But the analogy perhaps extends still farther: for while we rejoice to observe in it the pledge of the 'restitution of all things,' at the same time we should remember that, as the sign of this covenant the rainbow was first reflected in the waters of the world's ruin: that it was first and still continues to be seen only when 'a cloud is brought over the earth,' thus carrying with it ever the remembrance of judgment! Whilst then it is an earnest to us of the restitution of our

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In reference to the "SEA OF GLASS LIKE UNTO CRYSTAL,"—the glorious crystalline pavement, solid, transparent and most probably cerulean (comp. Exod. xxiv. 10, *Sept.*, quoted in the last chapter), —upon which, borne up by the cherubim, the "glorious high throne" and everything connected with it had its place; little can here be said. In the book of Job we find the "sky" spoken of—in accordance with the popular conceptions of a pre-scientific age—as being "strong as a molten mirror (Job xxxvii. 11); which not only closely resembles the descriptions given of the "floor of heaven," as "a pavement of sapphire," in Exodus; "the likeness of the firmament—as the colour of the terrible crystal," in Ezekiel; and the "sea of glass" in this vision; but which, moreover, beautifully harmonises with, and thus confirms, the conclusion which, with Dr. Seiss, we have on other grounds arrived at, namely, that the heaven of this vision is in the aerial, or rather super-aerial region, and literally as well as practically,—

> "Beyond, beyond this lower sky,
> Up where eternal glories roll."

Alford, after quoting the language of Exodus, Job, and Ezekiel, says, "If we are to follow these indices, the primary reference will be to the clear ether in which the throne of God is upborne." And upon this conclusion modern science casts a remarkable side-light, for the luminiferous ether, the existence of which is now hardly questioned, is a substance unlike any of the forms of matter with which we are familiar, being at once hard and elastic to an almost inconceivable degree. It is common, indeed, to regard the ether as an excessively rare substance; but according to Professor Jevons, it may just as correctly be regarded as an infinitely solid "adamant." "All our ordinary notions," he observes, "must be laid aside in contemplating such an hypothesis" (as that of the undulatory theory of light); yet it is no more than the observed phenomena force us to accept. We cannot deny even the strange suggestion of Dr. Young, that there may be independent worlds, some possibly existing in different parts of space, but others perhaps, pervading each other, unseen and unknown, in the same space. For if we are bound to admit the conception of this adamantine firmament, it is equally easy to admit a plurality of such." And thus it is by no means impossible that to men in glorified and spiritual bodies the ether itself may furnish such a sapphire pavement as that on which the throne of God stood in this vision.

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promised inheritance, we must not overlook the fact that 'darkness will first cover the earth;'—that awful judgments will accompany and precede the establishment of the New Covenant.—that the Lord is seen here seated on his throne to execute judgments, to rid the earth of its oppressors; and that from forth this throne lightnings will flash, and thunders roar, and trumpets of woe utter their voices, before the controversy for the redemption of the earth is decided."—*Exposition of the Book of Revelation*, pp. 113, 114.

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But doubtless this "sea of glass" had also its symbolic meaning, though this has been very variously apprehended. A few of the more obvious and beautiful gleams of spiritual meaning which play upon its surface may here be gathered into a focus. *Alford* says, "The intent of setting this space in front of the throne will be, to betoken its separation and isolation from the place where the seer stood, and indeed from all else around it." It teaches us, according to *Dr. Seiss*, that "Heaven is not a world of mist and shadows, but of substance and beautiful realities." *Bishop Wordsworth*, who adopts the erroneous idea that the *sea of glass* was symbolical of the glorified church, writes, "*Sea* in this Book, represents the element of tumult and confusion in this lower world (see xiii. 1.) But here, by way of contrast, there is in the heavenly church a sea of *glass*, expressive of smoothness and brightness, and *this* heavenly sea is of *crystal;* declaring that the calm of heaven is not like earthly seas, ruffled by winds, but is *crystallised* into an *eternity of repose*." And once more *Mr. William Kelly* draws attention to the fact that this "sea" is one not of *water* but of *glass*." "It is not a sea of water," he observes, "but a sea of glass. The Holy Ghost uses the washing of water now by the word for the purpose of purging defilement. There was no longer need for this in those before the throne." And so *Mr. Lincoln:* "There is no water in this new laver! And why? Because none is needed. These twenty-four priests, representing the church of God, have each and all been already washed in the laver of regeneration. They need not then even the daily foot-washing in the water of the Word. When once there, there is no need of washing, for nothing that defiles can come there. And hence the use of this sea of glass like unto crystal, is that these priests may behold their perfect purity, in which before God they ever appear. Not for cleaning, but for evidencing perfect cleanliness, is this laver here."

None of these thoughts are antagonistic, or even inconsistent with each other; they may all really be included in the symbolic teaching of heaven's glassy sea. Nor,—read in the light of modern science,*—need even the old patristic idea, so beautifully presented by Dr. Newman in one of his poems, be rejected as the expression *of an actual fact*,—

> "A sea before
> The throne is spread;—its pure still glass
> Pictures all earth-scenes as they pass.
> We, on its shore,
> Share, in the bosom of our rest,
> God's knowledge, and are blest."

The two remaining features of this great vision are the Elders and

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* See Babbage's Ninth Bridgewater Treatise.

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the Cherubim, but the interpretation of these involve matters of so much interest and importance, that their consideration must be deferred to the next chapter.

W. MAUDE.

Florence Villa, North Finchley, N.

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# THE RETURN OF THE PRINCE.

BY MRS. JOSEPH FEARN,

Author of "Plain Rhymes on the Pentateuch," &c.

## PART I.

THERE is joy through the British Isles,
For our Prince has come safely back;
And we welcome with cheerful smiles,
His return from his far-off track.

We have followed full nigh, in thought,
By the way of the Royal feet;
And how oft were the tidings sought
Of the scenes which his eye might greet.

'Mid the splendours of Ind he moved,
As the heir to a princely throne;
He was honoured and truly loved,
Where the Sovereign's name was known.

And he comes to his hills and vales,
To his home and his cherished Bride:
And we shout for the Prince of Wales,
With his children by his side!

. . . . . .

Hark! the sound of an under-song—
As the breath of a flower exhales—
'Tis the Monarch who leads the throng:
"Praise the Lord for the Prince of Wales!"

Yea, the Lord hath his keeper been—
Even He with whom prayer avails—
For his safety we'll join our Queen,
Giving thanks for the Prince of Wales!

## PART II.

Let the harp awake with its sweetest strings,
For "the Prince of peace, and the King of kings!"
In the glowing East hath his star been seen,
And we track him still in the golden sheen.

From above he came to our sinful earth,
And the angels sang at his wondrous birth:
He was "fairer far than the sons of men,"
And "the chiefest he among thousands ten."

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From his lips what grace, from his hands what store,
From his piercëd heart what a fount flowed o'er :
The Anointed Son of our God was he,
And the form of man veiled the Deity !

He has gone awhile from his people's sight,
But we trace him still through the azure height ;
And we know he pleads at the sapphire throne—
For his children's cause he hath made his own.

In his Father's house there are " mansions " fair ;
And a place for them he will still prepare :
For the waiting ones there are tidings sent,
As by hidden chain, through the firmament.

There's a touch Divine, and a spark of fire,
And the Word of Life o'er the thrilling wire ;
There's communion sweet between earth and sky—
Making things unseen as though surely nigh.

Lo ! he comes again, as the morning light
On the mountains spread, with its radiance bright ;
And his Bride shall rise with a joyful mien,
And like early dew are his children seen.

He will draw each one with his rising glow :
They will soar away from the things below,
To be with their Lord, and his glory see,
When his kingdom comes, and the end shall be.

Then awake thou harp, and thou lute awake !
For " the Heir of all " cometh quickly back :
Let us swell the song which shall never cease—
Everlasting praise for " The Prince of Peace ! "

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## EARTH, NOT HEAVEN, THE ETERNAL HOME OF THE REDEEMED.

THE notion that heaven is the future and eternal dwelling place of the believer,—like the figment of " the immortality of the soul,"—pervades the whole of the religious literature of so-called Christendom. In sermons, biographies, and poetry—heaven is used as the synonym of salvation. However widely the multitudinous "denominations" of Christians may differ on other matters, they are, with few exceptions, agreed in regarding heaven as the home of the redeemed ; and yet,—startling as the statement may appear,—the word heaven is never used in Scripture to denote the dwelling place of believers in the world to come. Their hope is laid up there ; the reward reserved there, ready to be revealed in the last time ; our treasure is secured there ; our names are written

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there; the crown of righteousness is laid up there; but the home of the redeemed is not there—but on earth. This we hope to make plain to the reader if he will give us his patient attention.

In Paul's epistle to the Galatians—third chapter and last verse—it is written :—"If ye are Christ's, then are ye Abraham's seed, and heirs according to the promise." The promise here alluded to is a promise made to Abraham regarding an inheritance. (See verses 16–18.) "If the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." (ver. 18.)

Here we call particular attention to the fact that, whatever be the nature or place of that inheritance promised to Abraham and his seed, the Christ, it is the same inheritance of which believers in Jesus are the heirs. "God gave it to Abraham by promise." "If we are Christ's, then are we Abraham's seed and heirs according to the promise." (vers. 18, 29.)

What then, and where, is the inheritance promised to Abraham? The answer is to be found in the book of Genesis.

When Abraham was dwelling in Mesopotamia, "the Lord said to him, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." Trusting in the words of Jehovah, the venerable patriarch, at the age of seventy-five, set out on his journey to seek for "the promised land;" "not knowing whither he went," but trusting to the Divine guidance he journeyed on, till he came to "the land of Canaan;" and there "the Lord appeared unto Abram and said, Unto thy seed will I give this land; and there builded he an altar unto the Lord, who appeared unto him." (Gen. xii.)

At a subsequent period, when Abraham dwelt as a stranger in the same land, the Lord again spoke to him of his inheritance, in language which still more definitely points out its locality: "Lift up now thine eyes, and look from the place where thou art northward, and southward, eastward, and westward, for all the land that thou seest, to thee will I give it, and to thy seed for ever." "Arise, walk through the land, in the length of it, and in the breadth of it, for I will give it unto thee." (Gen. xiii. 14–17.) Again, the promise was repeated in a solemn "covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates; the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites." (Gen. xv.)

Once more, when Abraham was "ninety years old and nine, the Lord appeared to him and said . . . I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession." (Gen. xvii. 1–8.)

Such are the title deeds of that inheritance which Jehovah promised to Abraham and his seed; and we wish to call the reader's attention to the fact that there is no record in the Bible of any

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other inheritance being promised to the patriarch and his seed, so that we are shut up to the conclusion that this is the inheritance of which the Apostle speaks in Gal. iii. 18, 29, as the subject of promise to Abraham—a promise yet unfulfilled to him, for during his whole lifetime he was only "a sojourner in the land of promise" (Heb. xi. 9), and never inherited "so much as to set his foot on." (Acts vii. 5.) So also his son and his grandson, Isaac and Jacob—"These all died in faith, not having received the promise (i. e., the thing promised), but were persuaded of them and embraced them, and confessed that they were strangers and pilgrims in the earth" (Heb. xi. 13), consequently, the fulfilment of the promise to them must be subsequent to their resurrection from the dead.

There is another point in the apostle's teaching, confirmatory of the truth we are seeking to establish, to which we now call attention, viz., That "the seed of Abraham," to whom, along with himself, the inheritance was promised, was not all his lineal descendants, but one individual of them. "To Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." (Gal. iii. 16.) According to the apostle's exposition of the words of this promise—Abraham and the Christ are the only parties to whom the inheritance was promised; so that, whether lineally descended from Abraham, or otherwise, no others have any claim to this inheritance, according to the words of the promise.

It is true that the twelve tribes of Israel are to be restored to perpetual possession of the land promised to Abraham; but on other grounds than the original promise to the father of that nation.

But while this is so, it is also true, that all who believe in the Lord Jesus Christ, whether they be Jews or Gentiles, are regarded by God as that one seed of Abraham; and heirs according to the promise. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus: and if ye be Christ's, then are ye Abraham's, seed and heirs according to the promise." (Gal. iii. 28, 29. See also Rom. iv. 13–16.)

From all this it is plain that the inheritance to which believers in Jesus are the heirs, is the identical inheritance promised to Abraham and his seed, the Christ; and that inheritance we found, according to the words of the promise, to be, not in heaven, but on earth. However fondly and piously the idea may be cherished, it is a manifest perversion of the apostle's words we have just been quoting, to apply them to heaven, as the inheritance of those who are Christ's. That it is the earth which is promised to the believer for his inheritance is plainly taught by the great Teacher himself: thus, "Blessed are the meek, for they shall inherit the earth." (Matt. v. 5.) That our Lord here refers to those meek ones who are children of God by faith, and belonging to the same class as

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those who "hunger and thirst of righteousness," "the pure in heart," "the poor in spirit," &c., will not, we presume, be disputed by any of our readers. How is it then, that while our Lord promises "the earth," as the inheritance of such, almost all professing Christians call that inheritance heaven? Had our Lord meant heaven, surely he would not have said earth, for in the language of Scripture there are no greater opposites than heaven and earth. How far from the truth then must that theology be which requires us to read "heaven," where our Lord said earth!

The inheriting of the earth by "the meek," has all along been a matter of promise—a future inheritance. As a matter of fact, the possessors of the earth have not been of that class whom our Lord here calls "Blessed." If any such cases have happened, they have been very exceptional; as a rule, God's chosen ones have been "the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him" (James ii. 5); and like "the father of the faithful," they seldom have possessed more of the earth than served for a place to bury their dead. But our Lord's promise must be true of all the meek; and shall be fully realised by them when "The kingdom and the dominion under the whole heavens shall be given to the saints of the Most High, and they shall possess the kingdom for ever and ever." (Dan. vii. 18, 27).

"There is a peculiar suitability to the character of 'the meek' in the promise made to them. Their non-resisting character is calculated to tempt the wilful opposition of those who differ from them, and who partake of a different spirit; and sometimes, as we have seen, they are exposed in consequence to fearful violence, and multitudes of them have been cut off from the land of the living, their earthly portion, whatever it was, being ruthlessly taken from them. How exactly suited to their case, therefore, is the encouragement which the Saviour holds out to them in the promise which he has selected for their special comfort! In it he may be heard saying in effect to them:—'Fear not, little flock, it is your Father's good pleasure to give you the kingdom. I know your troubles. Your enemies have taken advantage of your meekness to molest you in every way, and have even sought to cut you off from the earth, even as they did me; but you are the very characters who shall inherit the earth for ever.'" . . . . "Yes; here on this earth, where many of you have been cruelly persecuted, shall you be in a state of blessedness and joy:—here, where like me, you have been hated and despised, shall you be crowned with a far more exceeding and eternal weight of glory, which your former afflictions, which were but for a moment, have worked for you."*

The promise of the inheritance of the earth by the meek, which has little point or propriety, as the writer just quoted remarks,

* Physico-Prophetical Essays, by the Rev. W. Lister. London: Longmans, 1861, pp. 71, 72.

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"according to the ordinary mode of viewing it," . . . "changes its character, and becomes replete with the most important truth. Its every term is full of meaning, and its great leading doctrine fills the heart with hope and joy," when understood in its grammatical sense, and according to the whole teaching of Scripture.

The truth of the application we have made of the promise—"Blessed are the meek, for they shall inherit the earth"—is confirmed by the language in which the fate of the wicked is frequently predicted; thus, "Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner." (Prov. xi. 31.) "The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth." (Psa. xxxiv. 16.) "The point that calls for particular attention * in this passage is this,—that it is said, the remembrance of the wicked shall be 'cut off from the earth.' That they themselves shall be cut off is again and again affirmed; indeed, this is a truth which is constantly introduced by way of contrast to the promise made to the righteous, who it is said shall 'inherit the earth.' Thus:—'For evil doers shall be cut off; but those who wait upon the Lord, they shall inherit the earth.' (Psa. xxxvii. 9, 22, 34, 38.) Thus again—'The righteous shall never be removed; but the wicked shall not inherit the earth.' (Prov. x. 30.) But here it is declared that 'the remembrance of evil doers shall be cut off from the earth.' How then stands the case at present? Is it true, or a fact, that there is less 'remembrance' of the wicked than of the just? Or has it ever been so? What says history upon the point? Has it nothing in reference to the names of 'evil doers?' or do we not, on the contrary, know that of the names which it has handed down to us, the far larger number, alas! belong to evil, rather than to well doers? It is so in the inspired pages of Revelation. And these give us the true state of the case when they tell us, 'There is no remembrance of the wise more than of the fool for ever: seeing that which now is, in the days to come shall all be forgotten. And how dieth the wise man? as the fool.' (Eccles. ii. 16.)

"These statements are true in fact. They agree with the findings of experience. But we may observe that, in one sense, there is even less remembrance of the righteous, as a body, than there is of the unrighteous, seeing that, as before observed, the great majority of God's people have in all ages been in a humble condition, and, therefore, not likely to 'be known to fame.' They have been known to God, and they have been precious in his sight, and he has them still in remembrance, yea, even the humblest of them; but so far as the world is concerned, the remembrance of these humble but pious worthies has been so far condemned to oblivion as, at present, to have utterly perished."

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* We quote again from Mr. Lister's work, and shall frequently have occasion to do so.



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"Not so, however, the 'remembrance' of the 'evil doers,' many of whom have done evil on a large scale."

It is difficult to reconcile, with such facts as these before us, the ordinary application of the passages we have been considering, either in the case of the righteous or the wicked; but when understood of the future and eternal condition of the world, and its inhabitants—"the earth," when it has become the locality of the eternal kingdom of the Redeemer—how emphatic, and replete with meaning is the language regarding the eternal destinies of the children of God, and the children of wrath!

And only so can the promise made by the Lord to his apostles regarding their reward be fairly applied. Peter inquired on behalf of himself and fellow disciples—"We have forsaken all and followed thee; what shall we have therefore? Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. xix. 27, 28.) This promise was repeated to them on that same night in which he was betrayed, and while they were eating the last passover supper with him. "Ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." (Luke xxii. 28-30.) The manner in which the terms of this promise are treated by those who believe heaven to be the final dwelling place of the redeemed is far from satisfactory. Albert Barnes, in his notes on Matt. xix. 28, contents himself with saying, "It is not to be taken literally." "This is figurative." But he gives no reasons for departure from the literal sense of the words; and the figurative use of them is far from being self-evident. The only reason we can conceive why the learned commentator objected to the literal sense, was because of a foregone conclusion in his mind regarding the eternal home and reward of the righteous, which did not agree with it. "When the literal construction will stand, the farthest from the letter is commonly the worst. There is nothing more dangerous than this licentious and deluding art, which changes the meaning of words as alchemy doth, or would, the substance of metals, making of anything what it pleases, and bringing, in the end, all things to nothing."—*Hooker.* This canon is professedly admitted by theologians generally; and if we apply it to the language before us, we shall find, not only that the literal construction will stand, but that it is in complete harmony with the whole testimony of Scripture on the subject. The time specified is, "When the Son of man shall sit on the throne of his glory;" and he himself informed his disciples that, "When the Son of man shall come in his glory, then shall he sit upon the throne of his glory." (Matt. xxv. 31.)—The throne of his

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father David—when Jehovah shall have set his king upon his holy hill of Zion. (Psa. ii. 6.)

At that time the twelve tribes of Israel shall be gathered from all countries into their own land, to go no more out; and the Messiah —the Lord our righteousness—shall reign over them for ever and ever. And in the words before us, he promised to those men who had followed him in his temptations, that when he sat on the throne of his glory, they should also sit on thrones judging the twelve tribes of Israel. There is not the slightest allusion here to heaven as the place of their reward; and surely, had such been their destiny, the circumstances in which the words were spoken were a fit opportunity to refer to it.

Albert Barnes interprets "the twelve tribes of Israel" to mean "his redeemed people," i.e., Christians. "Not the Jews, not the world, not the wicked . . . but the people of God, the redeemed." Here we have an illustration of Hooker's dictum, that "The farthest from the letter is generally the worst" sense, for in this case it places the church of Christ in the relation of subjects to the twelve apostles, in the kingdom of God, whereas our Lord promises to each of them who overcome—that they shall sit with him upon his throne, even as he now is seated on the throne of his Father. (Rev. iii. 21.) Nowhere in Scripture are believers spoken of as subjects of the kingdom of God; neither is Jesus ever termed their king. He is their Lord—head of the body of which they are members; but their destiny is to "reign with him." "To him that overcometh, and keepeth my words unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of my Father." (Rev. ii. 26, 27). "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." (Rev. v. 9, 10.) Yes, "reign on (επι) the earth," and so be blessers of the nations, as the "priests of God and of Christ."

And when all shall have been subdued unto God; when the last enemy, death, has been destroyed, and no curse shall any longer be,—"the holy city, New Jerusalem, come down from God out of heaven;" the tabernacle of God shall be with men, and he will dwell among them, and they shall be his people, and God himself shall be with them and be their God. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." (Rev. xxi. 2–4.)

The language just quoted is commonly read as descriptive of life in heaven; attention to the words will at once show any one that they describe a state of things on earth—the new earth it is true, but still the earth, as really as the earth at present is, substantially the same as that which is said to have "perished" by the overflow



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of water in the days of Noah. (2 Pet. iii. 5–7.) It is, indeed, a remarkable fact, and illustrative of the blinding effect of an unscriptural theology, that the descriptions of the heavenly state, as the home of the saved, which we find in religious literature, so far, at least, as the words of Scripture are used, were employed by the sacred writers to describe scenes on earth, and not in heaven. In proof of this the reader may refer to Dr. Eadie's "Classified Bible," where, under the section Heaven, he will find, among other similar perversions, the following prophecy regarding the return of exiled Israel to the land of their fathers: "The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head. They shall obtain gladness and joy, and sorrow and mourning shall flee away." (Isa. li. 9.)

We shall afterwards have occasion to amplify these testimonies of Scripture; but in the meantime we submit that, from what has been advanced, the evidence is clear that earth, not heaven, is to be the eternal home of the saved. Earth—so long the scene of sin, sorrow, and death—shall one day be made new; the curse removed from its soil, it shall become like Eden the garden of the Lord, and its inhabitants "shall no more say, I am sick." Truly, "blessed are the meek," who shall "inherit the earth!"

To many minds, the foregoing representations, however scriptural, are very distasteful. They put them aside as "gross and carnal," because "material." Like the Persian philosophers of ancient times, materiality and corruption are, to their minds, inseparable. Something ethereal, as far as possible removed from matter, is, in their estimation, only a fit abode for the final and eternal dwelling-place of the perfected believer. To this class of thinkers, we know of no argument more appropriate than that used by Dr. Chalmers in his discourse on "The new heavens and the new earth," which is bound up with his Astronomical Discourses, in the edition of his works now before us.

From it the following quotations are made:—"We know historically, that earth—that a solid material earth—may form the dwelling place of sinless creatures, in full converse and friendship with the Being who made them—that, instead of a place of exile for outcasts, it may have a broad avenue of communication with the spiritual world, for the descent of ethereal beings from on high—that, like the members of an extended family, it may share in the regard and attention of the other members, and along with them be gladdened by the presence of him who is the Father of them all . . . For, there [in the Bible] we read God framed an apparatus of materialism, which, on his own surveying, he pronounced to be all very good, and the leading features of which may still be recognised among the things and the substances that are around us—and that he created man with the bodily organs and senses which we now wear, and placed him under the very canopy which is over our heads—and spread around him a scenery, perhaps lovelier in its

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tints, and more smiling and serene in the whole aspect of it, but certainly made up, in the main, of the same objects that still compose the prospect of our visible contemplations—and there, working with his hands in a garden, and with trees on every side of him, and even with animals sporting at his feet, was this inhabitant of earth, in the midst of all those earthly and familiar accompaniments in full possession of the best immunities of a citizen of heaven—sharing in the delight of angels, and while he gazed on the very beauties which we ourselves gaze upon, rejoicing in them most as the tokens of a present and presiding Deity. . . . his eye looked outwardly on a landscape of earth, while his heart breathed upwardly in the love of heaven. And though he trod the solid platform of our world, and was compassed about with its horizon, still was he within the circle of God's favoured creation, and took his place among the freemen and the denizens of the great spiritual commonwealth."

"This may serve to rectify an imagination of which we think that all must be conscious—as if the grossness of materialism was only for those who had degenerated into the grossness of sin; and that when a spiritualising process had purged away all our corruption, then, by the stepping-stones of a death and resurrection, we should be borne away to some ethereal region, where sense and body, and all in the shape either of audible sound, or of tangible substance, were unknown. And hence that strangeness of impression which is felt by you, should the supposition be offered, that in the place of eternal blessedness there will be ground to walk upon; or scenes of luxuriance to delight the corporeal senses; or the kindly intercourse of friends talking familiarly, and by articulate converse together; or, in short, anything that has the least resemblance to a local territory, filled with various accommodations, and peopled over its whole extent by creatures formed like ourselves. The common imaginations that we have of paradise on the other side of death, is that of a lofty aërial region, where the inmates float on ether, or are mysteriously suspended upon nothing—where all the warm and sensible accompaniments which give such expression of strength, and life, and colouring to our present habitation, are attenuated into a sort of spiritual element that is meagre, and imperceptible, and utterly uninviting to the eye of mortals here below; where every vestige of materialism is done away, and nothing left but certain unearthly scenes that have no power of allurement, and certain unearthly ecstasies with which it is impossible to sympathise. The holders of this imagination forget all the while that there is no essential connection between materialism and sin; that the world we now inhabit had all the amplitude and solidity of its present materialism, before sin entered into it; that God so far, on that account, from looking slightly upon it, after it had received the last touch of his creating hand, reviewed the earth, and the waters, and the firmament, and all

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the green herbage, with the living creatures, and the man whom he had raised in dominion over them, and he saw everything that he had made, and behold it was all very good. They forget that on the birth of materialism, when it stood out in the freshness of those glories which the Great Architect of nature had impressed upon it, that then 'the morning stars sang together, and all the sons of God shouted for joy.' They forget the appeals that are made everywhere in the Bible to this material workmanship—and how, from the face of these visible heavens, and the garniture of this earth that we tread upon, the greatness and the goodness of God are reflected on the view of his worshippers. No, my brethren, the object of the administration we sit under, is to extirpate sin, but it is not to sweep away materialism. By the convulsions of the last day, it may be shaken, and broken down from its present arrangements; . . . without one particle of its substance going into annihilation. Out of the ruins of this second chaos, may another heaven and another earth be made to arise; and a new materialism, with other aspects of magnificence and beauty, emerge from the wreck of this mighty transformation; and the world be peopled as before with the varieties of material loveliness, and space be again lighted up into a firmament of material splendour."

These eloquent sentences show most convincingly that this earth, if God wills it, may become a suitable abode for the blessed; and the Scriptures we have cited, distinctly affirm that such is indeed the purpose of God.

At another time we shall examine those passages which are supposed to teach that heaven is the dwelling place of the redeemed.

W. LAING.

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## 'THE REVELATION OF JESUS CHRIST."

### EXPOSITORY PAPER.—No. II.

DESCRIPTION OF A TRUMPET, AND ITS EMPLOYMENT ACCORDING TO SCRIPTURE.

BY GENERAL H. GOODWYN.

I. IF we may discover on investigation of the chapters of the book of the Revelation in which the seals are introduced, that the actual occurrence of the events connected with them have reference to a past age in the history of the kingdom of Israel, and are referred to at the opening of the sealed book as *judicial* evidence of such events having taken effect during that age;* there is *prima facie*

* The death of the Messiah was the close of the age of the law. He "was made under the law" (Gal. iv. 4), died under the law, "came to fulfil the law." (Matt. v. 17, 18.) His resurrection was the dawn of the day of grace.

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probability that the trumpets which succeed to the seals in order, are indicators of a course of action having relation to the present, or age following that in which the seals were affixed. Let us see.

A trumpet is employed in Scripture to denote *the administrative voice of God in warning with regard to his published testimony;* especially of alarm in case of disobedience thereto. It is used as the voice of warning against impending woe, also as a sound for the gathering of assemblies, and of the hosts of Israel in prospect of invasion or war. But *in no instance as a symbol of action in judgment.* The case of the walls of Jericho may perhaps be cited against this assertion, but not with pertinency to the Scripture record (Josh. vi.). It is there stated that the trumpets were blown on six successive days, and that on the seventh day, and then only at the seventh blast, did the walls fall. The blasts of the other six were surely perfected warnings of grace. We are here reminded of a parallel case in the history of the flood after the completion of the ark. Although the world had received ample warning of the Divine intention during the building of the ark and the preaching of Noah; yet "*seven* days" more grace were given after Noah had entered the ark, before the flood came, if perchance the warning might be heeded. (Gen. vii. 4, 10.) Has woe ever come on the earth and no warning sounded? Never! "Thou shalt" and "thou shalt not," with the inevitable results attendant on disobedience, have been as "*the voice of a trumpet sounding long, and waxing louder and louder*" (Exod. xix.) throughout every age. The name of the Lord God is pledged to righteousness; and his longsuffering mercy, with patient forbearance, by reiterated remonstrances, have ever preceded Divine action in punishing. But when wearied by the despisal of grace, "he will by no means clear the guilty." (Exod. xxxiv.)

II. Take an example of the use of the trumpet in warning. To the prophet Ezekiel it was said, "Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman; if, when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come and take him away, his blood shall be upon his own head. He heard the sound of the trumpet and took not warning, his blood shall be upon him; but he that taketh warning shall deliver his soul." (Ezek. xxxiii. 2-5.) Now mark an application of the above. "The word which Jeremiah the prophet spake unto all the people of Judah and to all the inhabitants of Jerusalem, saying, From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, the word of the Lord hath come unto me, and I have spoken unto you, rising early and speaking, but ye have not hearkened. And the Lord hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear." (Jer. xxv. 2-4.)

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To this statement of continued warnings to disobedient men, the Lord Jesus evidently referred in his parable (Matt. xxi. 33-41), wherein he mentions the continued acts of remonstrance in the mission of God's servants the prophets, and that eventually "he sent his Son," whom they slew, as they had slain the other messengers of the Divine householder. But here was the limit of grace, here was *the last note of the trumpet* which they "heard," but as the prophet Ezekiel has said, "*they took no warning*," their blood therefore would be on their own head. Words ratified by the expression attributed to them in the parable, "he will miserably destroy those wicked men."

The prophet Joel was instructed to "blow the trumpet in Zion, and sound an alarm," that all the inhabitants of the land might tremble at the coming "day of the Lord;" to utter a solemn warning with regard to the character of that "day of darkness" that would usher in scenes of hitherto unheard of tribulation: a trumpet blast that was to announce certain woe on those who should despise the alarm. (Joel ii. 1, 2, 13.)

The prophet Isaiah was likewise commanded with the "*voice like a trumpet*" to warn Israel of the certain effect of their transgressions, and of the hypocrisy of their conduct. (Isa. lviii. 1.) The prophets Jeremiah and Hosea received similar commands "to declare, to publish, to cry aloud, to blow the trumpet," as warning signals of affliction on Israel for their disobedience. (Jer. iv. 5, 15; Hos. v. 8-10.)

I add one more reference to the trumpet, as indicating the voice of God in alarm. In chap. i. 10 of the book under consideration, John "*heard a great voice as of a trumpet*," commanding him to send letters to the seven churches, which were mainly warnings against their false position as light-bearers on earth.

III. But besides this principal purpose, there is another to which they are said to have been put, that must not be omitted if we would impartially seek for the signification of the trumpet symbol in the book of Revelation. It is narrated in Numbers x. 1-10, as follows: Two trumpets of silver were commanded to be made in Israel for the purpose of blowing "an alarm," or intimation to the whole host of the will of Jehovah regarding the movements of the camp in the wilderness. Disobedience to this trumpet voice would have involved the nation in difficulties, since they were ignorant of the way and of the dangers therein. Again, these trumpets were to sound another note when the congregation was to be called together on public occasions within the camp. And once more, the trumpets were to sound an alarm when Israel was about to go to war, that they might be delivered by the hand of Jehovah from their enemies, with whom they were unable to cope by themselves.

There is evidently an affinity in this latter use of the trumpets to that previously mentioned; for here, as there, the sound was a communication of the will of God in a form distinct enough to be

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heard by every man, woman, and child. It is certain, therefore, that any movement in Israel, whether for journeys, for festive, or for warlike purposes, that was not brought about by the sound of the trumpets, would become an act of disobedience, and treated accordingly.

The blowing of trumpets at one of the ceremonial feasts of Jehovah (Lev. xxiii. 24), was a prophetic memorial of the final gathering of the nation into the land of their inheritance, when they shall have been for ever delivered from their oppressors, for "the Lord God shall blow the trumpet" of alarm then, for their defence and safety. (Zech. ix. 14, 15.) Isaiah refers to the same event when he foretells the blowing of "*the great trumpet*" for the gathering of the nation, that they may "worship Jehovah in Jerusalem." (Isa. xxvii. 13.)

IV. Lastly,—There is mention made in 1 Thess. iv. 16, of "The trump of God," with "the voice of the Archangel"—a potentate invariably associated with the resurrection—which, from its being the avowed signal for the assembly of changed and raised saints to meet their Lord in the firmament, is undoubtedly *the same* trumpet mentioned by *the same* apostle in 1 Cor. xv. 52. Of it, he says that, like the first mentioned, it is a sound for the eternal transformation of all believers into their resurrection state. Moreover, he calls it "THE LAST TRUMPET." I shall have abundant evidence to show, and hope to prove, that this "last trumpet" is the same as "the seventh trumpet" of Rev. xi. 15, evidence which it would be out of place to adduce without a review of that and its allied chapters. I can do no more here than ask a question, the reply to which the Scripture shall supply: What does "the seventh trumpet" announce when "it shall begin to sound?" NOT *the conclusion of a series of active judgments*—according to the opinion generally formed independently altogether of the symbol!—but that "*The mystery of God should be finished.*" And what is this mystery? The same apostle who has given us the information about "the last trump of God," shall declare what is "the mystery of God." He writes that it is the formation, by the Spirit of God, of Jews and Gentiles "reconciled to God in *one body* by the cross," into "one new man," or "a perfect man;" i.e., a body perfected in all its members, with Christ the Head. (1 Cor. xii. 12.) Once "*a mystery hid in God*," but in this age of grace "revealed to his holy apostles and prophets" for "*the obedience of faith.*" See Ephes. ii. 14-16; iii. 8-9; iv. 11-13; Rom. xvi. 26. It is this mystery that "will be finished when the seventh trumpet shall begin to sound."* How certain then that, if the *seventh* or "*last* trump" announces the *perfected* number of the members of the "one body," the gathering together and gradual forma-

* The seventh trumpet begins to sound at chap. xi. 15, but the vision of events under chap. xii. are included therein.

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tion of this body will have been proceeding during the sounding of the other six; the first of which blew its warning note on the Day of Pentecost, when "the Gospel of the cross," above referred to, Ephes. ii. 16; iii. 6, was first preached, and an alarm sounded by the mouth of the Apostle Peter that awakened the consciences of "three thousand souls." (Acts. ii. 17-20, 36-41.) Moreover, this same testimony that, through the Spirit, has been gathering the members of the "one body" from out of the world, will at its close prove to have been to the world itself a *perfected* series, *seven* trumpets of warnings and alarms of impending wrath on disobedience and rejection that will be poured out by *the action* of the vials.

V. From the previous paper on the meaning of the numeral "seven," we know that *seven* vials must signify the *exhaustive* outpouring of the wrath of God during a short period of great tribulation yet to come. (Rev. xvi., with chap. xiii. 5; Matt. xxiv. 21, 22.) There will surely then be some characteristics of this present period by which we may strengthen our position with respect to the signification of the trumpets, the direct antecedents of the vials. If they do occupy that place previous to the actual infliction of punishment on a God-rejecting, Christ-persecuting world (Rev. xiii.. 3; John xvi. 8), is it not obvious, *consistently with Divine long-suffering grace*, that they are warning voices of the Great Judge of quick and dead, in present authoritative prediction of future inevitable woes, on repudiation of his testimony, and persecution of his saints?

The peculiar features of this present parenthetic age must not be overlooked, being in direct contrast with both the periods of the past and of the future. Under the law every transgression was visited with immediate punishment "without mercy." In the short era of the antichristian apostasy that is to come, which will witness the resumption of legal administration, sinners will suffer instant and "sorer punishment" relatively to the aggravation of offences in "trampling under foot the Son of God," and of having "despised the Spirit of grace." These will fall into the avenging "hands of the living God." (Heb. x. 28-31.) But of *the present period* of the glad tidings of accomplished redemption, freely offered to all by *the grace of God*, it is said, "NOW is the accepted time, NOW is the day of salvation;" and again, "TO-DAY, if ye will hear his voice, harden not your hearts," words primarily spoken to Israel, but applied by the Holy Spirit for the admonition of all "upon whom the ends of the age are come." (Heb. iii. 12-15; 1 Cor. x. 11.) Is not this the trumpet of warning and alarm, as well as of invitation to "be reconciled unto God," that has been sounding for more than eighteen hundred years, calling upon men to "bring forth fruits meet for repentance," and to "flee from *the wrath to come?*" (Luke iii. 7-9.)

VI. Let me apply these trumpet voices collectively. Whatever

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may have been the position of Satan in relation to the earth previous to its divinely prepared array for the habitation of man, according to the Mosaic record, it is unquestionable that since that era he has ceaselessly striven so to enslave and alienate the creature from the Creator, as to appropriate to himself both the secret direction and the less concealed worship of the world,*—of course within the limits and the exercise of such power as Divine wisdom permits. He has called into action all the subtilty and craft for deception that he is master of, and so adapted his seductive stratagems as to ensnare the minds of all classes and races of men. From the homage of the untutored savage to a stone or stock of a tree, through every grade and form of false adoration and cruel sacrifice, up to the more refined, but not less deadly meretricious obeisance to the power and mammon of a voluptuous world, Satan has substantiated worship to himself. (John xvi. 11; 2 Cor. iv. 4.) There are three systems that he has employed in his craft; one, persecution of Christians as discouragement to the embrace of Christianity; a second, the retention of men in ignorance of the Divine creative power and Godhead (Rom. i.): the third, a skilful and insidious wresting and perversion of the Word of God, in order to "blind the minds of those who believe not" to the sublime and saving truths of the Gospel, as well as to the character and nature of God.

"That old serpent's" beguilement of Eve was at once the germ and type of all subsequent evil, and of the manner of corrupting the holy oracles. It is the leaven that has soured the meal, the seed of "the mystery of iniquity," that has held men in bondage, for it is the subtle power that has taught them to "love darkness rather than light." A liar and murderer from the beginning, the devil had not in Eden any human "minister of unrighteousness," so he "transformed himself into an angel of light," that he might present to Eve, in her simplicity, falsehood under the artful similitude of truth. (2 Cor. xi.) Now he has a legion of ministers *self*-transformed into apostles and teachers, but whose doctrines are "after the commandments and tradition of men," and not of God, so that his original lie has ramified into a thousand forms, covering the earth with "gross darkness," with blood and anguish.

But for all this, man, as a rational being, is under responsibility. (Rom. i. 18, 19.) It is, therefore, because men being wilfully deceived, "receiving not the truth in the love of it, *that they might be saved*, that after much long-suffering, *judicial* blindness, in the form of "strong delusion," compelling them to believe the idolatrous lie of Satan through a seven-times heated furnace of persecution, shall fall upon them, "*that they may be damned*." (2 Thess. ii. 10–12.; Rev. xiii. 15.) Now, such evils are mentioned in

* "The world" has a terrible significance, with Satan for its god and prince, to pander to "the lust of the eye, the lust of the flesh, and the pride of life." (1 John ii. 16.) "The world lieth in," is identified with "the wicked one." If in principle, then in judgment. (1 John v. 19.)

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Scripture, accompanied by the most solemn warnings to flee from them. "BEWARE of false prophets," "BEWARE of the leaven of hypocrisy," were among the words of alarm that issued from the lips of the Son of God during his ministry on earth, accompanied by a denunciation of "WOE" on impious proselytisers and "blind guides," for their defiant obstruction to his doctrines and malignant rejection of his person. He warned his disciples that the introduction of Christianity would create division and persecution; not peace to those who should be faithful to him and his truth, but the sword of tribulation. That martyrdom for his sake would be rewarded with life everlasting. (Matt. x. 34–39.) Moreover, that in the latter days there should arise "false Christs and false prophets, who should show signs and wonders," and bring about such dire tribulations that, unless their duration were limited, human nature must perish under the effects. These were some of the early notes more loudly followed by the trumpets of the Apostles Paul and Peter, who heralded the persecutions and troubles of Christians as *manifest tokens* of righteous retribution at the day of the Lord, assuring the sufferers of deliverance, whilst their unjust oppressors should *be reserved* unto judgment. Such sounds wax louder as they proceed to utter alarming denunciations against "perilous times," that will usher in social disorders, religious feuds, political revolutions, wars, and grievous physical calamities: of these evils the trumpets are the threatening expression, clothed in the language of the judicially retributive visitation of the vials on all injurious persons, godless hypocritical apostates, and blaspheming persecutors. The Spirit of truth, as a Divine comforter of the saints under all the sorrows of their pilgrimage, has come from the ascended Jesus, to unstop deaf ears to the sounds of the approaching visitations, now looming terribly near; to lift the veil from the operations of the powers of darkness, and to publish the coming of the Lord "as a thief in the night," when sudden destruction shall overtake the woe-working, wanton world. (1 Thess. v. 2, 3.) If the initiative diabolic deception of Eve called forth the original curse on man, on beast, and on the earth, what may not be expected when, by Divine judicial dispensation, "the working of Satan in the latter days shall be with all power and signs and lying wonders," creating defiant and blasphemous apostasy, with unheard-of tribulations? The trumpet is yet sounding, but when the echo of the last note shall die away, nought will remain but the *vial action* of the righteous indignation of God!

VII. If, then, I have adduced evidence that the use and character of a trumpet in the Bible are shown in the warnings and alarming testimonies of woes to come, and that those testimonies are proclaimed during the present era of the Gospel of grace; this symbol may surely be pronounced as *in no way affixing to the phenomena, associated with the seven trumpets in the Book of the Revelation, the signification of Divine judgments in action!* I purpose, therefore,

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to employ the trumpets thus rendered, as expositors, wherewith to unfold the stirring and mystical phraseology of chapters viii.–xii. Moreover, if on examination of the events narrated under the Vials, we find *a similitude of nature to those threatened* by the trumpets, there will be yet stronger proof of the correctness of the principle proposed to be carried out in the interpretation of the Book.

The Vials in our next.

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## MY EXPERIENCES.

A CAREFUL perusal of the papers read at the Cannon Street gathering, and a somewhat enlarged acquaintance with what has been written on the views there advocated, have led me seriously to consider whether or no I can in any way *personally* promote the great object for which the meeting in question was convened. To effect this wisely is not always easy.

It has occurred to me that I cannot, at present, perhaps do better than submit to those who are taking active measures, my own experiences in relation to the topic under consideration. They may, in brief, be thus stated :—

I have, during the later years of my life, found very few persons willing to maintain by argument, either from reason or Scripture, the *natural* immortality of man. Christians, in general, do not indeed question it, for it is to them one of those many opinions which, inculcated in childhood, are then received passively on authority, and subsequently lie dormant in the soul, alike undoubted and unrealised. But acceptance and belief are not identical.

If such persons are asked *why* they feel bound to hold that every infant born to an African or Australian savage must, *of necessity*, live as long as God himself, they are commonly *silent*, declining, either from inability or distaste, to handle a subject which they regard as at once difficult and unpractical. They are content to know from the Bible that man is by nature vastly higher than the brute; that death is not the conclusion of his existence; that he is a responsible being, and that, in some form or other, he will receive in the future, "according to the deeds done in the body, whether they be good or bad." This assurance they regard as enough for all the practical purposes of life. The rest they are willing to leave. Having no doubt of their own immortality in Christ, they *assume* that what is true of them is true also of the race. The condition of the lost they do not dwell upon. The subject, they think, is too awful for meditation, and too obscure for inquiry. One thing alone to them is clear, viz., the obligation to publish the glad tidings of salvation to every child of Adam, and doing this, to leave the result in the hands of God.

What effect, I asked myself, on reading the report of the Cannon Street meeting, is likely to be produced on the minds of such persons by these proceedings?

In order to answer the question I have tried to ascertain facts by experiment. I have read to some of the more thoughtful of my people the papers given in the RAINBOW, and then put the question,—What do

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you think of these appeals and statements? Do they strike you as true or erroneous, as important or unimportant?

The answers given may be roughly classified under the following heads:

A. I do not clearly see what the writers or speakers *mean* by "conditional immortality." Do they hold that *every man* who is not, while on earth, made a new creature in Christ Jesus, will, at the day of judgment, be sentenced to a more or less prolonged torment, terminating in utter destruction; *or*, do they suppose that, the work of redeeming mercy not being limited to this world, men who have neglected or rejected the invitations of the Gospel in this life, may, in another and a future state, have further opportunities for repentance and faith; which opportunities, if improved, may secure them a happy existence, *prolonged indefinitely*, but not necessarily involving immortality? Until I know precisely what is intended by the term "conditional," I do not feel able to say how far I agree or disagree with them, or how far I consider their statements to be important or unimportant? If life is in Christ only, I want to know *who* are to be understood as *in Christ!* Are the heathen to be thus regarded? Are any nominal Christians to be included under this head?

B. What I wish to ask is, Whether the doctrine of the annihilation of the wicked is brought forward simply as being *less horrible* than that of eternal torment, its acceptance being supposed to leave all other doctrines held by the orthodox undisturbed, or whether it is meant to carry with it any form of restoration, and if so, to what extent? Much, as it seems to me, turns on the answer to this question.

C. My difficulty is not very different from those that have been brought forward by others, since it too relates to future retribution. I cannot bring myself to believe that "the God and Father of our Lord Jesus Christ" will raise the untold myriads of men who have lived and died without any practical knowledge of the Redeemer, simply for the purpose of tormenting them for ages, and then utterly destroying them. No end worthy of the Creator appears to me to be answered by such a course. No object would seem to be gained thereby. If this be the end of all things, *how*, it may well be asked, did Christ die for "the sins of the world?" In what sense can it be truly said, that God was in Christ, "not imputing" to men their trespasses?

I cannot consider any form of retribution to be God-like which does not either at once destroy the criminal, or open to him the possibility of a return to righteousness. Why do not *we*, in this nineteenth century, first torture and then execute great and atrocious offenders? Only, I believe, because we are satisfied that such a course would be offensive to our heavenly Father. But right and wrong are not arbitrary terms. Nothing, so far as I can see, can be right in God which would be wrong in man. I mean, of course, *essentially* right or wrong, for no one doubts that the infinite knowledge and wisdom of God justifies him in doing many things which man cannot comprehend.

On the other hand, I cannot but see that if, without any previous punishment, all the unconverted are alike deprived of existence, men would not receive, "according to the deeds done in the body," nor can I perceive why, in that case, a judgment day is called for, or why, indeed, the wicked should be raised from the dead at all?

D. I observe that in all the arguments of those who advocate "con-

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ditional immortality," as well as in all the reasonings of those who defend the old doctrine of eternal punishment, the only alternative is said to be Universalism, by which I understand the *ultimate* salvation of every man, in the sense of his being finally made a partaker of "glory, honour, and immortality." I do not myself see any ground for this expectation in the teachings of Scripture, but it strikes me as being far more reasonable than the idea of total destruction after more or less prolonged and objectless torment. What I wish to ask is, Why should Universalism be regarded as the only alternative, if the doctrine of eternal misery and that of annihilation be alike rejected? I cannot but say to myself, Why should the notion of a further probation, under conditions differing from those that now obtain, be considered incredible? In short, I am no more disposed to accept the assertions of the annihilationists than I am to bow down before those of the orthodox. Truth, in my opinion, is not to be laid down in broad lines, nor are dogmas to be insisted upon which allow of no shadings.

I do not know whether the leaders of the movement to which this paper refers, will care to be acquainted with these experiences of mine, or whether they will trouble themselves at all about the impression they have made on the Christian world at large. Like most other leaders, they are, I suppose sanguine. They consider, I perceive, that "victory is abundantly assured," and, indeed, "already grasped;" that in securing an audience, at the time and in the way they did, they have performed "a feat, that not many of even the older religious institutions could accomplish, and that but very few would have the temerity to essay." "Bursts of applause," "storms of approbation," speakers "received with enthusiasm," and such like, are supposed to indicate a triumph of no common order.

Be it so. As one who is, to a great extent, with them, I should be most unwilling to say a word tending to damp such expectations, but those who write thus must pardon me if I suggest that, *much ground yet remains to be cleared* before the path on which they wish men to travel is likely to be accounted a part of "the king's highway." * LEX.

P.S.—May I be allowed to say that I have been both pleased and profited by an article in this month's RAINBOW, entitled, "Is the work of Redeeming Mercy limited to this World?" and signed, "T. W." That inquiry is *forced* upon us by existing controversies.

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## THE SEVENTY HEPTADS AND THE ANTICHRIST.

I. IN one of the discourses delivered by the Lord to his *disciples*, recorded in the twenty-fourth and twenty-fifth chapters of Matthew's Gospel, and commonly termed the Prophecy on the Mount, reference is made by him to "the abomination of desolation spoken of by Daniel the prophet;" and the disciples in Judæa are instructed to flee to the mountains, when they shall see this abomination "stand *in the holy place*." This instruction of the Lord is in itself a conclusive proof that the prophecy to which reference was made was not fulfilled *previous* to the First Advent. The reader is also directed to

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think or "understand," concerning the statement of Daniel. It is, therefore, to the passage in Daniel, with its context, that our attention must be directed.

It may be well, however, before proceeding to its consideration, to observe, that the Lord is speaking to *Jewish* disciples, who were well acquainted with the prophecy of Daniel. Daniel had the prophecy given him *for* Jews, and it was a prophecy *concerning* Jews. The message of Gabriel is clear: "Seventy weeks are determined upon *thy* people, and upon *thy* holy city." (ix. 24.) The phrases "thy people," and "thy holy city," refer to Jews, and, in connection with the statement respecting the standing of "the abomination of desolation in the holy place," could only be properly or rightly understood by Jews. Consequently, it is *in the light of Jewish history* that we have to ask the following questions: (1.) Has the prophecy been fulfilled *since* the delivery of this discourse by the Lord? (2.) If so, when? (3.) If not, what are the statements of Daniel, which demand our consideration?

The "abomination," we repeat, is to "stand in the holy place," and when it is *seen there*, they who are in Judæa are to "flee to the mountains." Can there be two opinions as to where the holy place is to be found,—namely, in the temple itself? The Septuagint reads, "In the temple shall be the abomination of desolation." Has then the "abomination," spoken of by Daniel, stood in the holy place *since* the ascension of the Lord? No; for no abomination was placed in the temple prior to its destruction by the Romans. The temple was burnt down, so that no such thing could be placed in it. Nor was it possible for any of the disciples ("when *ye* therefore *shall see*," &c. Matt. xxiv. 15) *to have seen* such an abomination, if we consider the circumstances. It is an historical fact that the disciples, prior to the final investment of Jerusalem by Titus, had fled to Pella, a city beyond the Jordan, and not to the mountains. Eusebius and Epiphanius both state that the disciples were warned beforehand of God to depart from the doomed city, and go to Pella, which warning they obeyed.

If the "abomination of desolation" has stood in the holy place since the destruction of Jerusalem by Titus, the proof should come from those who make the statement, and until they furnish it the prophecy remains, as we maintain, still unfulfilled; and seeing that no inspired prophecy shall pass away without fulfilment, it must yet meet its accomplishment.

II. If we turn now to the prophecy given by Daniel (chap. ix. 24-27), we notice that the Septuagint translates the Hebrew of the phrase, "seventy weeks," as "seventy weeks of years." Other Hebrew scholars translate "seventy heptads." The context shows the sense in which the phrase is to be understood. Daniel had just seen that seventy years of desolation, as testified by Jeremiah, were fulfilled on Jerusalem, and he has given to him, after his prayer, a prophecy relating to seventy heptads, or sevens of years, upon "thy people, and thy holy city."

Now these seventy heptads are divided into three parts; seven, sixty-two, and one. (Dan. ix. 25-27.) The conclusion of *the seventy heptads* will be remarkable for the events then to transpire; namely, "To finish the transgression—to make an end of sins—to make re-

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conciliation for iniquity—to bring in everlasting righteousness—to seal up the vision and the prophecy—and to anoint the Most Holy." At what period does the past history of the Jews testify that these prophetical statements were fulfilled? Has their transgression ceased? Are their sins ended? When were they reconciled to God? When was everlasting righteousness, in connection with them, brought in? Has all prophecy been fulfilled, or sealed up? When was the Most Holy acknowledged by the Jews as their Anointed? Does history answer any of these questions? The present position of the Jews and Jerusalem furnish sufficient proof of the non-fulfilment of this portion of the prophecy.

It is generally admitted that the first seven heptads were literally fulfilled, and that Messiah, the Prince, did not appear till after the expiration of the sixty-nine heptads. But, strange to say, the remaining heptad is held to have been fulfilled during the earthly life of the Messiah, i.e., at his First Advent. The Scripture statement is, that after the expiration of the sixty-nine heptads, Messiah would be cut off, but not for himself. This is generally admitted to have been fulfilled. But between the "cutting off," and the seventieth heptad, several things are to occur. "The people of the prince that shall come, shall destroy the city and the sanctuary." This was fulfilled when the temple and Jerusalem itself was destroyed by the Romans, under Titus. There is, however, a wide interval between this portion of the prophecy and the last heptad;—"And he shall confirm the covenant with many for one heptad," &c. Here the personal pronoun "he" refers to Antichrist, not to the Messiah; for if Christ is the person spoken of, then the passage—as generally interpreted—contradicts the supposed fulfilment. For instance, if the Messiah was the confirmer of the covenant for this heptad, then "in the midst of the week,"—or, as others translate it, in one half of the week,—"the sacrifice and the oblation ceased." *But they did not.* It was only after five heptads had passed away, from the time of Messiah's being cut off, that they ceased. It is testified (Acts xxi.) that the apostle Paul had to show that he walked orderly, as a Jew, and kept the law, by purifying himself until an offering should have been made for himself and those who accompanied him. Now, these offerings included sacrifices in the temple, so that from the testimony of the Scriptures it is evident the sacrifice and oblation had not ceased after the death and ascension of the Messiah.

Again, the confirmation of the covenant is *after* the destruction of the city and the sanctuary. If the Messiah is the prince, the "he" spoken of, then his cutting off should have followed, not preceded, the destruction of the city and the sanctuary; for, how could he confirm the covenant with the Jewish people after their destruction and his own? It will be apparent that if we are to accept the statements of Scripture, the prevalent expositions of this part of the prophecy are unsound, discrepant, and opposed to the revelation.

The "king" of Daniel vii. and viii., is to spring out of the old Roman Empire, which covered the greater part of the Greek Empire. This prophecy has relation to the vision previously seen by Daniel; and it is by comparing them that we get clearer insight into the meaning of



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the prophecy with which we are concerned. In the *tenth* chapter of Daniel, we meet with a statement that Daniel "considered the thing, and had understanding of the vision" before him. After fasting for twenty-one days, another prophecy was given to him, concerning what should befall his people in the latter days; for yet the vision was for many days. Then in the eleventh chapter we have the particulars given. Two visions had been previously seen by Daniel, and now he has a second prophetical statement in further elucidation. We cannot go into all the points of gradual increase; so will proceed at once to compare the particulars given concerning "the king," "a king," or "a little horn."

| THE VISION. (Dan. vii.) | THE VISION. (Dan. viii.) | THE PROPHECY. (Dan. ix.) | THE PROPHECY. (Dan. xi.) |
|---|---|---|---|
| (1.) "And the ten horns out of this kingdom are ten kings, and another shall rise after them." | "A king of fierce countenance." | | "The king shall do according to his will." |
| (2.) "He shall subdue three kings." | "His power shall be mighty, but not by his own power." | | "He shall exalt himself." |
| (3.) "He shall speak great words against the Most High." | "He shall magnify himself even against the Prince of the host." | | "He shall speak marvellous things against the God of gods." |
| (4.) "He shall wear out the saints of the Most High." | "He shall destroy the mighty and the holy people." | | "They that understand among the people ... shall fall by the sword." |
| (5.) "He shall devour the whole earth, and tread it down." | "By peace he shall destroy many." | | "He shall corrupt by flatteries." |
| (6.) "He will think to change times and laws." | "He shall cause craft to prosper." | "He will confirm the covenant with many for one heptad." | "Such as do wickedly against the covenant." |
| (7.) "Until a time, times, and the dividing of time." | | "In the midst of the week." | |
| (8.) "They shall take away his dominion, and the kingdom shall be given to the people of the saints of the Most High, and all dominions shall serve and obey him." | "He shall stand against the Prince of princes, but he shall be broken without hand." | "That determined shall be poured upon the desolator." | "He shall come to his end, and none shall help him." |

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As stated elsewhere, this king will arise out of that portion of the Roman empire originally possessed by the four kingdoms; springing out of the Grecian empire. By a careful perusal of the Scripture statements, it will be evident that the duration of his power will be *seven years*; a covenant being confirmed by him with the Jews for that time: but during the latter half of it he will cause the sacrifice to cease, and set up the abomination of desolation during this latter period of three and a half years, or a time, times, and a dividing of time, the saints will be completely in his power, and remain in that condition until in his boasting against God, he will bring himself, or be brought, into collision with the Prince of princes. The result being,—his destruction, the delivery of the saints, and the setting up of *the kingdom*.

III. The Man of Sin spoken of in the second chapter of Paul's second epistle to the Thessalonians. The whole of the last fourteen verses of this chapter form a complete paragraph. It commences with an exhortation to the disciples, not to be troubled as though the day of the Lord was at hand. And then they are reminded that the apostasy must come first, after which the man of sin is to be revealed. The time of the manifestation of this person is to be after the removal of something which hindered it. He is also termed (verse 8) the "lawless one;" and his coming is to be according to an energy of the adversary.

Having shown elsewhere that this satanic power is to be identified with the little horn, or the king, of the prophet Daniel, and the beast of the Apostle John, we will at present confine our attention to that portion of the passage relating to the hindrance.

Here we are at once met by the statement of the year-day expositors, that the hindrance was Rome Pagan, as represented by the heathen Emperor of Rome; for the common version reads thus: "Only he who now letteth will let, until he be taken out of the way." This, "he," say they, was the Pagan system, so making "that wicked" also the same system. Let us see, however, whether a more literal rendering of the original, in the sixth and seventh verses, supports this exposition. We suggest the following:—

"And now you know what restraineth (or 'that which withholdeth'), in order that he may be revealed in his own season. For the secret of lawlessness already works, only at present, that restraineth, until it may be (taken) out of the midst (or 'way')." It will be perceived that the words rendered "*he* be taken," should be "*it* may be taken," "taken," being understand. So that they who argue for an existing personality in the apostle's days, have no foundation for their position in this expression. Let us further observe, before passing on to consider what this restraining power may be, that the apostle places "the apostasy" before the revelation of the man of sin, as well as stating that a hindrance existed to his manifestation. In accordance with this, when this apostasy had taken place, and when this hindrance was taken out of the way, then the wicked one shall be revealed.

Now both year-day expositors and their opponents are agreed, that "the man of sin," is also "that wicked one;" so that the hindrance or restraining affecting either must be the same. Let this be removed, and forthwith the manifestation of "the lawless one" follows.

IV. What, then, is the restraining power spoken of by the apostle



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Paul? It is evident the Thessalonians knew, for he says, "and now ye *know* what withholdeth;" and moreover, that they also knew this restraining would continue until "he" was revealed "in his own time." Now it is certain that this "he" is the man of sin previously spoken of, and that this same "man" had his own appointed time or season, in which he would be revealed. Nor was this information new to the Thessalonians, for the apostle reminds them that when he was with them he "told them these things" (i. 5).

I have elsewhere contrasted the "Man of Sin" spoken of by the apostle Paul and the "Little Horn" of Daniel. Inasmuch, therefore, as Daniel is the prophet to whom reference is made by Paul, when writing of the man of sin, it cannot but be reasonable for us to expect that he can also give us some information as to the restraining. The same Scripture is in our possession to refer to that was in theirs, and we cannot do better than follow the example of the apostle by referring to it. But before proceeding, we will give a table showing the existence—past, present, or future—of the powers represented by Daniel, in as brief a form as possible.

| | | |
|---|---|---|
| 1. Head of gold=Lion with eagle's wings. | Babylonian Empire. | Overthrown. |
| 2. Breast and arms of silver=Bear with three ribs=Ram with three horns. | Medo-Persian Empire. | Overthrown. |
| 3. Belly and thighs of brass=Leopard with four wings and four heads=He-goat with great horn. | Grecian Empire. | Overthrown. |
| 4. Legs of iron=Fourth beast. | Roman Empire. | In unity overthrown. |
| 5. Legs of iron and clay. (Toes of the feet, ten kingdoms.) | Divided Roman Empire resulting in ten kings. | Now in existence. |
| 6. The little horn=The king. | The Antichrist or man of sin. | To be. |
| 7. The Stone=Dominion of the Son of man. | Christ's kingdom. | To be. |

It will be observed that the toes of the image represent the ten kings, as also the ten horns; and these ten kings, or horns, spring out of the divided Roman Empire, in whose time a king is to uproot three of the ten, and with the remaining seven be destroyed by the Son of Man setting up a kingdom. It will be at once admitted by those who have any acquaintance with history, that the fourth phase of these visions existed in the apostle's time. This would be the Roman Empire in its undivided state. But in its divided state it has and will restrain until the culminating point is reached of ten divisions, after which there springs into being the Little Horn. There is no gap here, either in time or history, to be filled up by any dislocation of the component parts of the image. The empire, or the powers represented by

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the separate parts, exists consecutively until the final phase is reached, or the Man of Sin.

In the endeavour to make out that the Man of Sin is the Papacy, arising, as is said, after the ten kings, one of the characteristic features of the image is ignored, namely, *the feet*. Year-day expositors attach the toes to the termination of the leg-period, instead of to the feet-period. This, we contend, is against their own theory. These expositors cannot but admit that each empire represented by the various features of the image, had its own period of development or existence. Why, then, exclude the feet period, or the divided Roman Empire? Our contention is, that taking Scripture to mean not only what it represents, but also what it says, we should expect to see, at the termination of the feet-period, ten kings established on the old Roman territory, after whom the Little Horn is to arise. Till this Horn, or Man of Sin, does arise, the restraining power will be, then, the now divided Roman Empire. And, we repeat, as each feature of the image had, and has, its own time of existence, so also will the Man of Sin. His attempt to form a perfect and universal kingdom of men, will be the last and the greatest of such attempts, but it too will fail. The seventh or perfect kingdom will subdue it, and be set up by, and under the control of the Lord Jesus,—the Christ.

The restraining power is, then, to be taken "out of the midst," or "out of the way," before the Man of Sin be revealed. But *out of the way of what?* Let the prophet Daniel answer: "And he shall confirm the covenant with many for one heptad, and in the midst of the heptad he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolator" (ix. 27). Of the heptads we hold that sixty-nine have run their course, but that the seventieth remains unfulfilled. It ends with the punishment of the desolator, or the king, or the Man of Sin. So then the reply we get from Daniel is, to the question suggested by Paul,—Out of the way of the fulfilment of the prophecy relating to the seventieth heptad.

V. It may, however, be urged, that the seventh verse (2 Thess. ii. 7) should read, "For the secret of the lawlessness already works; only *he* who now letteth will let until *it* be taken away." We have no objection to so reading it, if the reader is desirous to do so. Who then, it will be asked, is the "he" who restrains the manifestation of the Man of Sin?

By referring to the visions of Daniel, it will be seen that all have an intimate relation to, and bearing upon, the condition of the people of Israel, at different periods of their history. We will note these briefly:

1. *The Babylonian Empire.*—Nebuchadnezzar takes Jerusalem, destroys the Temple, and carries the Jews into captivity.

2. *The Medo-Persian Empire.*—The Temple and walls of Jerusalem rebuilt. Partial return of the Jews who remain subject to Persia.

3. *The Grecian Empire.*—The Jews still in subjection. Many ineffectual struggles made to obtain their freedom.

4. *The Roman Empire.* Second overthrow of Jerusalem; the temple destroyed, and the Jews scattered.

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5. *The divided Roman Empire.*—Jews remain in dispersion, in the various divisions of the old Roman Empire: but as

6. *The Antichrist*-development approaches, there is a partial restoration at least of the Jews to the land of Palestine. While thus partially restored, Antichrist is accepted by them, for a short space only. Jerusalem overthrown for the third time in consequence of a revolt against the Antichrist. But final deliverance is given to the Jews by Christ, who is welcomed as their King.

Now, let it be carefully noted that whoever held possession of Babylon, also held possession of Jerusalem. In the apostle's time the head of the possessing power was the Roman emperor. He then, as representing the power in possession of the land and Jerusalem, would be the "he who now letteth." According to the apostle, this restraining was to continue "until *it* be taken out of the way." Now, this "it," we contend, has reference to the Roman Empire in its various phases. In Paul's time, the empire was not yet divided, but it afterwards became divided, and remains so to this day; and it is when this divided state is taken out of the way, that the Man of Sin shall be revealed. So that if we wish to know who the "he" who restraineth may be, at any period since the apostle's time, we must look for him at the head of the power which has in its possession the land of Israel and the Holy City.

By referring to history we shall find that in A.D. 329, the seat of the Roman empire was removed from Rome to Constantinople; so that "by making Constantinople the residence of the emperors, the centre of the empire was removed from the Latin world to the Greek;" and "while the Roman empire perished by the barbarians *in the West*, it was changed into a Greek empire by the Greeks in the East." By the statement of history, we know that Rome ceased in A.D. 329, to be the capital of the Roman Empire. And when, in A.D. 476, the western portion of the empire was overrun by the barbarians, Rome ceased to belong to a power which had the land of Israel in possession. It however came under the rule of the Greco-Roman empire, when the exarchate of Ravenna was formed in A.D. 555; and as soon as the exarchate was overthrown by the Lombards in A.D. 752, Rome ceased to have territorial connection with that empire. So long as the head of the Greco-Roman empire represented the power possessing the land of Israel, *he* would be the restrainer. But the Greco-Roman emperor did not long occupy that position; Chosroes of Persia first shook his power, but it was finally overthrown by the successors of Mohammed. By A.D. 640, Arabia, Egypt, Syria, Palestine, and Persia had succumbed to the newly risen power. The head of the Saracenic power, holding possession of the Holy Land and Jerusalem, thus became the restrainer. From that time to the present, no emperor at Constantinople—so long as he was a professed Christian—nor any of the kings or emperors of the west ever thoroughly obtained possession of the land of Israel or Jerusalem. An attempt was made to regain Jerusalem during the Crusades, but it failed. The Mohammedans have kept it ever since; in A.D. 1453, taking Constantinople. The Greco-Roman crown thus fell into the hands of the emperor of the Turks, with whom it has remained ever since.

This man then, the head of the Turkish empire, as representing the

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power which has kept possession of Jerusalem for more than four hundred years, is the "he who restraineth." The empire he represents is a portion of the divided Roman empire, and unites with the other divisions in restraining the manifestation of the Man of Sin, the Lawless One, or the Antichrist.

How then do we understand the prophet to speak? As follows: The head of the kingdom, or power holding possession of Jerusalem and the Holy Land, will be the head of a kingdom similar to other human kingdoms, until the divided Roman empire develops into ten kingdoms, three of which are subdued by one arising subsequently. Then this one will terminate the divided state of the old Roman empire by attaining supreme authority over all. By this act the disciples of Christ, they who have understanding, will see clearly revealed the Man of Sin. The Antichrist will fulfil in himself the remaining seventieth heptad.

If the prophecies to which we have referred have already been fulfilled, nothing can be easier than for those who say so to produce proof of their fulfilment. But as we cannot, after careful investigation, find such proof, we are compelled to look for the fulfilment to that time when the last great oppressor of Israel, the last of the breakers, shall be broken in pieces, by *the* Breaker, even the Anointed one—Jesus.

We look then for the dismemberment of the present Turkish empire as a certainty. It must be broken in order that Antichrist may appear. And not only so, but the old Roman territory will also be shaken, and the present kingdoms and states covering it be formed into ten kingdoms. Amidst this shaking and disruption, nothing is more probable than the formation of an Eastern kingdom, inclusive of olden Babylon and Palestine, connecting the luxury and wealth of the East with the commerce and trade of the West. Thus the "Eastern question," as it is termed, is brought to view. The old antagonists, Babylon and Jerusalem, have yet to come face to face. Which shall conquer? The chosen of God, or the chosen of man? Babylon shall come into remembrance, but it is remembrance for woe: Jerusalem also, for whose peace we pray, is remembered, and it is for salvation.

From Jerusalem once more shall go forth the word of salvation to the nations of the earth. It is here that God will magnify his word above all his name. The desolation will have ended; the voice of the oppressor ceased; the desert blossom as the rose; for the zeal of the Lord of hosts will do this.

Henceforth, no more cutting off of the Anointed One: once cut off for the sake of the called-out ones, then to be united in one body: "My Beloved is mine, and I am His," will be the cry of the Church.

* H. Brittain.

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# A PEN AND INK SKETCH

## OF THE CONFERENCE AT CANNON STREET HOTEL, 15TH MAY, 1876.

A GREAT event I here relate, and pleasing is the task,
And if I err in my detail, pardon I humbly ask.
'Twas how two hundred friends or more did meet at early morn,
From north and south, and east and west, braving the cold world's scorn,

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To testify their faith in truths, alas! that few believe,
That only those *immortal* are who truly Christ receive;
And those, alas! who are without this blessed pale of life,
Will perish everlastingly amidst their hopeless strife.

Some thought it unbecoming on such a point to meet,
To eat and drink in cheerful mood, as 'twere some high-day treat:
But if we seek for *precedents*, we get them from the Lord,
In that on which we build our hopes, his own time-honour'd Word!
How Gideon chose his little band of valiant men and true,
By bringing them unto a brook to test what they could do.
And then return to social life,—how often do we see
That weighty secrets are disclosed across a cup of tea.

'Twas meet that such a hopeful band should have a General brave,
Who, well endued with truth divine, their confidence should have:
And so *Good-wyn* has *won* the hearts of those assembled there;
Long be he spared thus to command, is our united prayer.
Foremost in courage to avow the truth to him so dear,
*Minton* maintained with argument both forcible and clear.
The hero of the RAINBOW next upon the stage appears,
He who has stood the conflict for many weary years;
Our valiant little David comes forth with sling and stone,
To kill the giant monster that libels Heaven's throne.
May every blessing crown his days; whatever else his meed,
When *I am on the platform*, for a purse of gold* I'll plead.
Of "Father" *White* I almost feel incompetent to speak,
His range of thought so far exceeds description that is weak;
One scientific thought to him that meeting may afford,
The close *affinity* of hearts in those who search the Word.
A volunteer in this good cause (well known the name of Heard),
Who having turned to "heterodox," to orthodox referred;
Came there to set example to others who might hold
The very same opinions, but not be quite so bold.
As many shades of thought prevailed, there might be some disorder,
So we secured a *Constable* to keep us all in order—
Who in his calm, persuasive tones bade every doubt to cease,
And thus declared himself to be a minister of peace.
A younger brother in a cause so obviously grand,
Stood up, and said his soul disdained to bear a coward's brand.
Two other earnest, thoughtful men then good advice did give,
For "if we have the *Life of Christ*, a *Christ-life* we should *live*"—
And as our standard-bearer goes forth with flag unfurled,
"Eternal life" in Christ should be displayed throughout the world.

But Generals lead, and subs obey, yet 'tis a fact well known,
That orders for our great campaigns must issue from the crown;
For many a fierce engagement with many a hostile fleet,
And many a dread encounter has been plann'd in Downing Street.

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* The writer hopes the above hint will meet with a world-wide response.—L. L. W.

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But this our little phalanx, that muster'd in that hall,
Without the sound of bugle came up to a *private call.*
A Christian man from Dorsetshire, right zealous in the cause,—
The name of HOBBS will ever be received with due applause,—
For he it was, for truth and Christ, this union did suggest,
That all who came might so thereby their principles attest;
And when we all shall meet again (as I sincerely pray),
Water of life be our repast throughout the live-long day.
And as "the Lord gave the word," may the company be "great,"
To publish his rich mercy and tell the lost their fate.

LOUISA L. WADESON.

## CORRESPONDENCE.

### CHRIST'S ARGUMENT FOR THE RESURRECTION OF THE DEAD.

Matt. xxii. 31, 32; Mark xii. 26, 27; Luke xx. 37, 38.

SIR,—The Rev. W. T. Hobson's able paper, bearing the above title, in the RAINBOW for June will have illumined and fortified the minds of many of your readers. The proposition, as expanded by Mr. Hobson, takes its place so well, that it seems to crave even an additional burden; not the burden merely of sustaining affirmative truth, but the further capacity for overthrowing and sweeping aside a popular creed which ofttimes has obscured the logic of that truth, encumbered its progress, and impeded its solution. I allude, of course, to the oft-repeated assertion that the words, "He is a God not of the dead, but of the living," are to be accepted as evidence that the patriarchs are already in the enjoyment of Paradise.

Apparently, Mr. Hobson does not regard the presence of this element as injurious to the main structure of the argument. It is not meant hereby to imply that he adopts such language as that "the patriarchs are already in the enjoyment of Paradise." I merely submit (and hope that I am not misrepresenting him) that his own words, which will be found in the following extract, are not sufficiently at war with the popular belief. "It is remarkable and interesting," says he, "that whereas St. Luke describes the negative creed of the Sadducees, as their saying that there is no resurrection, neither angel nor spirit, the Lord in this discourse asserts the truth of all three. He substantiates the resurrection—he speaks of the angels—he speaks also, as seems to me, but this is not so certain, of Abraham, Isaac, and Jacob as living unto God in the disembodied spirit-state."

But is not this "disembodied spirit-state" a difficult and dangerous form of expression? Our memory at once runs back to a passage occurring in a recent paper of Mr. Constable's, and there we see what it leads to. Referring to Mr. Warleigh's critique on his essay, "Hades," Mr. Constable remarks: "The spirit-man, he tells us, is as truly man as he is when he has body, soul, and spirit. [496.] A higher degree of glory, or a higher degree of happiness, Mr. Warleigh may suppose to be brought to man by redemption;

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but he cannot justly suppose the life and immortality of man to be its fruit." And in the same paper Mr. Constable further says: "Man has during life the Divine Spirit, but he is not that Divine Spirit. Man is not God, though the breath of the Divine nature is within him. Consequently in death when the spirit has gone back to God, it is not man that has gone back to God, as Mr. Warleigh would have us to suppose; but it is the Divine Spirit which has left man, and gone back to its source."—RAINBOW, Dec., 1874.

Believing, therefore, that this doctrine of the "disembodied spirit-state" is not by any means the amiable and innocent addendum to our Lord's colloquy which it is commonly supposed to be, I wish now to hazard a further proof that the argument of the text imperatively demands its elimination. And should this further proof be virtually no more than Mr. Constable has already advanced, yet let it be conceded that Mr. Hobson's treatise suggests in what manner it may be re-cast. Thus,—

The patriarchs, on the fiat of a God who could not lie, were to realise the promises in their character of living men.

As they did not realise them while in their living pilgrim state, they were to realise them in a living future state.

After death they would become living men by virtue of the resurrection, and recover by this means the liability and privilege temporarily suspended by death.

And as there was no other channel by which they could be made alive again, this constitutes the argument in proof of a resurrection.

But now reverse the thesis, thus,—

The patriarchs, on the fiat of a God who could not lie, were to realise the promises in their character of living men.

But seeing that they would continue to be alive after death, the spirit-man being essentially man, they would without further delay become eligible and entitled to the realisation of the promises.

And seeing, further, that this eligible condition has come to be their privilege through some channel other than the resurrection, that is to say, by virtue of the original constitution of their natures,—then what follows? That this element of original constitution stultifies our Lord's argument, puts his case out of court, and converts the promise to Abraham as dependent on the resurrection into a *non sequitur*. J. WAYLEN.

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## LETTER TO A CELEBRATED PREACHER.

DEAR SIR,—With the permission you kindly gave me, I enclose a pamphlet by Mr. H. L. Hastings, a good Christian man, as you called him yourself. I trust therefore that you may listen to what he has to say on a point, the true understanding of which would, I believe, vastly increase your usefulness, great and blessed as it is already.

Not unfrequently your name recurs in our family prayers, and this fact also will, I trust, excuse my present appeal and entreaty that you should reconsider this subject.

As I told you already, and also Mr. Moody, I humbly trust I am acting in the name of the Lord, whose will must be that, if conscience permits, you should remove from your preaching what many are grieved to find unscriptural and damaging to the cause we all have at heart, the glory of Jesus Christ.

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You said you have examined the subject; has your examination enabled you to support the traditional view?

First, you admitted that the Bible never speaks of an immortal soul, but you added the Bible does not teach self-evident truths.

My reply was: Why then does Paul mention "the eternal God," why does he say that God "hath" and "only hath immortality?" Rom. xvi. 26; 1 Tim. vi. 16. Is not the eternity of God a self-evident truth? Besides, supposing that the Bible takes for granted a survival of the soul, does that survival imply absolute and necessary indestructibility?

Your second and last argument was that we place our own and mistaken constructions upon several passages of Scripture. The fact is we place no construction at all upon them; but take them in their literal and natural meaning. Death "the wages of sin," is for us, as generally stated by lexicographers, the extinction of life, and life is a combination of feelings and activities; while to the so-called orthodox, death is a *kind of life*, and life is *happiness;* as if there were not many words in Scripture for happiness, and one only for life or vitality.

My father, who, with his friend Prof. Gaussen, was known as a Biblical scholar in Switzerland, received in his eightieth year what I earnestly believe to be the truth in this matter, and my colleagues in my native country have not even attempted to maintain the traditional view by writing. You are, no doubt, aware that the doctrine of life in Christ only no longer disqualifies students of divinity in Regent's Park College.

Having carefully read the essays of Dr. Angus and of Mr. Rogers, my faith has remained unshaken, and, if desired, you will find me ready to give an answer and reason for the hope which is in me that my Heavenly Father will not always be unwittingly blasphemed by some of his most devoted children.

Believe me to be, honoured and dear brother, E. P.

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## ECCLESIASTES IX. 5.

SIR,—Though I am far from being orthodox in my religious opinions, I am unable to see in the Scriptures, what a number of your correspondents think is taught there, viz., that the dead have no consciousness of any kind. I believe I am aware of the principal passages quoted in proof of that belief in blank nonentity, and have examined them to ascertain, if possible, whether they really sustain the meaning put upon them, but am presently of opinion that the Bible does *not* teach that the departed are not only unconscious, but nowhere.

I write simply to point out a misconception regarding one passage which is continually quoted by the advocates of an unconscious state, as if it was of the most conclusive kind. Indeed, from the frequency of its repetition it would seem to be considered a kind of main prop of their theory. The passage, or rather fragment of a passage, which I allude to, is Eccles. ix. 5, "The dead know not anything;" and I observe in the February RAINBOW it is advanced with the same confidence and freshness as ever by Mr. Laing (p. 80), a writer whose caution in this instance is certainly not equal to his earnestness. He is criticising another contributor, and therefore should have been doubly careful himself. But he is not alone. The

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mistake he makes is quite a popular one with those who share his ideas.

The text as quoted is a pithy one indeed, and if that style of quotation is to be regarded as good and legitimate, the Bible is one of the most accommodating books in the world, for it will prove anything.

Here, for example, is another text from the same chapter, after Mr. Laing's method, "Let thy garments be always white." (Ver. 8.) Is it not a flat contradiction of this injunction to wear garments of any other colour? "O," but I hear it exclaimed, "you are wresting the words out of their evident sense. Look at the context." Just so, I reply, look at the context of the words in verse 5—"The dead know not anything"—and candidly tell us what you think then. And if you still read and believe from this Scripture that the dead *absolutely* know nothing, and are utterly unconscious, then I hold you ought also to believe as firmly, that the concluding portion of the sentence is literally true, and that "neither have they any more a reward, for the memory of them is forgotten." The succeeding verse but adds to the gloominess of the picture, and forbids all hope of a resurrection. I have seen no one explain why they disconnect the words of the preacher to serve their cause; but without pretending to more than an ordinary sense of right and love of honesty, I have been often surprised to see even such a writer as Mr. Constable do the same thing.

Whether the question of consciousness or unconsciousness is elsewhere settled is another thing. What I repeat is that this passage does not do it, and it should not be used in a mutilated state to give it a colour of support.

Probably others have alluded to this matter before, but I do think it needs explanation; and if acknowledged to be an error, I hope we have seen the last of such a misuse of the words of Scripture.

I am, yours, &c.,
W. Hicks.

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## THE ANTIQUITY OF THE HUMAN RACE.

Dear Sir,—There can be little doubt that a reaction has begun in regard to the theory of some celebrated scientists, that man has lived on the earth for a period indefinitely beyond seven thousand years. A course of lectures has just been concluded in Edinburgh on the question:—"Do we possess the means of determining scientifically the condition of primeval man and his age on the earth?" The lectures were delivered under the auspices of the Society of Antiquaries of Scotland, by Arthur Mitchell, Esq., M.D., a Deputy Commissioner in Lunacy. The late A. H. Rhind, Esq., of Sibster, left the residue of his estate for the endowment of a lectureship on this and kindred subjects. Dr. Mitchell treated in a very interesting manner the *whorls* of stone and other material for attaching to the spindle in spinning yarn; *querns*, or hand corn-mills; the *craggan*, a home-made clay dish; water corn-mills of simple construction; the knock-in'-stane for making pot-barley: bee-hive human dwellings, &c. &c. Of these he remarks:—"Many stone objects he had found in the Hebrides, Shetland, Orkney, &c., used at the present day of quite recent manufacture. They would all be regarded as probably of great age, if presented to the inquirer without a history." Speaking of the three so-called ages of stone, bronze, and iron in Scotland, he inferred four things:—(1.) "That

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this classification has no absolute or definite chronological significance. (2.) It fails to indicate stages of civilisation. (3.) The three periods need not synchronise in different localities, and (4.) The antiquities of each country must form a separate study." Summing up his remarks on those material and tangible objects thought to be only of remote antiquity, he said, "their continued manufacture and use amongst us should make us less confident in some of our speculations and conclusions, and more respectful for centuries, and less reliant upon millenniums." "Phrases like 'immense antiquity,' and 'enormous age' were sometimes made use of when they had no well-ascertained applicability."

Speaking of "cave-life" in Scotland at the present day, Dr. Mitchell "described two visits which he had paid in 1866 to the great cave on the south side of Wick bay: he found the cave tenanted by twenty-four persons: men, women and children belonging to four families. Their beds were straw, grass, and brackens spread on the rock. There was no table, chair, nor stool to be seen, stones being used instead. Those people are known as tinkers, and worked in tin, horn spoons, &c., told fortunes, begged, and stole. They had no gipsy-blood in them, being simply the dregs of society. They worked in tin, but what reasons existed for believing that the manufacture of a tin kettle involved a greater effort of skill and intellect than the manufacture of a stone implement. The one picked up a piece of stone, and made of it what he wanted; the other used one metal coated with another, on which much skill had been expended, but none of that skill was his. It might properly be concluded (1.) That because a certain portion of the people lived in caves, it did not follow that a large portion did so. (2.) That cave-dwellers in a nation might exhibit degradation not exhibited by the nation at large. (3.) That working in metals did not necessarily indicate greater skill than working in stone. (4.) That a nation whose general progress was constantly upwards was constantly dropping members down into a lower stratum."

It seems that Dr. Mitchell has been appointed lecturer for three years, and will follow up the subject more thoroughly in succeeding lectures.

Those of your readers who wish to study this interesting subject from a geological point of view, have the means of doing so very satisfactorily in a little work written by "John Kirk, Professor of Practical Theological in the Evangelical Union Academy." It is entitled, "The Age of Man Geologically considered in its bearing on the Truths of the Bible. London: Jackson, Walford, and Hodder. Glasgow: *Christian News* office." In his preface the author says: "He does not profess to live in the geological territory, though he has very frequently paid visits there; but he has been induced to go over at this time on an excursion of earnest and pains-taking observation, that he might investigate for himself the alleged evidence on which the blessed old Bible has been so hastily condemned, and he is desirous to report the result of his investigations. . . . The little treatise is directed chiefly against Sir Charles Lyell's larger work on the Antiquity of Man, only because Sir Charles is the great representative of the views which are so hostile to the Sacred Scriptures. His

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volume contains nearly all that can be said on that side of the subject."

The work embraces chapters on the growth of Peat, on Mud, contraction of lakes, beds of gravel and sand, formations from ice, the glacial period, deposits in caverns, extinct mammalia; man compared with the lower animals; the brevity of history, &c. &c. J. C.

Edinburgh.

## EXCLUSION OF BELIEVERS FROM THE KINGDOM.

Dear Sir,—Mr. Tuckett, in your number for May, has written a reply to my letter on this subject which appeared in the April number. I would leave the arguments brought forward on either side to the candid and prayerful consideration of the readers of the Rainbow. I am, however, compelled to make a remark on the concluding paragraph of page 232 in Mr. Tuckett's letter. He there says that Col. iii. 3, 4,—"Ye are dead, and your life is hid with Christ in God; when Christ who is our life shall appear, then shall ye also appear with him in glory,"—refers to "those whose affections are set on things above, and who mortify their members," &c. Now I maintain that a glance at the passage shows that the exhortation to set their affections on things above, and to mortify their members, *is founded upon* and *springs out of* the glorious facts stated in verses 3 and 4. *This makes all the difference*, and I earnestly call the attention of your readers to it.

I would also thank General Goodwyn for his excellent letter in the May Rainbow, and would add that a careful perusal of Eph. v. 22-32, leads me to the conclusion that the Church, the body, and the bride are identical; I would simply ask the question, If this be so, can any *part of the bride*, that is, of the body or Church, be excluded from the marriage feast? C. M.

# LITERATURE.

*The Chronicle of Man;* or the Genealogies of the Book of Chronicles viewed as foreshadowing the purpose of the ages. By F. M. Fearnley. With an introductory preface by the Rev. Andrew Jukes, author of "The Law of the Offerings," "The Types of Genesis," &c. London: Samuel Bagster & Sons, 15, Paternoster Row.

The idea of constructing spiritual history out of the names found in "Chronicles" is not new, but Mr. Fearnley has produced the most interesting book on the subject that we have seen. To make both history and prophecy out of the meaning of personal names requires the aid of learned mysticism; but we cannot see how God meant that for *revelation* which not one man in a million can understand; for whilst there is little difficulty in finding, more or less correctly, the English equivalents of Hebrew names, it is simply impossible to conclude with certainty that these names are a part of revelation. Of course we all know that many names are significant, but to weave them into a history of mankind, or to make them predictions respecting the future of our race, is a vastly different thing. We deem it prudent to say this in the way of caution, because the theory of which

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this book is a favourable specimen is fascinating, and, if indulged in, may lead to bewildering notions, instead of clear light. There are some subtle, ingenious, and clever things in the volume, and the preface by Mr. Jukes is graceful and suggestive, like everything he writes.

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*The Bond of Peace.* London: James Nisbet & Co.

We like both the idea and the character of this volume. It is valuable, because it is both wise and charitable, recognising essential truth, which makes the church of God one, in the midst of circumstantial differences which are likely to continue so long as this dispensation lasts. We thank the intelligent and devout author, and hope he will be encouraged to proceed with his promised volume, on "The Teachings of the Sects."

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*The New Jerusalem and the Saved Nations.* An Exposition of Revelation, Chapters xxi., xxii. With Notes on other Scriptures relating to Kindred Subjects. By An Oxford Graduate. London: Elliot Stock.

An eloquent book, evidently by a man who has long known how to wield the pen, although he spiritualises much that we accept as literal. The first paragraph of the preface has a neatly-turned word of wisdom for those who shun prophecy: "One of the offices to be fulfilled by 'the Spirit of (the) truth,' promised by Christ to his church, was that he should 'show you things to come.' Nothing, therefore, can be more 'spiritual' than the study of unfulfilled prophecy. And, with these words of their Master before them, it seems not a little wonderful that some of his disciples should venture, or even feel inclined, to speak of it so disparagingly; forgetting, apparently, that on unfulfilled prophecy alone rest their own hopes for eternity."

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*The Great Question of the Day.* Everlasting Punishment: What is it? By J. J. Hobbs. London: Kellaway & Co.

"Reasons of a local character" have induced Mr. Hobbs to publish this book, and we hope that his object will be realised by a good circulation in Blandford and its neighbourhood; but assuredly the neat, forcible, and scriptural reasonings of the little volume deserve far more than a local audience. Mr. Hobbs deserves well of us all for his self-sacrificing zeal in the cause of truth.

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## NOTICES.

"D. F."—A matter so very clear needs no argument. But, perhaps, your question has a meaning which we fail to see. If so, be explicit, for we love light.

"Ella."—Messrs. Kellaway & Co., 10, Warwick-lane, have issued a full report of the proceedings at the Cannon-street Conference, in a sixpenny pamphlet, well printed, on good paper.

"T. T. V." says: "I am thankful to know that the truths advocated in the Rainbow are receiving more attention and favour, and sincerely trust that you may yet see abundant fruit of your able and self-denying labour."

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"H. B." expresses thanks to God for the light and deliverance he has received through our teaching. We are grateful for such a testimony. It is consoling to one who is "despised and maligned by some who should at least have charity, if nothing more." But, as our correspondent adds, "the tide will soon turn." If it should not, however, our duty is clear, and, by grace, we will discharge it without respect to "the strife of tongues." The Master's shield is very broad, and we are safe behind it.

"CHARITY."—Loving Christians are found in all churches; but it is undeniable that the infallibles, with a cast-iron creed, are sometimes cruel as the grave. Papal Rome shed much innocent blood, because she was the self-appointed guardian of a religious despotism which allowed no room for divine charity. A cruel theology can never be reconciled with the character of Christ, and the teaching of the New Testament.

"N. D. G."—We commend to your notice Jeremy Taylor's beautiful passage about the lark. Here it is: "Anger sets the house on fire, and all the spirits are busy upon trouble, and intend prepulsion, defence, displeasure, or revenge; it is a short madness, and an eternal enemy to discourse, and sober counsels, and fair conversation; it intends its own object with all the earnestness of perception, or activity of design, and a quicker motion of a too warm and distempered blood; it is a fever in the heart, and a calenture in the head, and a fire in the face, and a sword in the hand, and a fury all over; and therefore can never suffer a man to be in a disposition to pray. . . . Anger is a perfect alienation of the mind from prayer, and therefore is contrary to that attention which presents our prayers in a straight line to God. For so have I seen a lark rising from his bed of grass, and soaring upwards, singing as he rises, and hopes to get to heaven, and climb above the clouds; but the poor bird was beaten back by the loud sighings of an eastern wind, and his motion made irregular and inconstant, descending more at every breath of the tempest than it could recover by the libration and frequent weighing of its wings; till the little creature was forced to sit down and pant, and stay till the storm was over; and then it made a prosperous flight, and did rise and sing, as if it had learned music and motion from an angel, as he passed sometimes through the air about his ministries here below. So is the prayer of a good man; when his affairs have required business, and his business was matter of discipline, and his discipline was to pass upon a shining person, or had a design of charity, his duty met with the infirmities of a man, and anger was its instrument, and the instrument became stronger than the prime agent, and raised a tempest, and overruled the man; and then his prayer was broken, and his thoughts were troubled, and his words went up towards a cloud, and his thoughts pulled them back again, and made them without intention; and the good man sighs for his infirmity, but must be content to lose the prayer, and he must recover it when his anger is removed, and his spirit is becalmed, made even as the brow of Jesus, and smooth like the heart of God; and then it ascends to heaven upon the wings of the holy dove, and dwells with God, till it returns, like the useful bee, laden with a blessing and the dew of heaven."

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# THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

AUGUST 1, 1876.

## THE RICH MAN AND LAZARUS.

### A SCRIPTURAL EXPOSITION.

BY THE EDITOR.

"THERE was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day; and there was a certain beggar, named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; moreover, the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell, he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime, receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence. Then he said, I pray thee, therefore, father, that thou wouldst send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Luke xvi. 19-31.)

That the first three verses of this remarkable and famous Scripture may be taken literally, is obvious. That a rich man should live in splendid style, and surround himself with the luxuries which



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wealth commands, is an every day fact, and has been so in all ages; that a beggar full of sores should be laid at his gate, desiring to be fed with crumbs from his table, and that the homeless dogs of an eastern city, came and licked the poor man's sores, are also circumstances every way likely to have been frequently seen by our Lord's hearers. But the wonderful pictorial prophecy which is founded upon these ordinary facts begins in the next verse, and with it the literal ceases; whilst the literal basis of the parable is itself transformed into the highly parabolic by the reflex action of that which follows.

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom."

This at once settles the question of figure, or fact. Fact it cannot be. Otherwise, you have the extraordinary thought of angels carrying a dead man, a loathsome corpse, to the bosom of Abraham; and if by this last expression you understand "heaven," then the whole idea is so grossly, and repulsively absurd, that it must be rejected at once. But it is said that it was "the soul of Lazarus," not his body, that was carried to heaven. I know this is "said," but as the Lord does *not* say it, the interpolation, invented to support a theological theory, cannot be admitted. There is nothing here about soul or spirit, and it will be prudent for all Christian men to remember that it is not a proof of loyalty to put words into the Master's lips which he did not utter. We must either therefore insist upon angels bearing a dead man to heaven, or give up the notion that this Scripture is a narrative of facts describing the condition of the righteous and the wicked immediately after death. And, moreover, if you insist upon the literal, I must remind you of the important fact that there is nothing said about the moral character of either of these men. It is not said that the rich man was wicked, it is not even hinted that he was cruel, and that he forbade his servants to give the poor man at his gate the crumbs of his costly dinner; nor have we the slightest suggestion that Lazarus was a pious man. When an interpretation requires so many groundless assumptions, the best way is to give it up, as utterly destitute of doctrinal value.

"The rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."

There is nothing said about the burial of Lazarus. Blessed be God, no! There is a glorious meaning in this, which will subsequently come before us. The rich man, however, was "buried," a parabolic suggestion of terrible significance, as will presently appear. "In hell he lift up his eyes, being in torments." Of course, these words cannot be lightly read. Their natural effect is to produce solemnity. The image they picture on the mind, is extremely painful; and the enormous horrors which theologians have heaped —ay, I am sorry to say, have sometimes apparently delighted to

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heap—upon them, can only be alluded to, in passing, as a distressing proof of the errors which have remained in the Church since the dark ages. Our teachers should have seen that if a man was literally dead and buried he could not possibly lift up his eyes either in hell or anywhere else, and that consequently our Lord was suggesting some momentous truth to his Jewish hearers through the medium of a parable. And this parable is unequalled for the vividness of its imagery. The word translated "hell" here is *hades*, the Greek equivalent of the Hebrew *sheol*, and of the English *grave*, and would not suggest to the Jewish mind the hell-fire of Matt. v. 22. The design and place of that were well known to Christ's hearers. *Gehenna* is the abbreviated form of the Hebrew terms *ge-Hinnom*, the valley of Hinnom, or as it is also put, the valley of the son of Hinnom. The origin of the name is lost, but it is very ancient, as it is mentioned in Joshua (xv. 8). "And the border went up by the valley of the son of Hinnom, unto the south side of the Jebusite, the same is Jerusalem." But only in later times did the name acquire an evil meaning. Manasseh was the cause of its infamy, for this was the place in which that wretched man caused his children to pass through the fire to Moloch. "He caused his children to pass through the fire in the valley of the son of Hinnom." (2 Chron. xxxiii. 6.) Josiah afterwards, among his reforming measures, defiled the place by making it the common receptacle of the filth of the city. Of course on such putrid matter worms fed; but fires were also constantly kept burning, to consume the refuse. Here, too, the dead bodies of criminals were thrown to be reduced to ashes; and *this* is the origin of Isaiah's expression: "They shall go forth and look upon the carcases of the men who have transgressed against me, for their worm shall not die, neither shall their fire be quenched." This, too, is the "everlasting fire" of Scripture; a fire which shall not be quenched, meaning, of necessity, therefore, the *utter destruction* of every thing cast into it.

The popular pulpit doctrine, that the soul of the rich man was tormented in this hell, cannot be admitted, for there is nothing about "soul" in the text. There is not in the Bible a solitary instance of the punishment of "disembodied souls." We have a mournful superabundance of it in religious books, but not a hint of it in the Book with which religious books should agree, if they are to be of any value. Neither rewards nor punishments are given until after judgment, and judgment takes not place until resurrection, for it is with living men "in the body" that the Judge will deal, and not with "disembodied souls."

Surely sober and serious thought must convince any one, that the conversation between the rich man and Abraham must be parabolic; for Abraham himself was dead. If Abraham, Isaac, and Jacob are consciously alive, our Lord's argument to convince the Sadducees of resurrection loses its point. God is not the God of the



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dead, but of the living: *therefore*, these honoured saints shall rise from the dead some day: that is the argument, and it is irresistible. The Sadducees felt it so, and they were not easily silenced.

There are other points that prove this Scripture a parable: for example: the extraordinary prayer that Lazarus would dip the tip of his finger in water, to cool the petitioner's tongue. Surely this was the very minimum of mercy, and yet it was refused. But all that seems necessary on this part of the subject has been said; and now let us try to gather from Scripture what the parable was meant to teach those in whose hearing it was spoken.

The essence of a parable is partly to conceal, and partly to reveal. The kingdom was in "mystery," because the people were about to reject the King. Without his presence, of course, the Kingdom was impossible. "Why speakest thou unto them in parables?" said the disciples to their Lord. His answer is the key to the position. "He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables, because they seeing, see not; and hearing, they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing, ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive; for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." (Matt. xiii. 11–15.)

Now, by the "rich man," I have not the slightest doubt that the Jewish nation is represented. God dealt with his people *nationally*. That the descriptive phrases, "clothed in purple and fine linen, and fared sumptuously every day," as symbolic proofs of his wealth, are applicable to the Jew, nationally considered, is beyond controversy. Let us look at the physical character of his estate: "The Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass." (Deut. viii. 7-9.) "For the land whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs; but the land whither ye go in to possess it is a land of hills and valleys, and drinketh water of the rain of heaven; a land which the Lord thy God careth for: the eyes of the Lord thy God are

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always upon it, from the beginning of the year even unto the end of the year." (Chap. xi. 10-12.)

The Lord speaks by Ezekiel and Hosea of the rich productions of this estate as "My gold, and my silver, my fine flour, and oil, and honey; my corn, and my wine, my wool, and my flax."

This man had above all, wondrous wealth of religious privileges, whilst all other nations were in this respect desperately poor, miserable beggars, covered with the moral sores of abominable idolatries. Paul sums up the religious riches of Israel in a few words, each of which contains thought enough for a volume: "To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh, Christ came, who is over all, God blessed for ever." (Rom. ix. 4, 5.)

He was clothed in "purple and fine linen." These royal and priestly robes gave him peculiar distinction and glory, as the chosen witness to the world of the only true God. This was the arrangement: "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests, and an holy nation." (Ex. xix. 5, 6.) Thus, with his glorious climate, the treasures of the earth, the special blessing of heaven, and the knowledge of the only true God, this man was "rich" in a far higher sense than any of his neighbours that lived beyond the boundaries of this beautiful and fertile land. But, after all, though the royal purple, and the priestly linen adorn his person, he is only a conditional tenant, and if the condition of occupancy has not been fulfilled, it may be that the Divine proprietor will remove him from the estate, and put another in his place. And he did.

Let us suppose that you are in the palace of this princely man. He has honoured you with an invitation to dine with him. Come here for a few moments. Let us look out of this window. What a splendid scene! Vineyards, olive yards, forests of magnificent cedars, luxuriant valleys, a wonderfully picturesque river, with broad lakes here and there in its course: mountains covered to their summits with rich vegetation, innumerable flocks of cattle and sheep, cities and towns sparkling in the light of a Syrian sun, and above all, and shedding a mysterious glory over all, a splendid temple, the original design of which was formed in no human brain, and the worship in which is regulated by no human authority. *This* is the rich man's dwelling. Surely, he can never be so utterly infatuated as to break the covenant under which he holds this magnificent region.

But withdraw your view from distant objects. What is that lying at the gate? The pictorial prophecy tells you. It is a poor man waiting for some of the waste of your ample feast. Poverty seldom comes alone; and in this case, as it often does, it has

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brought with it troublesome sores.* And dogs, according to their affectionate nature, alleviate, as far as they can, the distressing heat and pain endured by the suffering man. The Jews branded the Gentiles as "dogs," unclean animals, from which ceremonial purity must keep at a safe distance. A pathetic illustration of this is given in the case of a woman of Canaan, who, with a mother's love for a daughter plagued with a demon, implored the Son of David to pity her. She admits the impropriety of casting the children's bread to dogs, but touchingly suggests the "crumbs" that fall from the children's table. "Lord, help me!" is her cry. Of course, he did. But what have we here? "Lord, help me!" Why, it is the very meaning of the poor man's name, Lazarus, Λαζαρος, or Eliezer,—Ελιέζερ—*God my help*. Lazarus, therefore, appears in the parable as the representative of the Gentiles. They had such help on the great questions of life, death, and eternity, as their priests and philosophers could give; but it amounted to no more in the way of moral light, and recovery from the abominations of idolatry, than did the licking of bodily sores by dogs towards robust physical health. But "God is the help" of poor Lazarus, and the rich man shall no longer have a monopoly of heaven's precious gifts, which he has turned into selfish luxury, and shamefully abused.

"And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom." This was the way that God helped him—became to him what his name, "Lazarus," signified. He "died." In a tropical or figurative manner, of course, for the parabolic structure of the speech is kept up throughout with wonderful accuracy. He died to his sores, and obtained health; to his poverty, and obtained wealth; to his crumbs, and went to take his seat with the father of the faithful himself at a table abundantly furnished with the bread and the water of life. This figurative use of death is found in several passages of Scripture. "How shall we that are dead to sin, live any longer therein? He that is dead is freed from sin." (Rom. vi. 2, 7.) "I through the law am dead to the law, that I might live unto God." (Gal. ii. 19.) "Dead with Christ from the rudiments of the world." "Ye are dead,—ye died,—and your life is hid with Christ in God." (Col. ii. 20; iii. 3.)

He was "carried by the angels." There was no funeral in this case; happily, Lazarus has no company of mourners, either honest, or hired, to carry him to a grave; he is alive and full of joy; in fact, he was never acquainted with the sublime secret of human life until now; for he is "alive unto God in Christ." But who are the angels—των αγγελων—that carried Lazarus into Abraham's bosom? They are messengers; this is the meaning of the word.

* For a description of the fearful "sores" of the Gentile world, see Rom. i. 20-32.

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Peter was one of them, and he carried Cornelius, the Roman soldier, to the bosom of Abraham, as soon as God scattered his Jewish prejudices, and told him not to call the Gentiles common, or unclean any more. Paul was another honoured angel of the Lord sent to bring the Gentiles into God's great banqueting house. Here is the message with which this noble messenger was charged: "Rise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of those things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles unto whom I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." (Acts xxvi. 16-18.) Were it not painfully suggestive of the darkness that hangs over many portions of Scripture, through traditional theology, it would be amusing to read the reasons given by the Commentators, why the burial of Lazarus is not mentioned. One says, "He was *buried*, no doubt—necessity required this; but he had the burial of a *pauper*, while the pomp and pride of the other, followed him to the tomb." A second says, "Poor Lazarus was soon delivered from his sufferings by the friendly stroke of death; and as his body had not been the great object of his care, so no account is given how it was disposed of: the survivors, for their own sakes, would put it somewhere out of the way, where it would sleep till the resurrection." A third says, "His burial was too unimportant to mention." But this is enough of the light which guides no where.

"Into Abraham's bosom." What does this expression mean? Heaven? Abraham is not there yet. Paradise? The second Eden will not exist until the return of the Second Adam. The expression simply refers to the Jewish habit of reclining at meals when the nearest friend actually lay in the bosom of another. A well known instance occurs in connection with the last passover attended by our blessed Lord: "Now there was leaning on Jesus' bosom, one of his disciples whom Jesus loved. Simon Peter therefore beckoned to him that he should ask who it should be of whom he spake. He then lying on Jesus' breast, saith unto him, Lord, who is it?" (John xiii. 23-25.) We, then, who are of the faith of Abraham, are *now* in Abraham's bosom. "Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. So, then, they which be of faith, are blessed with faithful Abraham." (Gal. iii. 7-9.) "By revelation he made known unto me the mystery . . . which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles

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should be fellow heirs, and of the same body, and partakers of his promise in Christ by the Gospel." (Eph. iii. 3-6,) See also in this connection, Paul's beautiful metaphor of the branch of the wild olive grafted into a good olive tree. (Rom. xi.)

We come now to the case of the rich man; but let it be distinctly noticed, as proving the exact coherence of the images in the parable with the actual facts of history, that the death of Lazarus takes place first. Long before the destruction of Jerusalem by Titus, which was, in fact, the death of the Jewish nation, and which took place in A.D. 70, great multitudes of Gentiles had received the Gospel, and were rejoicing in Christ Jesus.

"The rich man also died." Tropically,* as in the case of Lazarus. He died to his wealth, to his purple and fine linen, and to his daily sumptuous fare. To pluck up and destroy a nation, to cut off a nation, and to cause a nation to perish, are expressions found in Scripture; and the thoughts they suggest are familiar to every one as entering largely into the history of the world. The unparalleled horrors of the death and burial of the rich man are related by Josephus, himself a Jew, a contemporary, and to some extent, an eye-witness of the ghastly scenes he describes. It makes one shudder to read the sixth and seventh books of the Jewish wars; the wholesale crucifixions, and burnings, and massacres, and torments to which the doomed people were subjected, have no parallel in human history. Their amazing obstinacy, their frantic resistance, under the idea that because they were the children of Abraham they could not be conquered, so maddened their conquerors that no kind of barbaric fury was thought bad enough for them. But it is too late to call upon Abraham when Abraham's faith and works are alike forsaken. It is too late to shout, "The temple of the Lord," when those who should have kept it sacred have turned it into a den of thieves. The people knew not their day of gracious visitation, and the strong eagle has fixed upon his prey, and will devour it.

But in fact, all this had stood on the prophetic page for fifteen centuries. Our Lord's parable of the death, burial, and torment of the rich man, condenses and confirms the prophetic word of his servant Moses. Let any one read that dreadful Scripture, Deut. xxviii. 15, to the end. It is a perfect storm of curses upon the nation, in case of disobedience to the commandments of God. I quote only one verse; but it gives a fearful picture of national calamities and death. "The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish." In Lev.

* "The Lord God shall slay thee, and call his servants by another name." (Isa. lxv. 15.) "The disciples were called Christians first in Antioch." (Acts xi. 26.)

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xxvi. 16., it is written: "I will also do this unto you: I will appoint over you, terror, consumption, and the burning ague (fever), that shall consume the eyes, and cause sorrow of heart."

"And was buried." This part of the picture need not detain us long; for if the Jews were removed from Palestine, they were nationally buried. They were so by the triumphant Romans, the armies of the mighty empire officiating at the funeral. This too was clearly predicted: "I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed." (Deut. iv. 26.) "Then will I cut off Israel out of the land which I have given them; and this house which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people." (1 Kings ix. 7.) "And the Lord said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off the city Jerusalem, which I have chosen, and the house of which I said, My name shall be there." (2 Kings xxiii. 27.) The multiplication of quotations on this point, is not necessary. Israel as a nation exists not. It is politically dead and buried; and out of Palestine it can no more attend to the ceremonies of its religion than a dead man can attend to the duties of life. It is cast out of God's sight, as the literally dead are hidden in the grave.

"And in hell he lift up his eyes, being in torments." To the literally dead, the grave is the place between death and resurrection. It is the place of silent sleep, and its tenants know nothing of the care, and labour, and conflict of the living.

> "There the wicked cease from troubling,
> And there the weary are at rest.
> There the captives rest securely together,
> They hear not the voice of the oppressor.
> The small and the great are there,
> And the servant is free from his master."

But a nation metaphorically dead, for which a national resurrection is undoubtedly in store, may suffer much in its intermediate state of exile; and so much and so fearfully have the Jews suffered for many ages and in many lands that the torment of fire and thirst is the only figure that can adequately express their experience.

The minor details of the parable, such as the "tip of the finger in water," and the "five brethren," whatever they may actually teach, cannot affect the interpretation I have given; but there are three other matters upon which a few remarks seem necessary.

The "great gulf fixed," I understand as a side light on the question of time. I think it suggests that the Jews would continue in unbelief of the Messiahship of Jesus for a very long time, and of course, so long as this state of things continues, religious fellowship

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between Jews and Christians is quite impossible. No less than four times in one chapter (Lev. xxvi.) do we find the remarkable statement, that if the people would not accept God's chastisements, and turn to him, he would "punish them *seven times* more for their sins." This prolonging of the exile of the scattered nation seven times, in the event of their continued disobedience, is exceedingly suggestive. Eighteen centuries have elapsed since Judea was taken captive. The fatal cry, "We have no king but Cæsar," has not yet ceased to echo; but the great gulf will disappear some day, when the sevenfold chastisement will have done its work, and they shall say of JESUS, "Blessed be the KING!"

The phrase, "neither will they be persuaded though one rose from the dead," has its counterpart in the fact that One did rise from the dead; that his resurrection was amply proved by competent witnesses, and that some of these witnesses wrought undeniable miracles in the name of the Risen One; and yet they were not persuaded, nor are they to this day.

Finally, it is important to notice the connection between the three parables in Luke, of which this is the last. There is an obvious gradation, and this is the climax. We have the *elder son*, the *steward*, and the *rich man*. The family group shows us the proud elder son highly offended, because his father had received the prodigal. The elder son is the Jew, the penitent prodigal is the Gentile, and we all know how angry the Jews were with the apostles for preaching to the Gentiles. The next parable presents the Jew as an unjust steward. He is to lose his stewardship, for he had been unfaithful. Venality and corruption abounded. Sacred offices were shamelessly sold. Moral fitness was not thought of, and justice had fallen in the streets. "Thou mayest be no longer steward." After the Lord had spoken the second parable he said, "No servant can serve two masters; for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and Mammon." The evangelist remarks, "And the Pharisees also, who were covetous, heard all these things; and they derided him," mockingly sneered at him, indicating scornfully the contempt they felt for our Lord and his teachings. He then reminded them that their self-justifying habit was of no avail, as God knew their hearts; and that their conduct in the matter of divorce was a source of great immorality; and then he proceeds with the third parable which rung the knell of their national existence. By the abrupt commencement of the parable in our English version the connection between it and the two preceding ones is lost. For some unaccountable reason, our translators have left out a little word of much value. The Lord said, "*But* there was a certain rich man." As if he had said, 'You interrupted me, but,—more,—further,—I have something to add about two men, one of whom was very rich, and the other very poor.' Probably, the absence of the conjunction in our translation

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has something to do with the fact that many people imagine they are reading a literal narrative, notwithstanding the internal evidence of its impossibility, when perusing the parable of the Rich Man and Lazarus.

But I cannot close this discourse* without a word of solemn warning to the Church. If she imagines herself "rich, and increased with goods," she is in danger. To boast of wealth, or numbers, or social influence, in connection with the Christian faith, is perilous, because it tends to forgetfulness of the condition of Christian existence. Our privileges are a sacred trust for the honour of our Lord, and every temptation to self-praise, should be resisted and crushed in the bud. The Christian life is a delicate plant, and, like the violet, thrives best in quiet places. The atmosphere of pomp and pageantry is not suited to its nature. The Christian graces *may* sometimes flourish under purple and lawn, but the experiment has not been remarkably successful. It is not without profound significance that believers are urged to cultivate meekness, humility, and lowliness of mind, and that the Lord spoke of the difficulty of a rich man entering the kingdom of heaven. The holy shall reign in good time; but they can afford to wait until their glorious Lord comes to his throne. Meantime, their highest and most honourable office while he is absent, is to bear witness for him—his character, his work, and his promised return; and they can do that in raiment of camel's hair as well as in gorgeous apparel,—perhaps a little better, although, of course, "the fashionable world" will not hear them.

On the subject of which we have been speaking, our apostle,—the apostle of the Gentiles,—"the angel," whom the Lord graciously sent to carry us into the bosom of Abraham,—writes very earnestly. Let us take heed to his words, for the Spirit of God speaks by him: "If some of the branches be broken off, and thou being a wild olive tree, were graffed in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off that I might be graffed in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear. For if God spared not the natural branches, take heed lest he also spare not thee. Behold, therefore, the goodness and severity of God: on them which fell, severity; but toward thee goodness, if thou continue in his goodness; otherwise, thou also shalt be cut off. And they also, if they abide not still in unbelief,

* Delivered to the author's congregation, several of whom earnestly besought its publication. He willingly complies, in the hope that it may assist others in searching the Scriptures. It was not written before delivery, but his hearers will doubtless recognise in it substantially what they heard.

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shall be graffed in: for God is able to graff them in again." (Rom. xi. 17-23.)

And it is certain that he will. The decree has gone forth, and will not be cancelled. The dead and buried nation will come to life again. "Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you unto the land of Israel. And ye shall know that I am the Lord when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." (Ezek. xxxvii. 12-14.) "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. xi. 15.) It is enough! O the measureless wisdom, and boundless love of God! Let us fervently pray for our elder brother, into whose inheritance of divine wealth we have entered through no merit of ours, that his eyes may be opened to see that the Lord Jesus whom we love is verily and indeed the King of Israel, and the Son of God. Amen!

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## NARROW VIEWS.

"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted of him."—Acts x. 34, 35.

I REGARD the tenth chapter of the Acts as one of the most interesting and instructive in the Bible; for it opens to us, as it were, a new world—a brighter and infinitely more hopeful one.

It marks not only the commencement of a new era for the world and the church, the breaking down of the party-wall of exclusiveness and privilege, the partial unfolding of "the mystery that had been hid in God since the foundation of the world," but it also shows at one and the same time, how much more gracious our Father is than we are apt to suppose, and how difficult it is for us to believe this glorious truth.

That such an obvious truth as the above statement of Peter should have been so difficult for him to comprehend as actually to have required a previous vision to convince him of it, certainly seems extraordinary. Yet it is quite evident that Peter was very hard to convince of this blessed truth, and even when convinced was only half reconciled to it; for his words, "What was I that I should withstand God," seem very like a secret disinclination to accept the conclusion forced upon him by the vision and the following circumstances; at all events, the apologetic tone he adopted

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when accused by the other brethren shows that he was still partially under the influence of narrower views.

When, then, we find so good a man as Peter was, one who had been so long and so intimately associated with the Saviour, unable to see that God was "no respecter of persons," we need not wonder that many sincere, good Christians at the present day should hold such one-sided views of truth. Let it be observed also that this was, in Peter's case, some considerable time after the gift of the Holy Spirit, and is therefore to us a proof that the best of men may be, and very often are, far from seeing the whole truth.

How slow we all are to accept brighter views; how disinclined to believe them, and how loth to give up our darker and narrower ones. Nothing but the stern logic of facts can convince us, for it seems that only by this were the brethren—I will not say convinced, but—silenced. Even then they would not for a long time allow that it was possible that any could be saved without conforming to the law of Moses. It would apparently require a vision, and much more than a vision, to induce many professing Christians to adopt broader and brighter views of the future of mankind, than they have been accustomed to hold. When men arrive at a certain mental stage, particularly if they are advanced in years, they will not be persuaded though one rose from the dead. The example of Peter may teach us that very good men may be extremely narrow-minded, and may require an immense amount of evidence, or even the direct interposition of God, to induce them to give up their long-cherished prejudices. Precisely so is it now with many upright, God-fearing men who tell us that God *is* a respecter of persons, in the Calvinistic sense, and yet these are very often men whose lives and conversation command the greatest respect. Fortunately, however, we are, as Christians and Protestants, in no way bound to believe any guide but the Holy Spirit, and are therefore the more under obligation to investigate and search out fully the meaning of the utterances of that blessed Guide and Comforter.

We are then, I think, fairly justified in deducing from this chapter one most important lesson, namely, that theological views taken from apparently the strongest and clearest texts are not necessarily correct. Peter was unquestionably well read in the law of Moses; he could quote any number of texts that seemed exactly to support his narrow views, and yet on a question of the greatest possible importance he was totally wrong. He had drawn from the Scriptures of the Old Testament the conclusion,—and no doubt thought himself fortified in it by his Lord's own words, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not,"—that God was a respecter of persons.

The brethren, too, who cavilled at Peter's conduct, and who were so angry with him for going to Cornelius, had much to say for themselves. They no doubt quoted plenty of texts from the Old Testament, as to the difference between the clean and the unclean,

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between the Jew and the Gentile. They could say with truth that God himself had told them to "come out from among them (the unclean), and be separate, and not touch the unclean thing, and he would receive them and they should be his sons and daughters." They had seen how God upheld his people, and worked miracles for them. They were well acquainted with such texts as, "he that toucheth thee toucheth the apple of his eye." To them had been entrusted the oracles of God, and they were really and truly the children of the covenant made with Abraham. Is it then to be wondered at that they were slow to believe that the Gentiles should share in their privileges? It is no answer to say that the prophets had foretold that "in his name should the Gentiles trust;" they did not dispute the fact, or even object to it, but they interpreted it as meaning that the Gentiles were to be blessed *in subordination to them*, and in connection with their own dignity and power.

Had not these early Christians also the explicit words of the Saviour: "I am not sent but to the lost sheep of the house of Israel?" Were not all the apostles Jews? and was not the gift of the Holy Spirit vouchsafed—as far as their knowledge and experience went—to Jews, and Jews only? The astonishment of Peter and all the Jewish Christians at the outpouring of the Spirit on Gentiles seems at first to have been very great. Was it possible that *Gentiles* were equal to Jews? Did not God himself speak to their father Abraham? So they doubtless thought and reasoned, a clear proof that their exclusive privileges had blinded their eyes.

We have, certainly, in the case of the apostles, as respects the admission of Gentiles into the kingdom of heaven, an extraordinary example of our slowness of heart to believe in the universal Fatherhood of God. These apostles were all of them good men; they were full of love to their Master and Saviour. They had also had the inestimable privilege of hearing their Lord explain to them in all the Scriptures "the things concerning himself." They had been with him in his temptation. They had themselves suffered persecution and obloquy for his name's sake,—yea, some of them had been faithful even unto death. And yet, in spite of all this, there remains the one undoubted fact that *they were wrong* in a vital, or at least a most important point; namely, they were unable to see "that in every nation he that feareth God and worketh righteousness is accepted of him."

Wherein then lay their error? It must, I think, have been in this: they ignored the fact that God was *righteous*, and was a Father to *all* who diligently seek him everywhere. And this is always the danger with those to whom God has given great religious privileges. Just as with the great and the mighty of this world, there is a strong tendency to forget that those below them are equally the creatures of God's hand with themselves; so also is it with those who like the Jews of old have had entrusted to their keeping the secrets of Divine truth: they are apt to forget that *all* men

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everywhere are alike "the offspring of God." This is one of the last and most difficult prejudices to be eradicated, and it retains its hold with extreme tenacity on all but the most Christ-like souls. Like every other error, it arises from partial and distorted views of truth; and in the case of Peter, and the rest of the apostles, it seems they were too much like other men. Had they only looked at the question *all round* they would doubtless have seen things in a different light. They might, for instance, if they had been candid, have remembered that their Lord while on one occasion using such language as that quoted above (Matt. x. 5), had also on other occasions spoken in a more comprehensive manner. They ought to have remembered that he had said, "I have not found so great faith, no, not in Israel; and many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven;" in which statement it is clear that *equal* privileges were alluded to. They knew the words in which he had referred to a circumstance in Jewish history, and thereby given such offence: "Many widows were in Israel in the days of Elijah, but unto none of them was Elijah sent, save unto a woman of Zarepta, a city of Zidon;" and the still more glorious words: "Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." Such observations ought at least to have taught them candour, and a readiness to receive greater truth when it was offered them. They should have remembered how approvingly our Lord spoke to the lawyer who disparaged the offerings and sacrifices of the Law, in comparison with loving God and our neighbour. The parable of the good Samaritan, also, and Christ's word of application, "Go thou and do likewise," might have made them ready to believe that while priest and Levite might neglect their duty, as men, to the helpless and afflicted, a despised Samaritan might receive our Lord's full approbation and praise. In a word, they had yet to learn that the law was nothing more than a schoolmaster to lead us to Christ, and that just as Abraham had been called, being uncircumcised, so also might others.

Let us then be extremely careful how we interpret the seemingly narrow texts of the Bible, where such exist; for we shall find that every apparently narrow text has at least another quite as broad, which, taken as literally, would seem opposed to it. We shall certainly err if we allow ourselves to get hold of the *delusion* that we are, in some exclusive sense, the *favourites* of Heaven. It is not true that God is a respecter of persons, for if he gives some greater spiritual blessings than others, so most assuredly he requires of them more in return. The less we think of ourselves, the more nearly shall we approach to God.

But perhaps the most sublime and hopeful lesson to be drawn from the tenth chapter of the Acts, and one which has ever given me great comfort is this,—that it appears to furnish a strong

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probability that God has more marvellous works of mercy in store for the mass of mankind than we are apt to suppose; but that just as he did not see fit to declare the Gospel to the Gentiles until some considerable time after the descent of the Holy Spirit, so there is a strong *possibility*—not to say *probability*—that some further revelation of mercy will be made in due time: either by opening our eyes to see that it has already been made, or that a new and special revelation will be given. "The Lord hath yet more light and truth to break forth from his word."

How narrow and one-sided the Law of Moses must have appeared to the Gentiles, who were ignorant of what God had in store for them; and I doubt not that even to many of the saints of old, it must have been a trial to find so little said in the Scriptures as to the future of the Gentiles.

I cannot but think, however, that they had in one respect much brighter hopes than we have, for they (*i.e.*, the saints of old) do not seem to have thought for a moment that the outside nations were necessarily under the curse of God. On the contrary, they were quite willing to admit that, provided they became subject to the Jews, either as allies or supplicants, they might be permitted to partake in a less degree of their blessings. Judaism, however narrow it may have been, was never half so narrow as Calvinistic Protestantism, for the latter not only insists that it alone is true, but that there is *no hope any where* for those who reject it.

We may then draw from this tenth chapter of the Acts the great lesson that we should call no man common or unclean. Even those who may appear to us to be as unclean as did the four-footed beasts and creeping things to the Jew, may be clean in his sight whose ways are as much higher than our ways as the heavens are higher than the earth.

* T. W.

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# "THE REVELATION OF JESUS CHRIST."

## EXPOSITORY PAPER.—No. III.

### WHAT IS A VIAL, AND TO WHAT PURPOSE HAS IT BEEN APPLIED IN SCRIPTURE?

BY GENERAL H. GOODWYN.

I. THE Greek word for "vial," is φιαλη, the meaning of which is "a bowl or bason."* Our search therefore must be directed to the use of a bowl or bason in the tabernacle or temple services; for it must be borne in mind that in the prophetic utterances of the

* Parkhurst, Test. Lex. He also says that the best Greek writers, especially Herodotus, used the word to signify "a vessel with a *wide mouth*, and not a narrow one." The LXX. translation of the Hebrew for "basons" in Numb. iv. 14, is also φιαλη.

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Book of the Revelation we listen to language the true significance of which can be gathered only from the Old Testament. Many of the visions are concerning "the time of Jacob's trouble," or the "great day of tribulation" that shall come upon the Jews, as foretold by the Lord Jesus (Jer. xxx. 7; Matt. xxiv. 21, 22); events that immediately precede the daybreak of "the great and terrible day of the Lord." (Mal. iv.)

II. In Rev. viii. 3-5, introductory of the trumpet sounds, we read of "a golden censer" in the hands of an angel standing before God by the altar (evidently the golden altar of the tabernacle and temple, Exod. xxx. 1-8), and "and much incense was given to him that he should offer it with the prayers of all saints." Supplications, the cause of which we can be at no loss to understand from the nature of the reply that they receive. They are here recorded as in a figure expressive of then existing and divinely foreseen persecutions that would yet arise at various times and under various forms after the introduction of Christianity, of which there is confirmatory evidence in the Smyrnean phase of the history of the professing Church (chap. ii. 8-10). Supplications moreover that clearly receive attention owing to the worth and power signified by the incense. But the incense having thus proved its efficiency *before God* on behalf of the saints (ver. 4), his reply thereto to those who will have been the evil cause of these prayers is next declared. It is both seen and heard. The censer is at once seen to change its character; it is emptied of its incense, which was *Godward*, and is now seen to be filled with coals of fire from off the altar (ver. 5), which are poured out *on the earth* in righteous indignation. In the solemn phenomena which accompany this action we hear the angel trumpets of intelligible warnings, communicating to the sinning inhabiters of earth the sure visitation of God upon unrepentance and continued transgressions, though he bear long with them during an age of grace.

III. There is an evident allusion here to the Divine interpretation of the parable of the unjust judge (Luke xviii. 1-8), which intimated that, whilst the saints (Jewish) of God should receive nothing but wrong from lawless oppressors, their ceaseless cries to God, in whom they will be trusting to avenge their cause, would be speedily replied to. The incense in the censer would burn its fragrant perfumes upon the golden altar, i.e., the intercession of the Son as High Priest would avail, *for such*, though there be no such interposition (incense) for their adversaries. That this parable more immediately refers to the tribulation of the latter days is plain, from the words of the Lord which connect it with events directly preceding the coming of the Son of Man. Nevertheless, the power of intercession for "*saints*" is always available, at whatever period, and under whatever circumstances they may be suffering. (See 2 Thess. i. 4-6.)

IV. I have presumed that the incense of Rev. viii. conveys the



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idea of something that gives efficacy to intercession, and that I am justified in so doing I will refer to its use in the Old Testament. It was burnt in a censer wherein were live coals that created a cloud of fragrant perfume acceptable to Jehovah, under the shelter of which Aaron, the high priest, always ministered. These coals—significant of the fire of Divine holiness—were taken from the *brazen* altar of burnt-offering, thus connecting it with the *golden* altar whereon the incense was burnt, and whence it derived its power. (Exod. xxx. 1, 7, 8.) It was this incense that sheltered Aaron personally from death on the day of atonement when he entered into the most holy place to present the blood, the token of life taken as an offering for sin. We have but to read that the incense was compounded of several ingredients of rare and peculiarly precious qualities, whose properties of emitting perfume could only be elicited by the action of fire, and that it was called "most holy" (Exod. xxx. 34-38), in order to understand it to be symbolical of the transcendent excellences and graces, which in exquisitely harmonious combination, characterise the Lord Jesus, the High Priestly Intercessor and Advocate; an office that derives its Divine efficiency and validity from the immediately antecedent work of the cross (John xvii. 4-9; Heb. ix. 11-14), (the live coals of the brazen altar).

V. If God accounts it "a righteous thing to recompense tribulation to them that trouble" and afflict his saints, though he bear long with the oppressors, till the time shall come for "the revelation of the Lord Jesus from heaven in flaming fiery vengeance" (2 Thess. i. 4-9); moreover, if he thus act in judgment because of the power of *present* intercession of his Son, whose those saints are, and to persecute whom is to persecute him (Acts ix. 5); with an equally righteous judgment shall not those sinners be punished who in the latter days will not only "deny that Jesus the Christ has come in the flesh," but will blasphemously repudiate his Divine relationship with the Father, and trample in the dust the record of his sacrifice on earth, as well as his mediation in heaven, "accounting his blood an unholy thing," of no more value than that of bulls and goats (1 John ii. 21-23; iv. 1-3; Heb. x. 28, 29); who, despising the Spirit of grace, will moreover persecute to death all who refuse to give their assent to this satanic lie. (2 Thess. ii; Rev. xiii.)

VI. The Gospel record emphatically declares that it is justification through faith in the blood of Christ that "saves from wrath" (Rom. v. 9); that it is Jesus, the Son of God "raised from the dead" and accepted at the right hand of the Majesty on high, who alone can "deliver from the wrath to come," (1 Thess. i. 10.) How surely then shall they who obey not the truth of this Gospel, have "rendered unto them indignation and wrath."* (Rom. ii. 8.) The

* "The wrath of God" is never in Scripture connected with the final

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blood which is the life of the sin-offering, for them is nought: they believe not in it; they not only will have no part or lot in its saving efficacy themselves, but will be the persecutors and murderers of them who "keep the testimony of Jesus." (Rev. xii. 17.) Therefore—to follow up the symbol—the bowls (vials) in which the blood, the token of life poured out, was presented and accepted *for the faithful*, will for these antichristian scoffers, be emptied of the blood, and instead thereof filled with the consuming fire-coals of God's righteous indignation. (Rev. xvi. 1.)

VII. The phenomena attendant on the casting of the fire from the golden altar out of the censer fore-displays the crisis of vial action as it will have been called forth by the voice of the last trumpet; compare chap. viii. 5 with chap. xi. 19, communicating the effect of that trumpet, to which the seventh vial is the literal response, as recorded in chap. xvi. 18: "voices, thunderings, lightnings, and an earthquake."

This might have been been expected from what has been said above, and from the explanatory nature of the trumpets in my previous paper, No. 2; that the despisal of grace, mercy, and mediation during this period, when Christ is the mercy-seat of the throne of grace, must inevitably and righteously be followed by the "fiery indignation of God, that shall devour the adversaries" of the cross. (Heb. x. 27.) God is not only faithful and just in forgiving all sins of those who believe in the Divine object contemplated by the death of his Son, but he is faithful and just *to the Son also*, in having given himself a judicial as well as loving sacrifice unto death, to perfect the will of the Father in the redemption of his children, to vindicate the honour of his name, and the majesty of his law. Wilful rejection of that sacrifice, therefore, and of the offer of mercy by the Gospel, is a wicked insult to God in every attribute of his Being, that justly calls for *the consuming* fire of wrath when the trumpet voices of glad tidings, as well as of coming woes, shall cease to sound. The cross of Christ is at the same time "a savour of life unto life in them that are saved; but of death unto DEATH in them that PERISH." (2 Cor. ii. 16.)

As therefore, for the reason assigned, the censer has been seen to be used as a vessel, whose ordinary contents of incense being despised, becomes the exponent of mercy reversed and judgment to be executed; the bowls (vials) are as clearly discerned to be the symbols of those threatened plagues of *wrath in action*, when the last sun shall have set on the day of premonitory forbearance. *Seven* vials; the judgment is complete. Mark well the Divine word that says, "*In them* is *filled up* the wrath of God." (Rev.

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assize before the Great White Throne; but emphatically with the outpour of the vials upon living infidels and defiant apostates of the latter days of this age. (Rev. xvi.)



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xv. 1.) Not as a complement to other judgments, but *in themselves* entire.

VIII.—I think it will be no easy matter to refute the evidence of the vials being the active answers to the trumpet menaces of woes. Let a comparison be made between the two groups of symbols, where, in the first four *of each*, the earth, the sea, the rivers and fountains, and the sun, are the signs indicative of the objects of judgment. In the sixth, too, the parallel is obvious, and I scarcely suppose that the infliction of *duplicate* plagues will be admitted. In fact I have much dependence on the course I am pursuing to verify an opinion that all the vials are manifested operations, so far intensified in character beyond the trumpet, as will mark the distinction between a period of *judicial infliction*, and one of long-suffering grace.

IX. Another reason may be adduced in proof of the vials *only* being the *activities* of the latter-day woes. The Man of Sin in his prophetic character as "the beast," energised by the devil for the accursed rule of the world, does not rise till chap. xiii., and it is not till his reign of blasphemy, terror, and lawless oppression that "the wrath of God" is poured out on those objects that minister to the social, political, and commercial well-being of men; an act that is not described till chapter xvi. If therefore, chapter xi. to verse 13, and the latter part of chapter xiv. be supposed to record wrathful agency *at work*, I must request the reader to suspend judgment on the assurance that the sequel shall speak for itself in demonstrating that the former chapter treats of miracles,—such as those of 1 Kings xviii.,—in order to verify the Divine origin of testimony about to be delivered during the reign of the beast; and that the latter is the last blast of the seventh trumpet *anticipatory* of the personal advent of the Son of Man as the avenging Mediator of the nineteenth chapter, the last scene of the terrible drama of human depravity!

X. These papers on the possible meaning of the three principal symbols of the Book of the Revelation of Jesus Christ, exposing as they do the principle that is to govern my interpretation of it, have been written with no little solicitude and precaution, owing to the weight that the names and characters of the several commentators on the Apocalypse have naturally given to their opinions; although I may add that those opinions are of divers shades, may be ranged in groups bewilderingly dissimilar, and as regards any tie of the visions of the Book to a supposed fulfilment in past history, mutually destructive of a claim to reliance. To all such I purpose to allude in a preface. I have here simply allowed the Word of God to record its own signification to these symbols for the consideration of unbiassed and reflecting minds, not intruding my own opinion beyond a legitimate inference, before expressed, that they were divinely intended as indices to the events with which they are identified; and that the result of investigation appears to

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demonstrate the seals, trumpets, and vials, to have respective reference to the past, the present, and the future; seven of each, —each group, therefore, representing complete Divine action during separate periods of God's moral administration. Let the reader, to whom these papers are addressed suggestively for consideration of the method herein advocated, graciously arrest decision till he shall have examined the chapters of the work that I hope to complete, wherein these symbolic exponents are enlarged upon; and their order, as well as their connection, seen to harmonise as fully with the great object of the Book, as with the general tenor of the whole Bible.

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## "THE TIMES OF RESTORATION OF ALL THINGS."

### PART III.

AMONG the various predictions of the restoration of Gentile nations, to which reference was made at the close of our last paper, a very striking one, the force of which it seems impossible to evade, is that which foretells the restoration of Sodom, in Ezekiel xvi. 44-63. The description of Sodom (vers. 49, 50) can only apply to the place destroyed by fire in the days of Abraham; an event quite familiar to the prophet and his hearers: "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw good." But this same Sodom and her daughters "*shall return to their former estate*" (ver. 55). "God shall bring again their captivity, the captivity of Sodom and her daughters" (ver. 53); and it is implied that they will be blessed through Israel, to whom it is said: "Then thou shalt remember thy ways and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant" (ver. 61).

This prophecy is the more remarkable, because Sodom is also "set forth for an example, suffering the vengeance of eternal fire." We have already noticed the special mention made by Ezekiel of the restoration of the idolatrous Levites, who were guilty of a sin most emphatically condemned by the law of Moses: and it would seem as if, on the same principle, Sodom is here singled out from among the heathen nations, and specially referred to, in order that we may learn how great is the mercy and love of our God, even for the greatest sinners.

Our Lord declared on one occasion that if the mighty works he had done in Capernaum had been done in Sodom, it would not have been destroyed; and he added, that it should be more tolerable for Sodom in the day of judgment, than for some who saw his mighty works, and repented not. When we come to the consideration of what we are taught in the Scriptures concerning the day of judgment, we shall see that there is perfect harmony between the teaching of our Lord and this prediction of Ezekiel literally understood.

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The following prophecy, again, is twice referred to by the Apostle Paul, in a manner clearly showing that he looked for its fulfilment *subsequent to the resurrection:* "There is no God else beside me; a just God and a Saviour: there is none beside me. Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return, That unto me every knee shall bow, every tongue shall swear." (Isa. xlv. 21-23.) When we look at this prophecy in the light thrown upon it by the apostle, we see that it refers to *post-resurrection times*, and has the widest possible application. Paul writes to the Romans: "We shall all stand before the judgment-seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then, every one of us shall give account of himself to God." (Rom. xiv. 10-12.) This acknowledgment of Christ as Lord is to be universal, the living and the dead are alike to confess him: "For to this end Christ both died and lived, that he might be Lord both of the dead and of the living." "God also hath highly exalted him, and given him the name that is above every name: that in the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. ii. 9-11.) Words could not be more explicit and comprehensive than these; not only things in heaven, and things in earth, but things under the earth,—dead and living are alike included. The prophet, moreover, seems to foretell not only the bowing of every knee to Christ, but *the offer of salvation to all* at this time: "Look unto me, and be ye saved all the ends of the earth," is to be the invitation of him who declares himself "a just God and a Saviour." We readily acknowledge God's justice in punishing the sinner, but why should we not with equal readiness believe that he is a Saviour who "delighteth in mercy?" Both the testimony of Scripture and our own personal experiences of God's great goodness and mercy are far in excess of those concerning his justice. "He hath not dealt with us after our sins, nor rewarded us after our iniquity." And will it be entirely different with the millions who in this life have not been favoured like ourselves? Shall they have abundant proof of God's "justice" in the punishment of their sins, but none of his mercy and love? Will he be to them exactly the opposite of what he is to us? It is generally thought that he will; that his mercy is absolutely bounded by the brief life that now is; but we search in vain for any scriptural reason for such a conclusion; whilst on every hand we meet with evidence to the contrary.

Another prophecy concerning the nations is found in Isaiah xxv. 6-8: "And in this mountain shall the Lord of hosts make unto *all people* a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. *He will swallow up death in victory;* and the Lord God will wipe away tears from off *all* faces; and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it." This prediction is of a time of peace, plenty, and

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great blessing; and the promise is to *all* people—*all* nations—none are excluded. Particular mention is made of the ignorant and suffering, whose future lot is to present a striking contrast to their present condition: for the veil spread over *all nations* is to be destroyed, and tears wiped away from *all* faces. We have certainly no reason to expect the fulfilment of prophecies such as these in the present dispensation; in fact, their fulfilment before the resurrection takes place seems an impossibility; for the promises, we contend, concern the nations of Isaiah's day as much as the nations of the future. We have no authority for narrowing down God's words, as though he had promised more than he intended to perform. If he has spoken of blessing for all nations and all peoples, it is not for us to say, he means only a comparative few.

The great promise of blessing to all nations was, we know, first given to Abraham, and the question arises, Whom did God intend Abraham to understand by "all the families" or "all the nations" of the earth? We may safely conclude that, without any explanation to the contrary, he would understand the promise as including the nations by which he was then surrounded, and of whom he had some knowledge: for if other and strange nations were spoken of, it surely would have been made clear to him that the promise was not for his neighbours. But there is nothing whatever to lead us to think that any are to be excluded; on the contrary, there is much said which tends to show that Abraham, and also the prophets and apostles after him, understood the promise in its widest sense, and looked for its fulfilment in *the age to come*.

It is probable that Abraham had much clearer views of the nature of the promised blessing than is generally supposed. The testimony of our Lord: "Abraham rejoiced to see my day, and he saw it, and was glad," is a proof that he understood more of God's purposes than appears on the surface of his history. "When he was called to go out into a place which he should *after* receive for an inheritance, he went and sojourned in the land of promise, as in a strange country, dwelling in tents with his joint-heirs, Isaac and Jacob; for he looked for a city which hath foundations, whose builder and maker is God." He evidently quite understood that the promise had reference to *a future state*, and not to the present; and he never expected its fulfilment in this life. Yet the land of promise was *the same land* in which he sojourned as a pilgrim and a stranger; God's word is most clear and distinct on that point: "Lift up thine eyes, and look *from the place where thou art*, northward, and southward, and eastward, and westward: for *all the land which thou seest*, to thee will I give it, and to thy seed for ever. . . . . Arise, walk through the land in the length of it, and the breadth of it; for I will give it unto thee." (Gen. xiii. 14-17.)

Yet in Hebrews xi. we are distinctly taught that Abraham and the saints of old *looked to the coming age* for the fulfilment of the promises, and regarded themselves as strangers and pilgrims here—bound for a better country, and for the city prepared for them by God. "For if Joshua had given them rest, then would he not afterwards have spoken of another day." Thus David understood that the promised rest was to be enjoyed *hereafter*, as his confession shows: "For we are strangers

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before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding." (1 Chron. xxix. 15.)

Stephen must have looked for a literal fulfilment of the promise, for he reminds his hearers that God gave Abraham no inheritance in the promised land; no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him: showing that the promise to Abraham was still unfulfilled in Stephen's day.

The apostle Paul teaches that we too have an interest, equally with the Old Testament saints, in the promise made to Abraham; for in his Epistle to the Galatians he writes: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." In Hebrew vi. we have further mention made of "the heirs of promise," and of the strength of the consolation given to us who have fled for refuge to lay hold on the hope set before us; and on reference to that chapter it will be seen, that the promise to Abraham, which was confirmed by an oath, is the very promise that shows the immutability of God's counsel, and that affords such strong consolation to us, the followers of our Lord and forerunner, Jesus Christ.

We may confidently look, then, for the fulfilment of God's promise to Abraham in the appointed time, and our present duty is to be followers of them who through faith and patience shall inherit the promises. We have no need to fear that God's performance will be less than his promise, and that instead of blessing all the families of the earth, he will indeed bless only some. Abraham's strong faith is recorded for our sakes, that like him we should not be staggered at the promise of God through unbelief, but be fully persuaded that what he promised, he is able also to perform.

It is commonly thought that God's mercy is very limited in its operation, and that all outside of a very narrow boundary are beyond its reach. But He cares even for the idolatrous neighbours of Israel, whose future is not so utterly hopeless as many imagine. "Thus saith the Lord against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit. Behold I will pluck them out of their land, and pluck out the house of Judah from among them. And it shall come to pass, after that I have plucked them out, I will return and have compassion on them, and will bring them again, every man to his heritage, and every man to his land. And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The Lord liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people. But if they will not obey, I will utterly pluck up and destroy that nation, saith the Lord" (Jer. xii. 14-17). This is a definite promise to the evil neighbours of Israel, and we have no reason to believe that it has ever yet been fulfilled. God has not yet returned and had compassion on them, and brought them again every man to his heritage. Nothing of the kind has yet occurred; but it will most certainly come to pass, for Christ came, not to destroy the law and the prophets, but to fulfil; and not one jot or one tittle shall in anywise pass from the law till all be fulfilled.

A similar promise to this is given to the eunuchs and strangers who keep God's Sabbath, choose the things that please him, and take hold of

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his covenant: "Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him" (Isa. lvi. 7-8). This is a promise of future blessing given to pious stangers; they are to have a place within God's house, and an everlasting name that shall not be cut off; and it appears from the prophecy of Jeremiah concerning the evil neighbours, that a similar offer to "build them in the midst" of God's people, will be made to them when he returns and has compassion on them, and brings them again every man to his heritage and every man to his land.

The Psalms also abound with glowing descriptions of the future of our world, and the language is often of the most comprehensive character. Is there anything whatever to lead us to believe that the Psalmist in speaking of "the heathen," "the sons of men;" "all the kindreds of the nations;" "all the ends of the earth;" meant by these expressions only a comparative few, who should be living on earth at some remote period? Are we justified in thus limiting the promises to some nations who are yet to live, to the exclusion of those who have lived in the past and are now passed away, or who may now be living? No such mode of limitation is thought of where believers are concerned; why then should it be adopted when nations are spoken of?

The Psalmist says: "All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name" (Psa. lxxxvi 9.) If in this passage we allow that the words include *all*, what authority have we for giving a different interpretation to prophecies such as the following?

"All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's, and He is the governor among the nations" (Psa. xxii. 27, 28).

"Arise, O God, judge the earth: for thou shalt inherit all nations" (Psa. lxxxii. 8).

"O sing unto the Lord a new song; for he hath done marvellous things: his right hand and his holy arm, hath gotten him the victory. The Lord hath made known his salvation: his righteousness hath he openly showed in the sight of the heathen. He hath remembered his mercy and truth toward the house of Israel: all the ends of the earth have seen the salvation of our God" (Psa. xcviii. 1-3).

It is evident that there are general promises for the world at large, as well as special ones for the faithful few. If it were not so, the prospect before us would be dark indeed. We cannot help feeling an interest in those about us, the majority of whom are either so occupied with the cares of this life or so fascinated with its pleasures, as to be unmindful of the future. The prospect of calamity befalling the worldly and thoughtless among our relatives and friends rightly calls forth our sympathy and aid; and surely he who has taught us to love our fellow-creatures as He loves them, has not left us without some hope concerning them. We may fail in our present efforts to do them good, and perhaps mostly do fail; but we have for our comfort the prospect of a

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glorious future, which words cannot describe, and the blessedness of which we are unable fully to comprehend.

God revealed himself to Moses in a very special and solemn manner, when he proclaimed his name on Mount Sinai: "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, and transgression and sin, and that will by no means clear the guilty" (Exod. xxxiv. 6, 7). The history of Israel, the testimony of prophets and apostles, the life and death of the Son of God, the history of the world and our own individual experience,—all, in the strongest manner, illustrate and confirm the character of God as revealed to Moses; and in numberless ways we are daily taught the same truth. Can we then suppose that God will ever be different in character from what he is now, or that millions of the human race shall know him only as the God who will by no means clear the guilty, without also knowing that he is merciful, gracious, long-suffering, forgiving iniquity, transgression, and sin? If they are to have any true knowledge of God when raised from the dead, they must know him as he is, as what he has uniformly declared himself to be: and they cannot possibly know HIM, without knowing of his mercy, forgiveness, and love.

God has declared quite as emphatically that he will forgive sin as that he will by no means clear the guilty, and we have numerous instances of his forgiveness conjoined with punishment. David, for example, was repeatedly punished, but he was also forgiven; and when Israel murmured at the report of the spies, and Moses interceded for them, the Lord said, "I have pardoned according to thy word." Nevertheless, they died in the wilderness instead of entering into the land of promise. Our own observation teaches us that some sins entail life-long suffering, notwithstanding repentance and forgiveness. The solemn truth that God will by no means clear the guilty is indelibly stamped on the faces of many who are rejoicing in a sense of forgiveness and acceptance with God. The punishment of sin and the forgiveness of sin are alike plainly declared; and we have the same warrant to expect that the nations will be forgiven as that they will be punished: God will certainly deal with them in love and in righteousness; for he is a God that "pardoneth iniquity, transgression, and sin," as well as a God who "will by no means clear the guilty." * A. H.

*(To be continued.)*

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## NO MORE CURSE.

WHEN murky clouds obscure the light,
And thunder rends the air;
When lightning to our dazzled sight
Displays its fitful glare;

How dark and gloomy is the scene,
And to the gazer's eye
No single glimpse of light is seen
To break the leaden sky.

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Terror o'er all creation steals,
The sheep together stand,
And hear with awe those fearful peals
That shake the very land.

The mind distressed, and ill at ease,
The stormy sight surveys,
And asks if in such scenes as these
God love to man displays?

But stop, thou doubting one, and wait
To see the end of all:
The rain which fell so hard of late
Has now quite ceased to fall!

The clouds withdraw, the glorious sun
Once more begins to shine,
The glittering rain-drops every one
Reflects his light divine.

The air is sweeter, fresher far
Than when the rain began;
The storm which nature seemed to mar
Has proved a boon to man.

The flowers have all a sweeter scent,
The trees a brighter green;
A God of love the storm has sent,
And *now* that love is seen.

What though some rotten branches lie
Scattered about the ground?
Those branches, stiff. and dead, and dry,
Their proper fate have found.

Clear them away, clear them away,
Unsightly they appear:
Their time is past, and past their day,
What do they lying here?

. . .

When in the dreary storm of life,
We feel its wild rude blast,
May we not look beyond the strife
To when the storm is past?

May we not look unto that time
When sin shall be no more?
When pain and sorrow, want and crime,
Shall be for ever o'er?

Yes, Lord, eternal is thy love,
All-reaching is thy power;
And saints below, and saints above,
Await that joyful hour.

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For this we long, for this we pray:
That thou the curse remove,
Oh! hasten on that joyful day
Great God of light and love!

Though those lost members of our race,
Thou surely wilt destroy,
Who mock thy love, and spurn thy grace,
And scorn all holy joy:

Yet grant that we may enter in
Unto that longed-for rest,
And free from guilt, and free from sin,
May be for ever blest! A. D. G.

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## THE EASTERN QUESTION.

THIS seems to be the great question of the day, and is viewed from many standpoints. Some look at it as a mere political struggle; others, from a commercial point of view; a few, like myself, from religious sentiment built upon the sacred Scriptures. I do not exclude the political and commercial side of the question, because they compose the shifting scenery of the drama, and are subordinate to the events they portray. I shall dwell upon the prophetic story; and premise that prophecy (Divine) is history foretold, and history is prophecy fulfilled. I shall not go beyond what is written for our learning, nor go beyond the lines of thought laid down for our guidance. In fact, we are encouraged in this from the words, "The secret things belong unto the Lord our God: *but those things which are revealed belong unto us and to our children for ever*, that we may do all the words of this law." (Deut. xxix. 29.) History cannot be that lifeless series of events which recent historians consider it sufficient to enumerate. All nations reveal at every step the hand of God overruling events, to subserve his great end. The history of the world should be simply the annals of the government of the Supreme King. As a case in point, see the nation of Israel: "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance." (Deut. xxxii. 8, 9.) History, then, when rightly written, is but a record of Providence; and he who would read history aright, must read it with his eye constantly fixed on the hand of God. Every change, every revolution in human affairs is, in the mind of God, a movement to the consummation of his great work by Christ Jesus, and his promises through him to his people Israel,—beloved for their fathers' sake. I take it then that the Turkish power has been so placed by the hand of God in history as to subserve his purposes with respect to the Jewish people; and not only so, but that the northern powers, with Russia as their centre, and England, "who sendeth ambassadors by the sea," have been so located

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in the earth, to take an active part in the events looming before us in this Eastern question.

The "sick man" of 1854 became convalescent after the war in the Crimea, but lately the malady has returned: a relapse which makes him "sick unto death." He is too infirm to help himself, and even to keep himself in order. His friends in the North combine to help him out of his troubles, but the remedy to him is worse than the disease. They would act more honourably by avowing that their object is his destruction: for "wheresoever the carcase is, there will the eagles be gathered together." When our blessed Lord said this, he was looking to the events and actors of the present age. The emblems of the three northern nations now combining against the "sick man" are eagles.

*Austria*, which, through the "Holy Roman Empire," dissolved in 1804, has inherited the Roman Eagle.

*Prussia*, which bears the black eagle, and claims also the eagle of Brandenburgh.

*Russia*, who displays an eagle, borrowed, like the title Czar, from the Roman empire; and the white eagle of Poland gives domination to a Russian order.

Here then are the eagles gathering together through the scent of blood, and the dying carcase of the "sick man" is before them. Surely there is something significant in these words of our blessed Lord to his disciples. We turn back to the Old Testament scriptures, and find one of these eagles,—addressed as the "chief prince of Meshech and Tubal." (Ezek. xxxviii.) The words in our authorised version are: "Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal (ver. 2), and say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal." (ver. 3.) The marginal reading is, "Prince of the chief." Biblical students and critics think the reading should be, "O Gog, the prince of Rosh, Meshech, and Tubal." The point at issue on these verses is the meaning of the word Rosh, translated "prince" in our version. Is it a proper or a common noun? The Latin Vulgate, followed by the Douay Bible, has it: "Pone faciem tuam contra Gog terram Magog principem *capitis* Mosoch et Thubal;" but the LXX. (according to Tischendorff's edition of the Vatican text) stands: στήρισον τὸ πρόσωπόν σου ἐπὶ Γωγ, καὶ τὴν γῆν τοῦ Μαγὼγ αρχοντα Ρως, Μ. και θ Not ρως, but Ρως. If ρως is not a proper name, it is nonsense, and the inference is, that the LXX. treated it as a proper name, and Tischendorff has sensibly printed it so. If this be the meaning of the text, it reads in the English, "The prince of Rosh, Meshech, and Tubal." A northern nation then is here spoken of, and at once suggests Russia; and an examination of the associated names, Meshech and Tubal, does but strengthen this rendering. Meshech may be recognised in Moscow or Moskwa, and Tubal in Tobolsk, a Sclavonic termination in *sk* being added. Undoubtedly the Russians are mentioned by writers of the tenth century, under the names οἱ Ρῶς, dwelling to the north of the Taurus, and are described by Ibn Fosslau, an Arabian writer of the same age, as dwelling on the river Rha (Wolga). Gibbon says (chap. lv.), that as early as the eleventh century there stood in the square of the Taurus, at Constantinople, a brazen statue, with an equestrian figure, supposed to represent

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Bellerophon, on which was inscribed a prophecy, foretelling that the Russians in the last days would become masters of Constantinople; and Gibbon remarks on this, that "the present generation may yet behold the accomplishment of the prediction, of which the style is unambiguous, and the date unquestionable." Well, we are one hundred years older now than when Gibbon wrote; and without laying any undue stress on this curious old prediction, it affords matter for serious consideration at this ominous period. Mr. Elliott (author of the Horæ Apocalypticæ) informs us that when in Constantinople it was "a common subject of talk in the Turkish coffee-houses, that the Moslem crescent would be forced back in the latter days from Constantinople, first to Brusa, and thence to Damascus, and that it would then continue waning till the end of the world." Strange to say, that the great bulk of English Christians know nothing of these wars and rumours of wars; and, indeed, look upon them as idle tales, or the visionary ideas of some mad enthusiast. The commercial phase alone swallows up all the interest. England holds back, and will not join the crusade against Turkey with the three northern eagles, and is applauded for it by commercial minds; but the fact is, God is holding her back until the time arrives when he will employ her fleets for the "outcasts of Israel" from all the places whither he has driven them. England's interests are mixed up with the question; and for this special time, when God "divided to the nations their inheritance," he set the insular bounds of England, that she might be ready to assist the "lot of his inheritance." The Lord's call to England, by the mouth of his evangelical prophet Isaiah, is plain enough. Bishop Horsley has translated the eighteenth chapter of Isaiah with his usual fluency and vigour. His "Critical Disquisitions" are well worthy of perusal. Bishop Lowth, in his prefatory remarks on the eighteenth chapter of Isaiah, says: "This is one of the most obscure prophecies in the whole book of Isaiah. The subject of it, the end and design of it, the people to whom it is addressed, the history to which it belongs, the person who sends the messengers, and the nation to whom the messengers are sent,—are all obscure and doubtful." With all these doubts and uncertainties the good bishop's comments are of little value. On the other hand, Bishop Horsley translates from the original text with power, and comments accordingly.

1. Ho! Land spreading wide the shadow of (thy) wings, which art beyond
   the rivers of Cush:
2. Accustomed to send messengers by sea,
   Even in bulrush-vessels, upon the surface of the waters!
   Go, swift messengers,
   Unto a nation dragged away and plucked,
   Unto a people wonderful from their beginning hitherto,
   A nation expecting, expecting, and trampled under foot,
   Whose land rivers have spoiled.
3. All the inhabitants of the world, and dwellers upon earth,
   Shall see the lifting up, as it were, of a banner upon the mountains,
   And shall hear the sounding as it were of a trumpet.
4. For thus saith Jehovah unto me:
   I will sit still (but I will keep my eye upon my prepared habitation)
   As the parching heat just before lightning,
   As the dewy cloud in the heat of harvest.
5. For afore the harvest, when the bud is coming to perfection
   And the blossom is become a juicy berry,

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He will cut off the useless shoots with pruning hooks,
And the bill shall take away the luxuriant branches.
6. They shall be left together to the bird of prey of the mountains,
And to the beasts of the earth.
And upon it shall the bird of prey summer,*
And all beasts of the earth upon it shall winter.
7. At that season a present shall be led
To Jehovah of hosts,
A people dragged away and plucked;
Even of a people wonderful from their beginning hitherto,
A nation expecting, expecting, and trampled under foot,
Whose land rivers have spoiled,
Unto the place of the name of Jehovah of hosts, Mount Sion.

I give Horsley's translation of this interesting chapter in full; so that we can trace his opinion of the prophet's meaning in a general sense. It is plain that England spreads her wings beyond the rivers of Cush in Hindostan, and the countries adjacent: Cush being, as Horsley notes, "The land of Cush in Holy Writ (commonly, but by mistake, rendered Ethiopia) is properly that district of Arabia where the sons of Cush first settled."

Since writing the above we learn from the East that the Sultan, Abdul Aziz, has been compelled by the Softas to sign his abdication, speedily followed by suicide. The *Daily News* says that "the overthrow of the Sultan is the death-knell of General Ignatieff and Russian influence at Constantinople; and it will probably break up the triple alliance into fragments." True, but the Oriental question is not settled, and the King of the North is free to act alone when his time comes; and, meanwhile, England is gathering her fleet together, to act her part in the coming events.

Cramlington. GEORGE LLOYD.

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# THE BIBLICAL DEVELOPMENT OF THE AGES.

## NO. I.—LEADING WORDS IN THE OLD TESTAMENT.

AS this whole article is introductory, it does not require to be itself introduced in any formal way. The writer would merely say, before launching into his subject, that he desires to familiarise as well as to discuss the theme proposed; and hence, having absolute need to put some half-dozen Hebrew and Greek words rather prominently before his readers, he presents them in forms easy enough of pronunciation to make them acceptable to the majority of merely English students, who, thus furnished, may readily follow the discussion into all its ramifications. A brief critical explanation is here and there appended in a footnote.

(1.) OLAM.† This much-used term has a most instructive derivation,

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* "It was a prevailing opinion," adds Bishop Horsley, in a note on this line, "among the early fathers, that Antichrist is to possess himself of the Holy Land, and that there he is to perish."

† The Hebrew word עולם is, according to the best grammars, to be pronounced 'ô-lâm, using the strong breathing (') to represent the first letter, the exact pronunciation of which is difficult to convey, or even catch: a light guttural

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and one which leads on to the general significance and special idioms observable in its history. It comes from a root meaning 'to hide,' 'to conceal.' Starting from this point, the word *olam* comes to mean "concealed duration,"—concealed within the hoary indistinctness of the long past, away beyond the line of memory, beyond the confines of tradition, beyond the compass of familiar story, away at or beyond the sources of historical records,—or equally concealed, probably more so, in the distant future, the unforeseen term of individual life, the unexplored history of national development, embracing the men, the things, the events, on which the sun has not yet looked. The word rebels against a too rigid definition, retaining as it does through all its history something of the free and bold indefiniteness derived from its parent stock. It may denote a lifetime; but it is as the length of that life is unforeseen. It may run on as long as a nation shall endure; but only because no one can tell how long the nation may continue. It may take up its abode by the lofty hills, and promise a coeval progress into duration, but only because those hills, judging from what is known of them, will stand when men and nations are gone, and still stand, none can say how long. It ultimately comes to mean "an age," but first and foremost "an *indefinite* age;" and only by an effort, favoured on the one hand by the growth of human thought, and on the other by the wear and tear of human words—does it bound itself, so as to admit of the notions of plurality and succession, of a given age, with one going before and another coming after it. Standing by itself, and cut off for the moment from the benefit of context and circumstance, *olam* refuses to be hampered even with an *in*definite article,—it is "age" if you will, not "*an* age" if you lay stress on the "an," as though pointing to one age and hinting at another; still less "*the* age," as of a well-measured and familiar period. It is "age," "a remote age," "a distant age," "a future age," "an abiding age;" or, used as an adjective, "age-surviving," "age-abiding." Its force, in the majority of cases, even though *it* be used in the singular, will scarcely be exceeded by *our* plural: "to *olam*," or "for *olam*," being in many cases set forth with substantial accuracy as "to" or "for ages," to "ages of ages."

We now submit some examples of the way in which *olam* is used in the Old Testament,—a plan we may follow with advantage throughout this article.

Examples of *Olam—indefinite and alone*:—

Gen. iii. 22. "Eat and live *to olam*."
„ vi. 3. "My Spirit shall not strive *to olam*."
„ „ 4. "Mighty men *from olam*."
„ ix. 12. "Generations *of olam*."
„ „ 16. "The covenant *of olam*."
„ xxi. 33. "God *of olam*."
„ xlix. 26. "Hills *of olam*."

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*gh* (ghô-lâm) may be used with approximate correctness; but, for readers in general, it was thought better to use the simple English form *olam*. Those who please to make the *a* long as well as the *o* (o-lahm), may excusably fancy that they attune their ear to a faint imitation of the meaning of the word as explained in the text. *Olam* occurs about four hundred times in the Old Testament.

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Exod. xxi. 6. "Serve him *for olam.*"
„ xl. 15. "Priesthood *of olam.*"
Job vii. 16. "I would not live *to olam.*"
„ xli. 4. "Wilt thou take him (leviathan) for a servant *for olam.*"
Psa. ix. 7. "Jehovah shall endure *for olam.*"
Isa. lxi. 4. "Build the wastes *of olam.*"
„ „ 7. "Joy *of olam* shall be unto them."

Though generally found without the definite article, in a few cases it is employed with it, although, it would seem, with little substantial difference of meaning. The following instances come under this head.

EXAMPLES of *olam—with the definite article:*—
Ps. xxviii. 9. "Feed them also, and lift them up *unto the olam.*"
„ xli. 13. "Blessed be the LORD God of Israel *from the olam and unto the olam.*"
Jer. xxviii. 8. "The prophets that have been before me and before thee *from the olam.*"
Dan. ii. 20. "Blessed be the name of God *from the olam and unto the olam.*"
„ xii. 7. "And sware by him that liveth *for the olam.*"

(2.) ADH.* Nearly akin to *olam* is *adh*, which yet offers several points of dissimilarity. It is in many cases *synonymous* with *olam*. The following is a fine example of it in a *synonymous parallelism*:—

Hab. iii. 6. "The mountains of *adh* were scattered:
The hills of *olam* did bow."

Yet it should be remembered that even synonymity is not identity; and further, it may be considered that *adh*, never exactly the same as *olam*, frequently, in striking ways, differs from it. The primary notion of *adh* is progress in *space*, "going onward from point to point of place." From this, it comes to signify "motion in *time*,"—"continuance," "perpetuity." Unlike *olam*, which in a good many instances refers to the past, *adh* is so applied only in a solitary instance (Job xx. 4). When used in immediate conjunction with *olam* (i.e., united by "and") it generally *follows* it—the phrase mostly being "to *olam* and *adh*;" but on at least two occasions it precedes ("to *adh*, to *olam*," Psa. cxi. 8; "to *adh*, even to *olam*," Isa. xxx. 8). More important is the fact that, while *olam* never qualifies *adh*, *adh* frequently qualifies *olam*: we many times meet with "the *olams of adh*," never with the *adhs of olam*.

* The important though simple-looking word עַד, more exactly *'adh* or *s'adh*, is given in the text as *adh*, the "dh" being meant to be pronounced like soft *th*, as in *th*is, o*th*er, &c. The greater euphony of *adh*, as compared with a mere trivial, abrupt *ad*, will speedily reconcile to it any reader of taste, and enable him to study this article with some small increase of pleasure. *Adh* is forty-eight times found in the Old Testament. Besides these two words, may be mentioned here:—נֵצַח (*nä-tsach*), primary notion, "illustrious," hence "complete," "enduring" (forty-three times); and תָּמִיד (*tâ-mîdh*), radical meaning "continuance," "continually" (104 times). These two words supplement *olam* and *adh*, but scarcely throw any additional light on our inquiry. קֶדֶם (*qedhem*) =" before," (1) in place, (2) in time, shares the honour of representing the old long-ago with *olam* when the latter is used retrospectively.



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Indeed, *adh* in the plural number is never found, which is itself quite remarkable. These two facts strongly tend to the conclusion that *adh* is the more abstract word. We can readily appropriate it in this sense: we can say "the *olams* (or ages) of perpetuity;" that is, "the ages qualified by perpetuity"="perpetual ages." We could not adopt the reverse expression. *Adh*, therefore, is the more abstract term, the more simply expressive of the *quality* of continuance; in its special line, it is the stronger word, having no need to be pluralised to intensify it: at the same time it is a less historical word. Probably it never exactly means "age." It more nearly approaches the popular notion of "eternity," though it is still, perhaps, a more relative term;—all which marks of discrimination will reveal their practical importance as we proceed.

EXAMPLES *of adh alone:*—

Job. xix. 24. "Pen and lead in the rock *to adh.*"
Psa. xix. 9. "Fear of Jehovah . . . enduring *for adh.*"
,, cxii. 3, 9. "His righteousness endureth *for adh.*"
Isa. ix. 6. "Father of *adh*, Prince of peace."
Mic. vii. 18. "Retaineth not his anger for *adh.*"
Hab. iii. 6. "Mountains of *adh* were scattered."

(3.) OLAM AND ADH. We have already intimated the fact that these two words are thus used in combination,—"for *olam* and *adh*" being something of a standing phrase, reminding us of our own "for ever and aye." *Olam*, indeed, is often used quite independently: *adh*, as we have said, mostly in this connection, and then following rather than preceding *olam*. We have now to give a few examples of this use, and to inquire into its precise significance.

EXAMPLES *of olam and adh—independent, yet closely combined:*—

Exod. xv. 18. "Jehovah shall reign *for* (or *to*) *olam and adh.*"
Psa. xxi. 4. "Length of days *for olam and adh.*"
,, xlv. 6. "Thy throne, O God, is *for olam and adh.*"
,, cxlv. 1. "Bless thy name *for olam and adh.*"
Dan. xii. 3. "As the stars *for olam and adh.*"

Inquiring into the relation in which these two interesting words, as thus used, stand to each other, we may ask: (α) Do they mean "for eternity and eternity?" This can hardly be. Eternity with us means duration without end—this, at least; and, therefore, having once expressed the notion of (say future) eternity, we cannot add another (future) eternity to that (future) eternity. Besides, this would be forced as regards the former term (*olam*); which, though primarily expressive of concealed duration, does not explicitly mean endless duration: moreover, its ultimate development to signify age would, in that case, be more difficult of conception. (β) Do they mean "for time and eternity?" This at first sight might seem more plausible; but that it is not the exact truth is apparent from the synonymity of *olam* and *adh*, as already noticed, and is further evident from the dependence of the one on the other in the combination yet to be considered, by which the one is made to possess or characterise the other,—namely, "the *olams of adh;*" we cannot well say the "times of eternity," or if we do venture upon that, we thereby modify the word "times" to signify the same as "ages.",

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Consequently, "for olam and adh" does not denote "for time and eternity;"—at least, not with the peculiar, balanced, and contrasted force of the two words which is felt in this English phrase. (γ) Can the phrase "for *olam* and *adh*" signify "for an age and beyond?" Perhaps this is an approximation; yet still it cannot, on mature reflection, be pronounced a perfectly successful rendering. "*An* age" seems too ready an anticipation of an end to the age; as though the mind could see its conclusion approaching, and hastened to project the duration spoken of beyond that anticipated end. Then again, "beyond" is too vague and feeble a rendering for *adh*, which yields the idea of duration carried on and on with a settled continuance mounting to the notion of "perpetuity." *Adh* is stronger than *olam*, not weaker. On the whole we conclude the force of the phrase to be this,—expressed rather paraphrastically: "to an indefinite (or remote) age, and (or even) to perpetuity." Observing that the phrase is truly adverbial, it may perhaps more tersely—and though not so neatly as we could wish, yet still with considerable exactitude of meaning—be rendered, "age-abidingly and perpetually." The two words thus appear genuine synonyms, with the obvious advantage that the second firmly clenches the first.

(4.) OLAMS. The employment of this word in the plural claims distinct consideration. It rather surprises us to meet with it in the plural at all,—so reluctant is it to let its terminableness come into view. For a good while, it has to suffice the reader that *olam* is indefinite duration—an age if you will, but an age of unknown, unrevealed continuance. The sun of history must rise and shine some time before it can lift the mist from the distance. By and by, however, the horizon becomes more sharply defined; and, though you cannot even now say exactly where the line falls, yet the clearer light familiarises the eye with the visible landscape as a unit—as one landscape—and prepares the mind for the discovery of another beyond it. And so, at length, you grasp the conception of landscape beyond landscape. Almost in the same way can we conceive of the multiplication of *olams*—of ages. Little by little, *olam*—age—admits of being bounded and closed in as AN *olam*—*an* age, ONE *olam*—*one* age, THIS *olam*—*this* age; this age, succeeding one that went before it away in the past, and giving place to another that shall come after it away in the future. Indeed, the past alone seems to expand and subdivide as it is looked into; and, as if to anticipate the requirements of geological discovery, the Psalmist exclaims (xc. 2), "Before the mountains were brought forth, or ever thou hadst formed the earth or the world, even from *olam* to *olam*—from age to age—thou (wast*) God." But if the past has witnessed a succession of *olams*, why should not the future do the same? God's ways are ways of *olam* (Hab. iii. 6)=*olam*-ways, paths along which an *olam* is but as a step. When this idea is possessed, the notion of a succession of ages is as a ladder, by which devotion may climb to loftier ascriptions of praise to him who sits upon an age-abiding throne: "Thy kingdom is a kingdom of all *olams*—of all ages." (Psa. cxlv. 13.)

* If all the verse be governed by its opening clauses, as seems most natural, then certainly "wast" is the right term to supply.



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EXAMPLES *of olams, in the plural* :—

Psa. lxxvii. 5. "The years of *olams*."
„ cxlv. 13. "A kingdom *of all olams*."
Eccles. i. 10. "It hath been (or belonged) already *to the olams* which were before us."
Isa. xxvi. 4. "In the Lord Jehovah is the strength *of olams*."
„ li. 9. "Awake as in the ancient days (the days of *qedhem*), in the generations of *olams*."
Dan. ii. 44. "A kingdom which shall not be destroyed *to olams*. . . . And it shall stand *to the olams*."
„ iii. 9. "O king, live *to olams*." (Also v. 10; vi. 21.)
„ vi. 6. "King Darius, live *to olams*."
„ ix. 24. "To bring in righteousness *of olams*."

(5.) OLAMS OF ADH. The notion of a succession of ages once being grasped, it seems but another step to conceive of the succession as carried indefinitely onwards. To express this, a word was ready: it simply meant continued progression—duration running indefinitely on. That word was *adh*: taken from space, applied to time, affirmative of advancement, and refusing to say any more, save as by usage it came to associate with itself the idea of the indefinite, the unbounded; and never having, like its companion (*olam*), submitted to the humiliation of being pluralised; a term also little tied up with the by-gone, choosing rather, with strong preference, the on-going; never growing weary, never coming to a stand,—it was an admirable word to express indefinite progression. Let this word then be employed to *characterise* the on-coming ages, and the conception of an indefinite succession of ages will be clearly and handsomely expressed.

EXAMPLE *of olams* (*in the plural*) *qualified by adh* :—

Isa. xlv. 17. "Israel shall be saved in the LORD with a salvation *of olams*—of ages:
Ye shall not be ashamed nor confounded *unto the olams of adh*—the ages of perpetuity."

Call this eternity if you will: nevertheless it is eternity written in the alphabet of time; it is eternity seen into by the help of landmarks fashioned after those known to us in the present state; it is eternity waiting to become time: so far from being an endless stagnation, it is much rather endless motion, ever-expanding life, the constant inbringing of the possible into the actual; a boundless ocean, indeed, yet one which the voyager shall find no wild waste of waters, but much rather an interminable series of isle-gemmed lakes.

(6.) OLAM OF OLAMS. To the previous combination, it might have seemed unlikely that anything could be added. What more could our weak minds desire than the ages of perpetuity? Extensively—nothing: intensively—one thing remained, namely, to characterise the ages to come as better in quality than the ages that are past. And this it was possible to do. Just as "the holy of holies" was the holiest, the best, the most beautiful, fruitful, and precious of all the holy places of Israel, so it was possible to relate the ages to come with those gone by in the way of super-eminency of character. The ages of perpetuity, which

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may be summed up as the perpetual age, will be in every sense THE SUPREME AGE. That age will justify the risks, realise the hopes, garner the fruits of all past ages. It will glorify the age-abiding God, who emphatically dwells in perpetuity. (Isa. lvii. 15.)

EXAMPLE: Dan. vii. 18. "But the saints of the Most High shall take the kingdom, and possess the kingdom *unto the olam*, even unto THE OLAM OF OLAMS."

We can ask no more, so far as the interrogating of this part of our subject is concerned, than to find that the age which shall be perpetually extended shall also be supremely blessed.

JOSEPH B. ROTHERHAM.

(*To be continued.*)

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## DYING THOU SHALT DIE?

IT has become common among a section of the advocates of "Life in Christ," to quote the above words, which are found in the margin of our Bibles at Genesis ii. 17, in preference to the reading in the received text itself, "Thou shalt surely die."

I think we shall not be far mistaken in attributing this preference to a wish to escape from an objection often urged by the followers of popular theology against the idea that the penalty threatened against sin was merely a resolution of the living man into his original elements. The objection is—"But he did not die in your physical sense *on the day* in which he transgressed;" to which the frequent reply on our side is, that the marginal reading indicates a process of mortality, and that this process *began* the very day of transgression, although not completed till long years after.

With all deference to the judgment of the many advocates of such a plea, I may be allowed to express great doubts as to the correctness of such an appeal to the margin, and the tenableness of such a defence against the enemy.

First, I question the security of the refuge taken up, because, if the marginal reading does really imply a *process of death* other than appears in the words of the text, then the enactment, "In the day thou eatest . . . dying thou shalt die," seems to me still to speak of the process, both beginning and ending on the day of transgression. So that there does not seem in the margin any escape from the dilemma presented, except by an arbitrary distinction between the beginning and the end of the process which the language does not seem to warrant.

But a further and more radical point of inquiry arises: does the margin really imply any such process of dying as is founded upon in the appeal referred to? I think not.

It is assumed that the text and the margin are in this respect at variance, and that the margin more correctly conveys to the English mind the force of the original Hebrew, by indicating a process, be it long or short, not apparent in the text, and is therefore to be preferred. Now there are marginal readings and marginal readings. Some may imply what, in the opinion of at least a minority of our translators, is

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a more correct translation of a particular passage, but not necessarily therefore preferable by us; while others merely give some supplementary information as to the form of the original phrase, or some other explanation of the translation embodied in the text. To this latter class belongs the marginal reading of Genesis ii. 17. It was not intended as an alternative translation. It simply tells us that the Hebrew words, literally translated, might read "dying thou shalt die." But it by no means follows that this more literal rendering will more correctly convey to us the true force of the language than the textual version, "thou shalt surely die." Any one the least conversant with lingual studies is aware that there are cases where in translating from one tongue to another, a literal rendering might not only fail to convey any sense whatever, but might even give a sense exactly the opposite* of that intended. Hence in translating care has to be taken to grasp the *idea* that underlies the idiomatic form of speech in one language, and then use for translation the form of speech which will most clearly convey the *idea* in the other language.

Now our translators in this passage were of opinion that the idea which, to a Hebrew mind, was conveyed by doubling the word *die* would be more truly conveyed to an English mind by adding the word *surely* to the one occurrence of the verb, and it does not seem necessary to know anything of Hebrew to believe that they were correct. A careful examination of the margins of our English Bibles will suffice to show that this Hebrew idiom of doubling the principal verb or word is by no means uncommon, and that it is almost uniformly rendered by our translators by the addition of some adverb of *emphasis*. Here are a number of these occurrences, selected at random:—

| In Text. | In Margin. |
|---|---|
| Gen. ii. 16, mayest *freely* eat. | eating thou shalt eat. |
| „ xxvi. 28, we *certainly* saw. | seeing we saw. |
| „ xliii. 3, did *solemnly* protest. | protesting protested. |
| „ xliii. 7, asked us *straitly*. | asking asked us. |
| „ xliii. 21, *indeed* came down. | coming came down. |
| Exod. v. 25, hast not delivered *at all*. | delivering hast not delivered. |
| „ xviii. 18, wilt *surely* fade away. | fading wilt fade. |
| „ xxi. 5, shall *plainly* say. | saying shall say. |
| Job. xxxvii. 2, hear *attentively*. | in hearing hear. |
| Ezek. xxx. 11, shall *surely* deal with. | in doing shall do unto. |

And these, in which the form seems slightly varied:—

| | |
|---|---|
| Job iii. 25, I *greatly* feared. | I feared a fear. |
| Psalm cvi. 14, lusted *exceedingly*. | lusted a lust. |
| Jer. xlvi. 5, fled *apace*. | fled a flight. |

Are we to believe that our translators were such veritable tyros at their task that they were utterly incompetent to deal with an idiom of such frequent occurrence in the language they professed to interpret? and that they treated its occurrence with a bewildering uniformity of ignorance? I cannot think so. And accepting their scholarship on this point as correct, what is the result to our question?

* The double negative in French or Greek, for example, is still negative in force; but, if literally transferred to English, would become an affirmative.

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In all the above occurrences it is evident that the idea is one of emphasis and intensity, whereas the understanding of the marginal reading in Gen. ii. 17, on which I am commenting, would require the idea rather to be the opposite. We are asked to believe that in Gen. ii. 17, the effect of the verbal repetition is not to strengthen but to weaken and dilute the solemnity of the threat that would be conveyed in the words, "In the day thou eatest *thou shalt die*." Some good evidence must be forthcoming that this is a legitimate conception ere we can be expected to set it against the ordinary force of the idiom referred to. Moreover it must be borne in mind that there are numerous instances in which the same idiom is used with the very term that occurs in Gen. ii. 17. I have before me a list which shows that in one form or another this emphatic threat of punishment by death occurs in the Old Testament at least forty-seven times, and in all these occurrences the emphasis is expressed in the one language by repeating the principal term, and in the other by employing the adverb *surely*."* If then the idiom in Gen. ii. 17 is to be understood as conveying a lengthened process of death, consistency surely demands that we apply the same understanding to all occurrences of a similar threat; but that would be impossible. Is it well to overlook this in our eagerness to grasp a defensive weapon in behalf of the true doctrine of immortality?

In confirmation of the objections thus deduced from the common version itself, I may now quote the authority of Dr. J. Pye Smith (Kitto's Biblical Cyclop., Art. *Adam*):—"The awful threatening to man was: 'In the day that thou eatest of it, thou wilt die the death.' . . . The verbal repetition is a Hebrew idiom to represent not only the *certainty* of the action, but its *intensity* and *efficacy*. We therefore think that the phrase *die the death* would more exactly convey the sense of the original than what some have proposed: 'dying thou shalt die.'"

I shall perhaps be asked how then I would answer the objection stated at the outset, viz., that the threatened penalty could not be physical dissolution, because that did not happen on the day of transgression. In reply, I would point out in the first place that this plea can be turned against those who urge it, a circumstance apparently overlooked by our opponents. If the penalty threatened was, as orthodoxy maintains, threefold in its nature, viz., physical and spiritual death, and, in addition, eternal torments, we may well ask, how about the fulfilment? seeing neither the first nor third (comprising surely the very essence of the punishment) was inflicted on the day of transgression. Let our opponents exercise their ingenuity on their own position, and when they have given a satisfactory explanation of their double difficulty, they may perhaps have supplied also an answer for our single one.

But, having found that there is no explanation in the marginal reading, seeing that, when properly understood, it really but confirms the textual rendering, "thou shalt *surely* die," we are by no means left without reasonable defence. Of the solutions which have been offered I may be allowed to mention four:—

* The following are some of the passages:—Gen. xx. 7; Num. xxvi. 65; Judges xiii. 22; 1 Sam. xiv. 39-44; xxii. 16; 1 Kings ii. 36-45; 2 Kings i. 4, 6, 16; Jer. xxvi. 8; Ezek. xviii. 13, &c.; also Gen. xxvi. 11; Exod. xxi. 12, 15, 16 17; Lev. xx. 9, 15, 16; Judges xxi. 5, &c.

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1. That the penalty threatened was deferred in the execution.

2. That the penalty was commuted in consideration of extenuating circumstances. (See RAINBOW, 1871, pp. 213, 253.)

3. Others are disposed to read the enactment much as if it said:—"In the day thou eatest *thou art a dead man;*" i.e., doomed to die, as good as dead. This has much to recommend it, not only in the fact that a man is, in the eye of the law, *dead* the moment his sentence is pronounced, but that there seems a direct scriptural warrant for understanding the words, "thou shall surely die," in the way proposed. In Genesis xx. 3, 7, Abimelech is warned of *impending* death, first by the statement, "thou art but a dead man," and afterward by the words, "thou shalt surely die."

4. Another simple solution is that suggested by a statement of Dr. J. Pye Smith in the article referred to. He says that the Hebrew word, translated literally *in the day*, "was also used as a general adverb of time, denoting when, *without strict limitation to a natural day.*"

I am disposed to find in a combination of these last two the true solution of the difficulty. It may be observed that such a solution leaves the time of execution unspecified, but there would have been no straining of the language of the enactment if the penalty had been inflicted on the very day of transgression. We may therefore believe that God chose to put a less stringent interpretation upon its terms, having in view ultimate purposes of mercy towards the race that should in due course be born of this clemency.

These considerations are submitted to the impartial judgments of all advocates of "Life in Christ." They are prompted solely by a desire to have what appears an untrustworthy weapon of defence in this great controversy laid aside, and a persuasion that the cause of truth will in the long run gain nothing by such protection. M. W. STRANG.

Hillhead, Glasgow.

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# GLEAMS OF APOCALYPTIC LIGHT.

*(Continued from page 306.)*

## CHAPTER III.

### *The Elders,—What are they?*

"And round about the throne were four and twenty thrones; and upon the thrones four and twenty elders sitting, clothed in white raiment, and on their heads crowns of gold."—Rev. iv. 4.

IT was not for the first time in human experience that heaven had become pervious to mortal vision when John, in the isle of Patmos, heard the trumpet-toned voice which said, "Come up hither, and I will show thee things which must be after these." Nearly two thousand years before, Jacob at Bethel had had a wondrous dream in which he beheld "a ladder set up on the earth, and the top of it reached to heaven: and behold, the angels of God ascending and descending upon it. And, behold, the Lord stood above it, and said, I am the God of

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Abraham, thy father, and the God of Isaac. . . . And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." (Gen. xxviii. 10-17.) A thousand years passed away, and in the year that king Uzziah died, Isaiah again "saw the Lord sitting upon a throne, high and lifted up, the skirts whereof filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy! holy! holy! is the Lord of hosts: the whole earth is full of his glory." (Isa. vi. 1-3.)

Again, B.C. circa 595, at the opening of Ezekiel's sublime prophecy, we have "the heavens opened," and the description of a "vision of God" of transcendent grandeur, which not only presents several interesting points of comparison with the apocalyptic vision with which we have here to do, but is moreover the great passage on the subject of the cherubim. "I looked," says the prophet, "and behold a whirlwind came out of the north, a great storm-cloud, and a fire catching itself; and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire." As this awful cloud approached him, borne by the whirlwind, it gradually opened out, or became transparent: "Also out of the midst of the fire came the likeness of four living creatures." These "living creatures," which are in the tenth chapter declared to be "the cherubim," are then minutely described, to which description we may have occasion presently to refer. He then proceeds: "And the likeness of the firmament upon the heads of the living creatures was as the colour of the terrible crystal, stretched forth over their heads above. And under the firmament were their wings straight, the one toward the other. . . . And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, and from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and heard a voice of one that spake." (Ezek. i. 4-28.)

And so once more, later still, Daniel had a similar vision of the Divine glory: "I beheld till the thrones were placed, and the Ancient of days did sit, whose garment was white as snow, and the hairs of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery steam issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. . . . I saw in the night visions, and, behold, one like a son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and lan-

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guages should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. vii. 9-14.)

Now it is remarkable in each of these *last three* visions, as well as in that seen by John, how very prominent a feature of the Divine manifestation is *the throne*. "I saw the Lord," says Isaiah, "*sitting upon a throne*, high and lifted up." "Above the firmament"—the solid crystal pavement which rested on the heads and wings of the cherubim—says Ezekiel, "was *the likeness of a throne*, as the appearance of a sapphire stone." "I beheld," says Daniel, "till *the thrones* were placed"—not "cast down" as in our English version—"and the Ancient of days did sit, . . . *his throne* was like the fiery flame." "Behold," says John, "*a throne* was set in heaven, and one sat on the throne." This is the traditional language of Jewish theocratic conception, and almost identical in import with that of Psalm ciii.: "Jehovah hath established his throne in the heavens;—and his kingdom ruleth over all." And accordingly we find that in each of these cases, the revelation of the Divine throne is the percursor of coming judgment: in the first instance of judgment on Israel; in the second, of judgment on those old evil world-powers for whose righteous destruction Nabopolassar and his son Nebuchadnezzar had been raised up by God; in the third, judgment upon Antichrist and the confederate kingdoms of the Roman world; and in the last, that final and comprehensive judgment described in the succeeding visions of this book, and which is to issue in the establishment of Christ's age-lasting kingdom upon earth.

We observe, moreover, that both in the vision of Ezekiel and in that of Daniel the *human form* is introduced. Ezekiel tells us, that "upon the likeness of the throne was the likeness of a man," whose glorious appearance he then describes; and Daniel "saw one like a son of man come with the clouds of heaven, and come to the Ancient of days;" but in each of these representations we have clearly adumbrations of the final investiture of the Messiah—the Divine man—with universal sovereignty in the millennial kingdom on the new earth, and therefore these symbolic representations of the incarnate Saviour stand quite apart from, and in no way militate against, the striking and significant circumstance that never in any revelation of celestial glory vouchsafed to human vision, previous to this to John in Patmos, *had men*, as such merely, *been seen in heaven*.

Isaiah and Ezekiel had seen the cherubim in their mystic glory; Jacob and Daniel had beheld the innumerable company of the angels; but John, in addition to these, saw "round about the throne four and twenty thrones; and upon the thrones *four and twenty elders* sitting, clothed in white raiment, and having on their heads crowns of gold." And the very interesting and exegetically important inquiry is at once suggested, "*Who are these, and whence came they?*"

(1.) That they are really human and not angelic beings,—as Dr. Craven, the American editor of Lange, strangely supposes,—is evident on several grounds; for though angels are in Scripture generally represented in human form, these elders are not only distinguished, in chap. vii., from "*all* the angels," but in the anthem in which they take part they speak of themselves as "*redeemed* by Christ's blood *out of*

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*every kindred, and tongue, and people, and nation*" (v. 9); and even if the ἡμᾶς in this verse must, as Alford and Tischendorf hold, be regarded as an interpolation,—though the Codex Sinaiticus retains it,—still this taken in connection with the established reading αὐτούς in verse 10, will only, we conceive, go to prove that the "new song" is in fact antiphonal, and should be read thus:—

THE ELDERS,—"Thou art worthy to take the book, and to open the seals thereof."

THE CHERUBIM,—"For thou wast slain, and didst redeem to God by thy blood out of every kindred, and tongue, and people, and nation, and didst make THEM (i.e., the elders) unto our God a kingdom and priests: and THEY shall reign on the earth."

Besides which, as Hengstenberg has noticed, the fact that the elders are represented as holding in their hands "golden vials full of incense *which are the prayers of saints*," is quite inconsistent, on Protestant grounds at least, with the supposition that they are angels; since it is no part of the angelic ministry to present before the Divine throne the prayers of those who through Christ ever "have access in one spirit unto the Father."

(2.) Nor, secondly, can the elders be supposed to represent the disembodied spirits of the saints, not only because, as was shown in our first chapter, this vision cannot be regarded as one of the paradise of the intermediate state; but inasmuch as they are represented in resurrection-glory, enthroned and crowned. Now "the dead who die in the Lord" are elsewhere in this book pronounced "blessed" or "happy;" our Lord, on the cross, declared to the dying malefactor at his side that that very day he should be with him in paradise; Paul was persuaded that for him to die would be gain, because to be "absent from the body was to be present with the Lord;" yea, he had an earnest desire to "depart and to be with Christ, which is far better;" but nowhere in the New Testament is the separate state spoken of as one of consummated glory, nor are there either thrones or crowns in Hades, though white robes may there be worn. (Rev. vi. 9-11.) Even the promise of the Lord to the twelve apostles, "Ye also shall sit upon twelve thrones judging the twelve tribes of Israel," had reference to "the regeneration when the Son of man shall sit in the throne of his glory" (Matt. xix. 28): and Paul expected not to receive "the crown of righteousness laid up" for him, till the day of Christ's appearing; and this would equally apply, he plainly intimates, to "*all*" who are to be partakers of that crown. (2 Tim. iv. 8.) "The entire scriptural doctrine concerning the state of the dead," writes Dr. Seiss, "forbids the idea that disembodied souls are already crowned and enthroned, although at rest in the bosom of God. Such rewards, Christ is to bring with him (see chap. xxii. 12; xi. 18; Isa. lii. 11); hence, no one receives them until he comes, recalls the sleepers, and completes that redemption of power for which all things wait. (See Rom. viii. 22, 23.) The coronation time is the resurrection time; and no one can be crowned until he is either resurrected if dead, or translated if living. Any other doctrine overthrows some of the plainest teachings of the Scriptures, and carries confusion into the whole Christian system. And as John beheld certain subjects of redemption, robed, and crowned, and enthroned, as priests

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and kings in heaven, we have here (let it be noted) positive demonstration, that at the time to which this vision relates, a resurrection and a translation *have already taken place.* It will not do to say, that the picture is *anticipative* of the position and triumphs of the church after the seals, trumpets, and vials have run their course. They occupy these thrones, while yet the closed book, which brings forth the seals and trumpets, lies untouched in the hand of him that sits upon the throne. They see it there, and they vote the Lamb worthy to open it. They behold him taking it up, and fall down and worship as he holds it. They are in their places when heaven receives the accession of the multitude which come 'out of the great tribulation.' (vii. 11-14.) They have their own distinct positions when the still later company of the hundred and forty-four thousand gather round the Lamb on Mount Sion. And they are spectators of the judgment of great Babylon, and sing Alleluia in glory as they see her fall (xix. 4). Instead of *anticipation* of the final result of the great day of the Lord, there is actual *participation* in the processes and administrations by which that result is wrought."*

(3.) The Elders, then, are the representatives of risen and glorified saints. But not merely of an indefinite number of such; John saw "*four and twenty* thrones occupied by *four and twenty* elders. This number, like so many others in this book, has doubtless a mystical significance. We can hardly be wrong if, with many of the best commentators, ancient and modern, we see in it a reference to the remarkable fact that both the Jewish and the Christian churches are founded in the number *twelve*,—the one in the twelve Patriarchs, and the other in the twelve Apostles. "This selection of the number 'Twelve' in the foundation of both the churches," says De Burgh, "was not without design, though we may not be able to account for it: particularly as we find the reference to this number continued to the very end: for when 'the new Jerusalem' descends from heaven, the apostle says (xxi. 14), 'the wall of the city had twelve foundations, and in them the names of the *twelve apostles* of the Lamb;' while on 'the gates,' also twelve in number, were written 'the names of *the twelve tribes of Israel.*'" (Ver. 12.)†

Moreover, the whole number of the elders—twenty-four—corresponds with that of the courses or orders of the Jewish priesthood. For we learn from the twenty-fourth chapter of the first Book of Chronicles, that the sons of Aaron were divided into twenty-four courses, the names of the heads of which are given (see vers. 3-19). And thus it happened that when the great forerunner of our Lord was born, his father, the priest Zacharias, was "executing the priest's office" in the temple, "in the order of his course," for he was "of the course of Abia," as we read in the first chapter of Luke's Gospel. Now the object of this division of the priesthood into courses was that each, in succession, might take up the work of the house of the Lord; each course having its own chief priest. It is then to these chief priests, as the representatives of the twenty-four courses of the entire priesthood, that the elders seem to answer; they are, as it were, the family heads of the heavenly priesthood.

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* "Lectures on the Revelation," vol. i. pp. 250, 251.
† Exposition of the Book of Revelation.

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It is always satisfactory, to us at least, to be able to accept any truth from those from whom on other matters we most widely differ, for two souls cannot be wholly separated while one thread of truth unites them; and by no one, as it seems to us, has the right view on this point been more clearly expressed than by the great Romish theologian and preacher, Bossuet: "It is the totality of the saints of the Old and New Testament, who are here represented by their chiefs and leaders. Those of the Old appearing in the twelve patriarchs, and those of the New, in the twelve apostles. The same totality of saints is represented afterwards in the twelve gates of the holy city, on which were written the names of the twelve tribes; and in the twelve foundations of that city, on which were written the names of the twelve apostles. In a word, one sees in these twenty-four elders the whole church represented in its leaders."* Yes, doubtless the twenty-four elders represent "the *whole* church," for not till the number of God's elect is accomplished, not till the entire body or bride of Christ is complete and with him in glory, could the representatives of the whole priesthood—for there were twenty-four courses and no more—be thus seen in heaven. In the vision the election is complete, and in the reality which it symbolises, this can never be the case while either one of the holy and happy number remains in the flesh on earth, or one who has fallen asleep in Jesus is still absent from the body, and only in a lower and incomplete sense present with the Lord. And that this will be so up to the very hour of the Lord's return we know from Scripture; for "we shall not all sleep" when that great event takes place; and, on the other hand, it is not till "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God," that "the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (2 Thess. iv. 16, 17). Hence it follows (1.) that the twenty-four elders represent the entire Church of Christ and not merely certain individuals, or company thereof: and (2.) that the chronological position of this vision—as we have already shown—is subsequent to the initial act of the first resurrection.

(4.) But though the elders assuredly represent "the whole Church" *in this sense*,—that is to say, "the church of the first-born ones" (Heb. xii. 23)—they by no means include—as Bossuet doubtless supposed—the "totality" of the redeemed: this is obvious from the subsequent ingathering of the "great multitude which no one could number, of all nations, and tribes, and peoples, and tongues" (Rev. vii. 9); and the still later vision of the hundred and forty-four thousand around the Lamb on Mount Sion (Rev. xiv. 1-4); as well as the resurrection of the martyrs under Antichrist described in the twentieth chapter. The elders, as Lange well says, "represent the purest, richest, and ripest spirits in their Divine likeness," assembled around God's throne—a glorious sample of what God is going to do with his intelligent universe; but they are not the whole kingdom, only its higher and first-elected kings: not the entire priesthood, only the chief priests or heads of the priestly courses of the Israel of God. The head is properly born before the members, and these elders are the governing and directing head—

* Quoted by Hengstenberg with complete acquiescence.

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first manifested—of the whole body subsequently, in due order and subjection, to be developed under it. Christ is the *eldest;* the church of the first-born are the *elders;* both imply that *younger* shall follow.

Very excellent are the remarks of Dr. Seiss on the significance of the title given to this royal priesthood. "They are *elders*," he says, "not only in reference to their official places; for that term is expressive of *time* rather than of office. The *elder*, is the older man; and in the original order of human society, he was the ruling man because he was the older man. These enthroned ones are *elders*, not because they are officers, but they are *officers* because they are elders. They are the older ones of the children of the resurrection. They are the first-born from the dead—the first glorified of all the company of the redeemed—the seniors of the celestial assembly; not indeed with respect to the number of their years on earth, but with respect to the time of their admission into heaven. They have had their resurrection, or their translation, in advance of the judgment-tribulation, and are crowned and officiating as kings and priests in glory, whilst others, less faithful, are still slumbering in their graves, or suffering on the earth. They do not represent, by any means, the whole of the redeemed, as some have supposed, but are exactly what their name imports—the seniors of them—the first-born of the household—the oldest of the family,—and hence the honoured officials.

"There certainly is, as we shall more fully see hereafter, a succession in the order in which the saints are gathered into their final glory. There are some who '*escape*' the tribulation, being taken to heaven before it comes; there are others who suffer it, and are only taken to heaven out of it. And of those successive companies and orders, the enthroned ones of this vision are among the first, if not absolutely the first. They are the seniors—'*the elders.*'"

W. MAUDE.

(*To be continued.*)

## CORRESPONDENCE.

### CHRIST'S ARGUMENT FOR THE RESURRECTION OF THE DEAD.

Matt. xxii. 31, 32; Mark xii. 26, 27; Luke xx. 37, 38.

SIR,—The Rev. W. H. Hobson's paper bearing the above title in the RAINBOW for June, and Mr. J. Waylen's letter, with the same title in your July number, have again suggested a difficulty to my mind, arising out of our Lord's argument in the above named texts. As the RAINBOW has so many contributors amply qualified, I feel sure, to meet and answer my difficulty, I venture to submit it to your readers.

My difficulty is this. Our Lord quotes the words, "I am the God of Abraham, and the God of Isaac, and the God of Jacob," as demonstrating the resurrection, and also as proving that Abraham, Isaac, and Jacob, "live unto God." But if the words, "I am the God of Abraham, the God of Isaac, and the God of Jacob," prove the resurrection and the "living unto God" of Abraham, Isaac, and of

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Jacob, because "God is not the God of the dead, but of the living;" what are we to say of the like argument from the like words respecting all men, as for instance the words in Numbers xvi. 23, "O God, the God of the spirits of all flesh, shall one man sin, and wilt Thou be wroth with all the congregation?" For if the words, "God of Abraham, Isaac, and Jacob" prove their "resurrection" and "living unto God," because "God is not the God of the dead, but of the living, for all live unto him," must not the like words, "God of the spirits of all flesh," in like manner prove the "resurrection" and "living unto God" of all spirits, because "God is not the God of the dead, but of the living, for all live unto him."

You see of course that this seems then to countenance the error of Universalism; and as I am not myself able to see my way out of the difficulty, I venture to ask your help and the help of your readers.

J. W.

## THE DESTINY OF THE UNSAVED.*

Dear Sir,—The following extracts from Mr. Blackwood's address on the resurrection, exhibit the straits to which theologians are driven when they have the task before them of making the Bible square with their unscriptural traditions.

"The body of the lost soul has somewhat the nature of the body of the saved soul. . . . It is the same body. . . . The man that died in his sins . . . rises in his sins, and all the marks of sin will then come out in their horrible deformity. The great disease of sin shall be firmly imprinted on those countenances, on those faces," &c.

"Then again *it is a body that cannot die.* As the believer's body never dies, so this body, though always dying, shall never die. The existence of this body is never called *life* so far as we can gather from the Scriptures, but it is called 'the second death,' 'where their worm dieth not and the fire is not quenched.' There the fire burns that will never kill, the worm feeds that will never destroy. The body dies not."

"There shall be no end to it. Millions and millions of years shall pass away and it shall still be the same. . . . Oh, may God awaken any who have hitherto gone on securely in the broad way, whose end is destruction."

Let the reader notice that Mr. Blackwood is speaking of the material body and that alone. In these affirmations there is nothing whatever of any figurative language employed or recognised. Most of us are quite cognisant of the fact that life and death have somewhat different meanings in Scripture, or at least different applications. So that in *a sense* a person may be like the wanton widow, dead whilst living. But no divinely inspired writer ever perpetrated the absurdity of representing a person to be dead and alive *physically* at the same time. But this is just what Mr. Blackwood has done.

He says emphatically it shall never die—shall never be killed—never be destroyed. Nevertheless it is to be always dying although it never knows life. The condition is one of the most extraordinary nature indeed—neither death nor life—yet marvellous to say, it is both life and death.

I beg Mr. Blackwood to explain

* See "Forgiveness, Life, and Glory," page 148. By S. A. Blackwood, Esq.

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this riddle. But we must not be hard upon him, for to be orthodox he is bound to be contradictory and absurd. He dares not assert that the sinner will ever die; at the time he dares not assert that the sinner will ever live.

Blandford. JOHN J. HOBBS.

## NOTICES.

"THE RICH MAN AND LAZARUS."—Believing that friends may wish copies of the exposition of this remarkable Scripture which appears in the present number, an edition has been separately printed. The price is twopence per copy. Order through any bookseller of Mr. Elliot Stock, the publisher. Or for one shilling in stamps, sent direct to the editor, he will send six copies, post free to any address. A gentleman who heard this discourse, wrote thus: "Do me a great favour by publishing your sermon of yesterday, on the Rich man and Lazarus, in the RAINBOW. It *ought* to go forth beyond your congregation, for that parable is the stronghold of our opponents, and your excellent exposition leaves not one stone of that stronghold standing upon another. Pray, do!"

"W. W."—Your questions are not forgotten, but as a little rest is necessary, you will be good enough to bear with us for a short time. Whether we can solve the difficulty remains to be seen.

"A. B. C.—We are thankful to hear that the RAINBOW has obtained fresh readers in your neighbourhood. We trust believers in the divine doctrine of immortality only in Christ will try to multiply subscribers. The testimony to this great truth, so long hidden beneath pagan and papal error, from which Protestantism has not yet freed itself, must not retire into silence *now*. The standard floats in the breeze. Christian brethren, let it not droop!

A LADY, a generous friend of truth, tells us of interest in the RAINBOW from the perusal of the paper entitled "The Ministry of Evil," published in January last year. It has been a source of thankfulness to the editor, to hear frequently of that paper as giving consolation to Christian hearts. This is a reward more valuable than gold, indispensable as, of course, the latter is in carrying on the work.

"A PRESBYTERIAN" cannot receive our teaching because of the "Shorter Catechism." Well, that difficulty is easily overcome. Make the Catechism *shorter* still, by cutting out of it everything unscriptural.

"G. S."—To reason about the Pope's claim to infallibility is to insult reason. It is only to be thought of as a proof of hierarchical lunacy. "Whom the gods mean to destroy they first dement."

REPORT OF THE CANNON-STREET MEETING.—A few copies are still on hand of the June number of the RAINBOW, containing the papers read at Cannon-street, by Revs. Samuel Minton, Edmund White, and Dr. Leask, with a report of the proceedings. Our publisher, Mr. Stock, has consented to supply those of our subscribers who are interested in disseminating the truth on the subject of Life in Christ, with copies of this special number at HALF PRICE, viz., THREE PENCE PER COPY. Early application should be made to Mr. Stock, 62, Paternoster Row, London. E. C.

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# THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

SEPTEMBER 1, 1876.

## THINGS WHICH MUST BE HEREAFTER.

BY REV. G. W. STRATON.

(*Rector of Aylestone, Leicester.*)

OUR subject to-day* is the third or last of the subjects which our risen Lord directed his servant John to write about to the Churches. The first was "The things which he (John) had just seen." The second, "The things which are;" these things are still in existence at this hour and will be for all time as regards the Church. The third, "The things which shall be hereafter," or rather, the things which shall be, after "*The things which are*" have come to an end. Brethren, let us earnestly implore the Great Head of his Church to bestow to-day on us, his loving, loyal subjects and servants, for such I fully believe we are who have come together at this time for his name and truth's sake, such demonstration of his Spirit and power that he whose office it is to take of the things of Christ and show them unto his people, may guide into all truth and show us things to come; may so fill us with heavenly wisdom and intelligence, through that which every joint supplies, that we may go hence far better instructed in the mysteries of the kingdom of God than heretofore, and consequently better qualified for the work of the ministry, and for testimony, and likewise far better able to praise him intelligently in our own hearts, for the hidden wisdom which he ordained before the world to *our* glory. "He that offereth praise glorifieth me," saith the Lord, "and to him that ordereth his conversation aright will I show the salvation of God." We cannot possibly praise him aright whilst in a state of ignorance as regards his purposes. I feel sure I cannot express a desire for such wisdom and power in more suitable words to our glorious Lord, than by using the following beautiful invoca-

* Opening Address, Leicester Conference.



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tion addressed to him for the same purpose many years ago by an eminent servant of his, a very dear friend of mine:—

> "Come now to me once more, Lord of my spirit,
> Prince of light, most glorious Son of God;
> Come help me to unfold in fit discourse
> The marvellous visions of thy coming
> Writ in this wondrous book, in thy right hand
> Where is the hiding of thy power! I rest
> Thy willing one, employ me as thou wilt,
> An angel of thy church, oh, give me light
> By thine own Spirit—yes, my risen Lord;
> And grace, and strength a brilliant star to shine
> Amidst the darkness of this cloudy night,
> To guide and cheer thy saints who look for thee.
> Fain would I keep some ray of hope above
> The horizon, till the day dawn to bless
> Thy waiting ones, and raise thy sleeping flock
> To be with thee for ever, though in this
> I be, like unto some lonely watchman,
> Who from his tower doth show his beacon light
> To guide tossed seamen to the haven sought."

In the present time or dispensation God is pleased through "the foolishness of preaching to save them that believe." (1 Cor. i. 21.) "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." (John vi. 39, 40.) Paul says to the Corinthians, "I have begotten you through the gospel." (1 Cor. iv. 15.) James says, "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." (James i. 18.) Again it is written, "Whosoever shall call upon the name of the Lord shall be saved; but how shall they call on him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?" Therefore by the instrumentality of angels or stars, who show forth his truth and glory; and in gathered congregations or churches, candlesticks, who maintain his light and truth, God is separating a people to himself, taking out of all the Gentile nations of the world a people to his name, bringing them by his word into harmony and fellowship with himself, bestowing upon them through the power of the Holy Ghost, a new, a divine, and consequently an eternal life, even the life of their risen Head, the last Adam who is a quickening Spirit. This instrumentality must continue on earth till the number of God's elect is complete, and the Lord Jesus is able to say to his Father who gave them to him to save, bless, and educate, "Behold here am I, and the children that thou hast given me." This accomplished, the instrumentality, angels and churches, the means or things which now are, will come to an end, and the things spoken of in our

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subject to-day shall commence:—"Things which *must* be hereafter." What a blessed word "must" is when God makes use of it. It implies necessity, God's necessity, a matter which it behoves the Almighty to accomplish or bring to pass, and it tells us that the thing spoken about is not a speculation or a mere probability, but a certainty. "For my counsel shall stand, saith the Lord, and I will do all my pleasure."

The Apostle Paul speaks (2 Thess. ii. 1) of the coming of our Lord Jesus Christ, and our gathering together unto him. This first vision of the "things which must be hereafter," is just this gethering together of the Lord Jesus Christ's people to himself. Paul had previously stated (1 Thess. iv. 15) that by a special communication from his Lord he was instructed that "those who sleep in Jesus, God will bring with him, and that we who are alive and remain on the earth unto his coming, shall be caught up together with them in the clouds to meet the Lord in the air, and ever be with the Lord." This gathering of his people to himself is spoken of in various parts of the Word very distinctly. As, for instance, in Psalm l. 3-6: "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those who have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself." Now the judgment to be pronounced upon them is that they shall stand in their various lots in glory and beauty, presented to God the Father just as he had eternally predestinated them to come up before him in that great day, in and by Christ Jesus his beloved Son, counted worthy of the kingdom of God for which they now suffer (2 Thess. i. 5); a glorious church, not having spot or wrinkle or any such thing, but holy, and without blemish, to the praise and glory of his wisdom, love, and power. In the gathered multitude before us in this vision of the fourth chapter of the Revelation, we behold the result of the hidden wisdom which God ordained before the world for putting the church of Christ, his mystical body, in possession of glory. Here they all are, not one lost. "Thine they were, and thou gavest them me," said Jesus to his Father; and again will he say, "Here am I and the children that thou hast given to me;" the sons and daughters of the Lord God Almighty, the aristocracy of an eternal world, made kings and priests to God their Father, who shall reign on the earth in eternal life through the countless ages of an everlasting world, when the mere ephemeral great ones of this present evil world lying in the wicked one, shall have passed away for ever.

Now all this was shown of old to the prophet Daniel, as we may say, in embryo. The man greatly beloved, when he had a vision given to him, and saw the four great Gentile monarchies all along the stream of time, to the very end and accomplishment of the



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times of the Gentiles, said as we read chap. vii. 13, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." And the saints shall take the kingdom and possess the kingdom for ever, even for ever and ever. It is of great importance in the study of the Scriptures to bear constantly in mind that no prophecy of Scripture is of any private interpretation, that is, of any interpretation peculiar or proper to itself, but that every prophecy is part of a grand whole, and therefore the divine rule for understanding the prophetic Scriptures is simply "*to compare spiritual things with spiritual*," one part of the Word with the other parts of the Word. Hence we need not go beyond the Scriptures to understand the Scriptures. It has been said by an eminent writer of late years (Isaac Taylor) that The Revelation will ultimately divide those who hold the truth and those who do not. I quite believe he is correct, and that there is nothing now for the Church of God to look for as regards any sort of improvement of things on earth. Their wisdom is to have their hearts and eyes directed to the glory that shall be revealed at this gathering together of the Lord's people to their heavenly Bridegroom and King. We shall then experience, as we still journey through this wilderness, what the Psalmist did when he says, "In the multitude of my thoughts within me thy comforts delight my soul." (Psa. xciv. 19.) Oh what a multitude of thoughts God's children are compelled to have, sometimes even to overwhelming them, in proving all things that they may hold fast that which is good; for "He that is spiritual judgeth all things!" They do not rush into confederacies and carnal alliances or compliances with deceitful workers. But how few delight themselves in God, and the things of God. All natural religion, all religion that is not taught by the Holy Ghost is bondage religion. The spirit of the world causes fear and not love. One of our "Hymns for the Church of God" well expresses the distinction realised:—

"I filled me with the power of hell,
And thought it was the fear of God;
I did not seek to love him well,
I only trembled at his rod.

Oh dreary time! without a gleam
Of love divine to gild its wrath,
Oh weary time! without a stream
Of joy in God to cheer my path.

But now I know the fear of God,
And all the grace it doth impart,
I walk along a joyous road
With heaven unfolding in my heart."

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Well did our Divine Master say, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John xvii. 3.) Until we do know Jehovah, our religion must partake more or less of the spirit of bondage. But the question is, have we even a desire to know God, and the things which are freely given to us by God? If so, we cannot be wrong in using all means to gratify that desire. The great poet has said truly:—

"A desire which tends to know
The works of God, thereby to glorify
The great Work-master, leads to no excess
That reaches blame, but rather merits praise
The more it seems excess."

The wise man gives a very defined description of those to whom God will give wisdom. They incline the ear to wisdom, they apply the heart to understanding, they cry after knowledge, they lift up their voice for understanding, they seek her as silver, they search for her as for hid treasures. (Prov. ii. 2, 3.) Beloved friends, we must never go out of the Word of God to understand the Word of God, we must compare spiritual things with spiritual. God is his own interpreter, and he will make all plain. The office of the blessed Spirit is to guide into all truth, to show things to come, to receive of Christ's and show it unto his people. We shall thus know that ours is not a mere salvation from everlasting destruction, but is a salvation with everlasting glory, for we are called by the Gospel to the obtaining of the glory of the Lord Jesus Christ (2 Thess. ii. 14), "He hath called us unto his kingdom and glory." (1 Thess. ii. 12.) We are called here to fellowship in his sufferings and hereafter to fellowship in his glory. Therefore we find immediately after the church are gathered their song is, "Thou hast made us unto our God Kings and Priests, and we shall reign on the earth,"—according to the promise,—"To him that overcometh and keepeth My works unto the end, will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of my Father. And I will give him the morning star." For which purpose the gathering together of the saints to him, is to be the first act in the great drama of the Lord Jesus Christ's second coming.

A few words now as to the arrangements and order of this redeemed, regenerated, risen, and glorified multitude of Christ's people. Comparing spiritual things with spiritual, we find that whatever arrangement or ordinance was appointed of old for Israel according to the flesh served unto the example and shadow of heavenly things. Hence, beyond all doubt, the arrangements ordained in Numbers first and second chapters, were the type and shadow of this heavenly arrangement of the spiritual Israel of God, when Jehovah, by and by, will take the sum of them, and each one

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shall stand in his lot at the end of the days of time. (Dan. xii.) Let us refer to the book of Numbers. The Lord spake unto Moses, saying, "Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of the names; . . . only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel. But thou shalt appoint the Levites over the tabernacle of testimony . . . and they shall minister unto it, and shall encamp round about the tabernacle . . . and the children of Israel shall pitch their tents every man by his own camp, and every man by his own standard throughout the hosts. But the Levites shall pitch round about the tabernacle of testimony. . . . Again, every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house; far off about the tabernacle of the congregation, and on the east side towards the rising of the sun shall they of the standard of the camp of Judah pitch, and those that do pitch next to him shall be of the tribe of Issachar, and then the tribe of Zebulon." The arrangements of the other tribes is likewise given; the whole twelve forming a perfect square surrounding the Levites, who were divided into twenty-four courses, as we learn from 1 Chron. xxiv., and the Levites surrounding the ark or tabernacle of testimony. In this vision of the fourth chapter we have just this very arrangement. First a throne and one sitting on it; then round about this throne four and twenty seats or thrones, and upon these seats four and twenty elders sitting clothed in white, having on their heads crowns of gold, representing, as I believe, the ministers of God's Word, as distinguished from the rest of his redeemed family, just as the Levites were distinguished of old from the rest of the children of Israel, of whom it is said they acknowledged no natural relations, neither father, mother, brethren, nor children, but observed thy word and kept thy covenant. "These shall teach Jacob thy judgments, and Israel thy law." (Deut. xxxiii. 10.) Then we have the four living creatures under the four standards of Israel, Lion, Man, Ox, and Eagle, the vast mass of the spiritual Israel of God, these two divisions, elders and living creatures, comprising the whole mystical body of Christ complete, and now gathered to him.

Immediately after the people are gathered together we have the second act described gloriously. The same assembly is beheld (chap. v.), but presently the Lord Jesus appears, who had not appeared in the previous scene. This second act is the grand investiture of the Lord Jesus with the sovereignty of this earth as the last Adam, the Father restoring to man in his person that which was forfeited by the first Adam, and usurped by Satan to whom he had succumbed. This is done by God the Father delivering up to him the title deeds of his purchased possession, previously held in the Father's safe keeping. In this vision a book is seen in the right hand of him who sits upon the throne, written within and on the back side,

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and sealed with seven seals. A strong angel proclaims with loud voice, Who is worthy to open the Book and to loose the seven seals thereof? No man in heaven nor in earth, neither under the earth, is found able to open the book, neither to look thereon. But one of the elders informs the apostle John, who is represented as weeping much, "Weep not, Behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the Book and to loose the seals thereof." John then beheld, and lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth; and he came and took the Book out of the right hand of him that sat upon the throne. Now mark how the Lion of the tribe of Judah, the Root of David, is identified with the slain Lamb, so that therefore there cannot be any question that it is the Lord Jesus who asserts his claim to the Book of the purchase; and to him it is delivered up by God the Father.

Now a scene is described of surpassing grandeur, profound adoration and triumphant praise, which follows, instantly the twenty-four elders and the four living creatures fall down before the Lamb, and burst forth in a new and heavenly strain with these wonderful words:—"Thou art worthy to take the book and to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God, kings and priests, and we shall reign on the earth." A grand response is heard, it proceeds from ten thousand times ten thousand and thousands of thousands of the angelic hosts, who say, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing;" and lastly, a chorus concludes the sublime harmony supplied by every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, saying, "Blessing, and honour, and glory, and power, be unto him who sitteth upon the throne, and unto the Lamb, for ever and ever."

What is all this surpassingly glorious transaction, but Jehovah declaring "I have set my King upon my holy hill of Zion, I will declare the decree." Such, beloved brethren, are the two first acts of the Revelation of Jesus Christ. Should not his people, from their hearts, say, "Thy kingdom come." May not the groaning, suffering creation, whose indescribable agonies increase in proportion to the increase of unsanctified science (falsely so called), be represented as waiting in earnest expectation of deliverance from the bondage of corruption at the manifestation of the sons of God, when the whole creation shall pass unto the glorious liberty prepared for them? (Rom. viii.) Well did the Psalmist sing long ago by the Spirit, "The world shall be established that it shall not be moved. He shall judge the people righteously. Let the heavens

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rejoice, and let the earth be glad; let the sea roar and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth. He shall judge the earth with righteousness, and the people with his truth." (Psa. xcvi. 10.) The knowledge of God's most gracious designs for a now degraded and wicked world, is most important, that his people may be kept from engaging in, and mixing themselves up with the infidel politics and schemes which abound for the furtherance of what is called the *Future of progress.* Nothing, I am satisfied, will keep men from being more or less ensnared by these plausible theories, except with the eye of faith they behold the King in his beauty, and see "*the land that is to be hereafter.*" In fact, see the times of refreshing from the presence of the Lord, and the restitution of all things, which God hath spoken of by the mouth of his holy prophets which have been since the world began.

Now, a word or two, in conclusion, about the book seen in the right hand of him who sat on the throne, which the Lamb claimed and took possession of. It is the document required by the law in every case of redeemed or purchased possession, called "*The book of the purchase.*" We must clearly distinguish between redeemed property and redeemed persons. The persons of the Church of God were redeemed when Christ's blood was shed on Calvary, and since then are being redeemed from time to time out of the hands of Satan by the power of the Holy Ghost. But their property, their inheritance, is not yet redeemed though purchased. Paul speaks distinctly to this effect (Eph. i. 13), where he says that believers are sealed with the Holy Spirit of promise, an earnest of our inheritance, until "*The redemption of the purchased possession,*" unto the praise of his glory. In this vision we see the time is arrived for the Lord Jesus to be put in possession of the inheritance; and once invested with the sovereignty of this earth, he will immediately proceed to redeem it out of the hands of the usurper by tremendous acts of judgment, so as to crush for ever all the subjects, organisations, confederacies, authorities, and powers of the prince of this world, who will be cast out then and his angels with him, and the sceptre of earth's dominion restored to man in the person of the Lord Jesus Christ, the last Adam, whose title deeds are now in the safe keeping of God the Father, called "*The book of the purchase,*" required by the law. The whole scheme of the salvation of God proceeds in entire accordance with law, not one jot or tittle of which shall fail to be accomplished by the Lord Jesus.

We see, therefore, that such a document was a necessity, the Son of David could not possibly enter into possession of the purchase, and proceed to redeem it without such a document, and such a process as this investiture before all creation, a proceeding which must take place *hereafter.* We have just such a book spoken of in Jer. xxxii., which was subscribed and sealed, according to the law and custom,

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"The Book of the purchase," which was to be laid up and safely kept for many days, till the time came when Jeremiah was to be put in possession, and the land delivered up to him, and delivered out of the hands of the Chaldeans. Now the conclusion we reasonably deduce from these two first acts of "*The things which shall be hereafter*," as shown to us by God himself, is simply this:—until the Church of God is gathered to him in the heavens, and until the transfer of the earth is made thus openly before all creation to the Lord Jesus, the root and offspring of David, by God the Father delivering up to him "*The Book of the purchase*," which he now holds in his own hands, none of the judgments for the casting out of Satan and his hosts from this world can possibly come to pass, and therefore Satan will continue to be what our Lord called him when on earth, the prince of this world, till these events, the two first acts in the Revelation of the Lord Jesus Christ, have taken place. Let us remember what he asserted, without contradiction, at the temptation, when showing the Saviour all the kingdoms of the world, and the glory of them, All this power is delivered to me, and to whomsoever I will, I give it; if thou therefore wilt worship me, all shall be thine. (Luke iv. 6.) But immediately the legal transfer is made, the judgment commences, unparalleled in the past history of this earth, which, by a series of events called seals, trumpets, vials, thunders, lightnings, voices, earthquakes, and the removal and departure of islands and mountains with frightful revolutions of the nations, will redeem "*The purchased possession*" out of its present wretched condition, lying as it does in that wicked one, the usurper Satan, and put down all rule, authority, and powers hostile to Jehovah, then the Lord Jesus will eventually deliver up the kingdom to the Father in entire subjection to his heavenly will, and thus restore a revolted province in creation to the rightful Lord and Master.

These two first acts in the great drama of the Lord Jesus Christ's second advent clearly understood, at once throw out of consideration all the schemes called the historical interpretation of this Book of the Revelation, upon which so much labour and ingenuity have been expended,—I cannot, however, say in vain, for I am certain that such sad interpretations, calculations, and speculations as we have had of late years, have tended greatly to produce infidelity in ignorant and weak minds, and have caused a general indisposition to hear, read, and keep the things which are written in this Book, to which such express blessing is promised. Therefore I again say, beloved brethren, in conclusion, never go beyond God's Word for information whereby to understand God's Word. By comparing spiritual things with spiritual, you will certainly arrive at a satisfactory knowledge of the mind of Jehovah, and by an unction from the Holy One, will know all things revealed. Surely we must say to-day, Thy kingdom come, thy will be done on earth as it is in heaven, and also with our Christian poet exclaim:—

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"Come then, and added to thy many crowns,
Receive one more, the crown of all the earth,
Thou who alone art worthy! It was thine
By ancient covenant, ere nature's birth,
And thou hast made it thine by purchase since,
And overpaid its value with thy blood.
Thy saints proclaim thee King, and in their hearts
Thy title is engraven with a pen
Dipped in the fountain of *Eternal Love*."

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# THE BIBLICAL DEVELOPMENT OF THE AGES.

## NO. II.—OLD TESTAMENT SURVEY OF THE PAST.

THE range of our first article was scarcely wide enough to make us fully equipped for a study of New Testament teaching concerning the ages. As a study of words and rudimental ideas it was perhaps the best beginning we could make. But it necessarily ran in such rigid grooves, and was therefore so limited in its grasp, as not to give us the free use of the Old Testament outlook. This deficiency we hope now to supply. Though still keeping as closely as possible to the inductive method, we can now bring together a larger variety of facts, and can encourage an influx of ideas more directly transitional to what we know awaits us in the Christian Scriptures. Thus far we have barely reached the notion of a considerable portion of time marked off as an age, and then giving place to another portion of time to succeed it. This notion, rudimental as it is, has come before us only in the most vague and incidental way. We have laid hold, as yet, of no admeasurement of the ages; and further, we have scarcely sighted such a thing as a moral characterisation of the ages:—in other words, we are unprepared as yet for the decisive lines of distinction seen so clearly in the New Testament, parting "this age" from "that which is to come"—this as an "age of evil," that as "an age of good." We must not assume that such distinctions are to be found very formally drawn in the Hebrew writings; but we may very wisely try to make out how far those venerable documents do prepare the willing heart to learn what the Apostolic Writings alone can clear up and set at rest. This is our present object: we want suggestive passages—we would seek for elements of transition—we would search for threads of continuance and union and harmony. Let us then endeavour to trace some of those footprints of the past, and to catch some of those glimpses of the future which the elder Scriptures have preserved for us.

### I.—FOOTPRINTS OF THE PAST.

As certainly as the very words "past" and "future" are closely related, so certainly are the two *things* mutually dependent—"the

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thing that hath been is that which shall be," and the Divine King of Israel himself says, "I am the rishôn, and I am the acharôn,"—"I am the former (or the first), and I am the latter (the last)," balancing the two predicates to help our understandings. Under this division of our subject, it will suffice to pass from passage to passage in order, simply noting in each what may appear germane to our subject.

(1.) Deut. xxxii. 6-9: "Do ye thus requite the LORD, O foolish people and unwise?
Is not he thy father that hath bought thee (that begat thee)?
Hath he not made thee and established thee?
Remember the days of old (the days of *olam*),
Consider the years of many generations (of generation and generation):
Ask thy father, and he will show thee;
Thy elders, and they will tell thee.
When the Most High divided to the nations their inheritance,
When he separated the sons of Adam (or the sons of men, בני אדם),
He set the bounds of the people (peoples, עמים)
According to (or with a view to, ל-) the number of the children of Israel.
For the LORD's portion [is] his people (עמו,—singular number, this time);
Jacob is the lot of his inheritance."

We quote this beautiful and profoundly significant passage, just because of the light it throws on the length of time to which the great age-word *olam* may be applied. We take for granted that the reference is to the time of the confusion of tongues, or at all events to that of the dividing of the nations generally, as chronicled in the tenth and eleventh chapters of Genesis. It refers to the descendants of Noah. It does not reach back beyond the flood. It does not extend very far beyond the birth of Abraham. Some six or eight centuries may be embraced; speaking very roughly, rather under than over a thousand years. Moses, addressing Israel in the plains of Moab shortly before his death, and referring to those days of peopling the earth (days comparatively, though only comparatively, remote), speaks of them as days of *olam*, days of old long ago, days of a distant age.

(2.) 1 Sam. xxvii. 8: "And David and his men went up and invaded the Geshurites and the Gezerites and the Amalekites; for those nations were of old the inhabitants of the land (they were the inhabitants of the land which were from *olam*)."

We may set down the time of the settlement of Canaan by its early inhabitants as coincident, in a general way, with the post-diluvian peopling of the earth. But now the point of outlook is some centuries later down the line. The period covered is *more* than a thousand years. Looking from David's day back to the pre-Israelitish settlement of Canaan, the reader is instructed to see, in those ancient dwellers, "inhabitants who were from *olam*,"—

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still the old long ago, only grown a little older: the remote age, rather more remote.

(3.) Job xxii. 15, 16: "Hast thou marked the old way (הארח עולם, the path of *olam*) which wicked men have trodden? which were cut down out of time, whose foundation was overthrown with a flood?"

If Moses wrote the book of Job, the point of departure would be the same here as in (1), with this difference—that there the extent of the retrospect was to post-diluvian times, whereas here it is to pre-diluvian. We take for granted that the reference to the wicked men who lived before the Noachian deluge is sufficiently clear; if so, we have here an example in which that period is called *olam*—the path then pursued was one of characteristic violence and godlessness. It could be referred to in later times as "the path of *olam*."

(4.) Psa. xc. 1, 2: "Lord, thou hast been our dwelling-place in all generations (בדר ודר, in generation and generation),
Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting (ומעולם עד-עולם, even from remote age unto remote age), thou art God."

"From *olam*," from old long ago;—*how* long, now? From before creative times, "ere yet the mountains were begotten, or thou didst proceed to [lay open, that is] bring forth the earth and the world" (so we understand the passage). *Olam* may thus reach back to and beyond creation itself, and so extend to an extremely remote age. This is clear. It is not clear, we think, that *olam* has any power to express positively what we commonly call the past eternity. As in early times, "beyond the pillars of Hercules" simply meant beyond the farthest known land, conveying no idea of the extent of ocean lying out in the open main, so it would seem that all the word *olam* can do is to anchor our minds in God as the living and the mighty one ere as yet the first act of creation was accomplished. Enough that *olam* can stretch its dim limits beyond the earliest fact in sacred history. It certainly is not clear that this passage attributes a plurality of ages to the creative work itself, however true in fact such a lapse of ages may be, and however plausible its introduction into this psalm might at the first glance appear. Full justice is done to the text by regarding the allusion to the mountains, &c., as serving to give extension backwards to the first *olam* named: there is no need to suppose that reference to have been intended to depict a bygone march of ages, as if "from age to age of that creative time." The fitting paraphrase might run almost thus: "Ere the mountains were begotten, or thou hadst brought forth the dry earth and fruitful land, even from an age so remote as that, unto an age in the *future* correspondingly remote,—all along *this* MOST comprehensive march of

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ages,—from a time ere yet we needed thee, unto the furthest point to which we can in imagination carry our need, thou art El, the Mighty One; first ready to be, and then actually being our dwelling-place, and so our protection and comfort." We must thus dismiss the attractive suggestion of Prof. T. Lewis, in Lange's "Genesis" (special Introduction, part iii. p. 141), as insufficiently sustained. After careful reflection, we settle down into the conviction that such a meaning of "from *olam* unto *olam*" would be forced. "From *olam*" is enough of the phrase to attribute to the past—as much as sacred usage allows: "unto olam" must be left to move freely into the future. We must be content with our humble gain, if we have seen, relatively, to what a remote point in the past the word *olam* can carry us.

(5.) Prov. viii. 22-31: "The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting (from *olam*), from the beginning, or ever the earth was," &c.

It is difficult to convey in English an adequate conception of the beauties of this passage. It will be seen, however, that it is similar to (4.) in its bearing upon our subject. It extends the reach of *olam* away to the initial point of creation. The reader of the original will observe a very striking recurrence—reverberation, we might call it—of the prefixed preposition "m-" commonly to be rendered "from," though sometimes more forcible than that; almost equivalent, in some cases, to "beyond," "prior to." Occurring here no less than five times in the compass of six words, (in the original,) it seems so like stroke upon stroke, deepening a single impression, that we can scarcely doubt that it was intentionally so used, and hence that it may be trusted to keep the meaning in the right groove. In other words, it becomes self-explanatory by its repetition. "The Lord possessed me in the beginning of his way, aforetime, *m-* his works, *m-* then, *m-olam*, *m-* the fountain-head (ראש), *m-* the priorities of the earth (קדמי-ארץ); that is, "*out beyond* his works, *out beyond* then, *out beyond olam*, *out beyond* the fountain-head, *out beyond* the priorities or commencements of the earth: WHEN as yet he had NOT made the earth," &c. We call attention to this peculiarity, because it appears to confirm our impression that *olam* is a relative word, a word clinging more or less closely to history; if one might say so in a free sense, a time word: it does not express, it merely gives a glimpse into the past eternity; to blend two figures we have already employed, the mist-girded horizon of *olam* touches the waters out beyond the pillars of Hercules away in the open main: it appears to *have* a bound, though not one that can be precisely fixed. Hence, in this place, the sacred writer antedates *olam* itself in affirming the fellowship of wisdom and God—"OUT BEYOND *olam*, THEN was I by him."

(6.) Eccles. i. 10: "Is there (*any*) thing whereof it may be said, See, this

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(is) new? it hath been already of old time which was before us." (כבר היה לעולמים, it hath already pertained to the ages which were before us.)

Here we find *olams* (ages) predicated of the course of things of which comparative changelessness can be affirmed,—ages attributed to the present order of created things during which ("under the sun" *v.* 9) nothing new has been beheld.

(7.) Isa. li. 9, 10: "Awake, awake, put on strength, O arm of the Lord; awake as in the ancient days (כימי קדם, like the days of aforetime), in the generations of old (דורות עולמים, generations of *olams*—of ages). Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?"

The retrospect is to the Exodus from Egypt. Isaiah, looking across to those times, calls them generations of ages. The usage is worthy of note.

(8.) Isa. lxiii. 9, 11, 19: "He bare them and carried them all the days of old (of *olam*). . . . Then he remembered the days of old (of *olam*), Moses, and his people. . . . We are (thine): thou never (not from *olam*) barest rule over them (supply: as over us)."

Again the reference is to the time of the Exodus: now, by the use of the word *olam* in the singular: so that the same period, we find, may be described as *olam* or *olams*, just as a large circle may embrace several smaller ones.

(9.) Micah v. 2: "But thou, Bethlehem-Ephratah, though thou be little among the thousands of Judah, (yet) out of thee shall he come forth unto me that is to be the ruler in Israel; whose goings forth have been from of old, from everlasting (מקדם מימי עולם, from *qedhem*, from the days of *olam*).

The promised ruler is the Messiah. He is to come or go forth from Bethlehem. But, says the prophet, he has come or gone forth from aforetime, from days of old long ago, from days of a remote age. This close of the verse is profoundly interesting, and is closely connected with its beginning, even more so than is seen in the common version, which, by changing "*come* forth" into "*goings* forth," has obscured what was plainly intended to be conspicuous. Either the one phase or the other of motion forth should be carried on through the sentence. The יצא is repeated in the ומוצאתיו; consequently the English version should be either: "Out of thee shall he GO FORTH for me . . . whose GOINGS FORTH have been," &c.; or else, "Out of thee shall he COME FORTH to me. . . . whose COMINGS FORTH have been," &c. The value of this iteration lies in the strength of the suggestion thereby furnished that we ought to expect some correspondence between the procession future and the processions past. To the Christian reader, indeed, the perception of such repeated and corresponding processions is not at all new.

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He has been instructed that the world was mediatorially created, as certainly as it has been mediatorially redeemed. He has been led to conceive of such earlier activities on the part of the Divine Logos as might be called love-drawn visitations to the sons of men preliminary to the incarnation. He has pondered over the half-concealed plurality denoted by the use of the name "Elohim." He has felt the *ever-becoming* force of the memorial name Jehovah (*Yahweh*), as betokening a movement of the Godhead into the midst of sinful, suffering, dying humanity. He has perhaps even seen partial unveilings of the Messiah's face in "the angel of the presence" (Isa. lxiii. 9), who "came forth" in the burning bush, "came forth" on the cloud-capped heights of Sinai, "came forth" in the shekinah, "came forth" in all the mighty acts of deliverance from bondage, and sustentation in the desert, and leadership into the land of promise, &c. All this anticipation and correspondence between the initial movements of redemption in "days of old" and the crowning visitation in "the fulness of the time," which went forth from Bethlehem, will be strikingly suggested by the passage before us. In some respects these reflections may appear more interesting in themselves than bound up with the subject we have in hand. We get no more light here as to the length of the retrospect over which the word *olam* can reach. If it should seem that it here embraces the primal days of creation itself, this is no more than was evident from Prov. viii. Nevertheless we think we do gain materially by our reference to this passage in Micah. It may even be said that the undoubtedly Messianic application of this text goes some way to justify the conclusion that, under the feminine form chokmah (wisdom) we have a scarcely less certain reference to the pre-incarnate Word in that text. Be that as it may, we cannot but feel glad to find in these ante-Bethlehemitic "forthgoings" something which helps to fill out the words of the writer to the Hebrews (i. 2), which declare that it was through the Son that God made the ages (the *aions;* or to translate backwards into Old Testament phraseology, the *olams*). We have already seen that the past *olam* may be regarded as *composed of olams*, that it was an "olam of olams"—an "age of ages." Out beyond the starting point of the *great* bygone olam, we may safely set the first forthcomings of Messiah. Because by creative deeds he started the wheels of all imaginable and calculable duration; because also he pre-conceived, pre-cognised, and pre-adjusted the ages in their relations to God, to creation, and to each other; predetermining how limited ages of permitted evil should lead up to unlimited ages of crowning good;—thus and therefore, as we humbly think, is it that, in the strict application of the term to duration, he is said to have "made the ages." He made the *world*, it is true, and all things else; but he made the AGES ALSO along the pathway of whose mighty revolutions creation was intended to move.

But just at this point, the first part of our inquiry into the

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ancient Hebrew outlook melts, naturally, into the second, namely, those Old Testament glimpses of the future already referred to, which will form the subject of our next article.

* JOSEPH B. ROTHERHAM.

(*To be continued.*)

## THE FUTURE HOME OF THE REDEEMED.

NOTWITHSTANDING the explicit testimony which the Holy Scriptures give that the earth is to be the eternal home of the righteous,* there are many who suppose there are testimonies in Scripture affirming that heaven is to be the final dwelling place of the saved; and there are others who, while satisfied that the doctrine we are enforcing is the correct one, yet have a difficulty in understanding those passages which are supposed to look in the opposite direction. To these passages we now direct attention; and if there are any others which present similar difficulty to the reader, we shall be happy to examine them, on their being pointed out to us. Of one thing we are certain, that the testimony of Scripture is uniform, though its phraseology may sometimes seem conflicting.

I. "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven." (Matt. v. 3, 10.) The point to be noticed here is the meaning of the phrase, "the kingdom of heaven," literally, in the Greek, "the kingdom of the heavens." It is of consequence to observe that what Matthew calls "the kingdom of the heavens," Mark and Luke call "the kingdom of God." Thus, while in Matthew v. 3, we read, "Blessed are the poor in spirit for theirs is the kingdom of heaven," we find in Luke vi. 20, "Blessed be ye poor, for yours is the kingdom of God;" and while in Matthew iii. 2, we read, "Repent for the kingdom of heaven is at hand," in Mark i. 14, 15, we have, "Jesus came into Galilee preaching the Gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand." Matthew himself uses both terms synonymously; thus, "A rich man shall hardly enter into the kingdom of heaven. Again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." (xix. 23, 24.)

Hence we find the prodigal son represented as saying, "Father, I have sinned against *heaven*, and in thy sight;" meaning plainly, "I have sinned against God, and before thee." Hence also we

* See RAINBOW for July, pp. 301-310.

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find that Daniel, when interpreting Nebuchadnezzar's dream, informs that monarch that his kingdom would be sure unto him after he had known that the heavens do rule." (Dan. iv. 26.) Clearly, then, "the kingdom of the heavens" promised to the poor in spirit, is none other than "the kingdom of God," even that kingdom which the God of heaven is to set up, "under the whole heaven;" and which shall be given to "the saints of the Most High," among whom are "the poor in spirit, and those persecuted for righteousness' sake." It is the Father's good pleasure to give them the kingdom, and they shall inherit it when the King of kings sits on his glorious throne on Mount Zion; and all nations and languages serve him.

Thus, comparing Scripture with itself, we find that "the kingdom of heaven" is not heaven itself, but the kingdom of God under the whole heaven—the very same thing promised to the meek by the Lord, when he said, "Blessed are the meek, for they shall inherit the earth."

II. "Rejoice, and be exceeding glad, for great is your reward in heaven." (Matt. v. 12.) "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven." (vi. 19, 29.)

The subject of discourse here is, the importance of making provision for eternal life in the kingdom of God,—That, instead of allowing anxiety regarding the present life to distract our thoughts, we should, first of all, seek participation in the kingdom of God, and his righteousness; assured that if we do so, all other things shall be added thereto.

This invaluable treasure is in heaven, inasmuch as the power to confer it remains with God; and though men may deprive them of the treasures of the present life—yea, even of life itself—the eternal inheritance promised to the saints, is far beyond the reach of their persecutors. It is "hid with Christ in God; and when Christ, who is our life, shall appear, we shall also appear with him in glory." It is thus that the Christian's treasure is said to be "laid up in heaven," safely deposited in the keeping of a "faithful Creator." The confident assurance of this led the Hebrew Christians to "take joyfully the spoiling of their goods," knowing that in heaven, they had a better and more enduring substance. Their "names are written in heaven"—enrolled "in the Lamb's book of life;" so that, while their persecutors spoiled them of all they possessed in regard to the present age, they have an everlasting inheritance secured for the life to come,—their title to which is recorded in heaven. Viewed in this light, how expressive the language of Paul: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righ-



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teous Judge, shall give to me at that day; and not to me only, but unto all them also that love his appearing."

III. "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you." (1 Peter i. 3, 4.) From the simple fact that the inheritance of the believer is said to be reserved for him in heaven, it has been argued that the inheritance is heaven itself; and that, immediately after death, the believer enters on its eternal possession, notwithstanding the statements of the apostle that the salvation is "ready to be revealed in the last time" (ver. 5), that the "praise, the honour, and the glory," are to be enjoyed "at the appearing of Jesus Christ" (ver. 7); and that "the grace" for which they hope is to be brought to them "at the revelation of Jesus Christ" (ver. 13).

The locality of the inheritance, or the place where it is to be enjoyed, was not the thought before the apostle's mind when he wrote these words, but its superlative value, and unfailing certainty. It is "incorruptible, undefiled, and unfading," and "*reserved* in heaven for those who are kept by the power of God through faith unto salvation,

The sense in which the apostle here used the word "reserved," will be best apprehended by a reference to the instances where it is used in other parts of his writings. See, for instance, his Second Epistle ii. 4, 9, 17: "For if God spared not the angels that sinned, but cast them down to hell, and delivered them unto chains of darkness, to be reserved unto judgment," "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." "Wandering stars, to whom the mist of darkness is reserved for ever." Also, iii. 7, "The heavens which are now, by the same word are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men." Literally, the term denotes, *guarded* or *watched*, as in a fortress.

But seeing that the inheritance of the believer is the very same inheritance which was promised to Abraham and his seed, the Christ (see RAINBOW, pp. 301-303), and that in the words of the promise no mention whatever is made of heaven, how can that inheritance be reserved in heaven? Just because God is there, and he is the custodian and absolute proprietor of the inheritance which he has promised to bestow on those who are his children by faith in Christ Jesus. The title deeds, as it were, are secured there; like the crown of righteousness, it is "laid up" there, to be conferred by the Lord when he returns, and brings his rewards with him. The Messiah has gone into heaven to receive the kingdom, of which believers are joint heirs with him—a kingdom that is to be "under whole heaven."

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The Apostle Peter exhorts the elders to be faithful to the flock of God; and encourages them to be so with the assurance that, when the chief Shepherd shall appear, they shall "receive a crown of glory that fadeth not away." This unfading crown is reserved in heaven for the faithful, the heirs of "the everlasting kingdom of our Lord Jesus Christ," which "shall never pass away" or "be destroyed."

This unfading quality is not confined to the crown and kingdom to be given to the saints; they are themselves the heirs of everlasting life. "The saints of the Most High shall take the kingdom, and possess it for ever and ever." This is the incorruptible inheritance, reserved in heaven for those who are kept by the power of God through faith unto salvation. It is, however, a kingdom on earth, for the kingdoms of this world shall become the kingdom of our Lord and his Christ. The land promised to Abraham and his seed, forming the centre, and containing the seat of government; but embracing within its wide domain, all people and nations on earth.

The object which the apostle had in thus alluding to the *security* and *durability* of the inheritance, was to strengthen and encourage those scattered believers amid the manifold trials to which they were exposed, and which weighed heavily upon them. (See context.) Their persecutors might cast them to the wild beasts, or consume them on the burning pile; but the unfading, incorruptible inheritance of which they were fellow-heirs with the glorified Son of God, was reserved in heaven for them,—far beyond the power and malice of their enemies; and, when he who now shares the throne of the universe—the fellow of Jehovah—shall be manifested on Mount Zion—the ONE KING over all the earth—they shall be glorified together with him, and reign with him for ever and ever.

W. LAING.

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## THE RAISING OF SAMUEL.

AS far back as May, 1874, a paper entitled "Samuel and Saul: Did the Prophet after Death really appear to the king of Israel?" appeared in the RAINBOW, in which paper the writer very ably set forth *his* view of this mysterious occurrence, and quite recently the subject has been again brought forward by Messrs. Boutwood and Schofield. My object in the following remarks is to adduce some reasons for the conclusion at which I have myself arrived, namely, that Samuel was really brought into the presence of the distressed king of Israel, and that 1 Samuel xxviii. is a narrative of *facts*; and I shall do this irrespective of anything that others may have written. Let the case be judged on its own merits.



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The narrative is brief, and on that account, perhaps, not without difficulties, read it in the light of whatever theory we please. I shall endeavour to show, however, that it is very much easier to understand it as the description of a real personal appearance than as a piece of clever deception.

In the first place, I would call the reader's attention to the fact that Saul and his servants evidently believed that Samuel *might* be brought up in the way in which he is said to have appeared. If any doubt exists on this point, surely a moment's reflection must dispel it. Neither the king nor his servants would have taken any trouble in seeking that which they knew did not in reality exist, but was simply an imposition. Who do we find at the present day frequenting the Spiritualists' circle? are they those who look upon the whole thing as a delusion, or those who really believe that by such means they can hold communion with the dead? King Saul was assuredly not amusing himself; he was terribly in earnest; all the circumstances forbid the idea that he had no faith in the occult powers of the woman of *Ob*, to whom, in his hour of desperate need, he resorted. He knew well that he was doing what the Divine law had forbidden, but he must have believed also that there were real phenomena connected with it.

If this is granted, and we cannot imagine an objection, is it not a very reasonable and natural conclusion to come to, that not only Saul and his servants, but the people of Israel generally so believed? Nay, more, our thorough conviction is that *the writer of the books of Samuel did so also*, and therefore wrote the narrative in the form we have it. If any of Saul's servants would have so written it,—and we have seen plainly enough what their ideas upon the subject were,—we quite fail to see any evidence that *the inspired writer* held or expressed a different opinion. Had he done so, the narrative would doubtless have worn another aspect; for I hold it to be next to impossible that any one, even apart from Divine guidance, entertaining a strong conviction of the utter unconsciousness of the dead, could calmly describe such a piece of trickery,—if it was that and nothing more,—as if it were fact, and give no indication of the real truth of the matter. If Saul, his servants, and the whole people were in complete error regarding the state of the dead, and it was actually impossible to get any intelligent communication from such a source, what more reasonable than to think that here is a most proper and favourable occasion to expose the error? Yet the narrative is so expressed that the vast majority of readers in all ages have understood it to mean just what it says.*

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* In the Septuagint, the version from which the Lord and his apostles usually quote, the actual appearance of Samuel is distinctly asserted, in 1 Chron. x. 13, *καὶ απεκρίνατο ἀυτῳ̃ Σαμουηλ ὁ προφήπης*. So in the Apocryphal Book of Ecclesiasticus, it is said: "And after his death he (Samuel) prophesied, and showed the king his end, and lifted up his

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God had most explicitly forbidden recourse to such as this woman, and amongst other reasons for this it seems really necessary to include the idea of some measure of reality existing in her claims, inasmuch as they are never referred to as mere deceptions. The people were liable by such intercourse to be drawn to forsake the God of Israel, and to follow the counsels of other, infinitely lower, and often wicked intelligences, and thus to be morally debased. God, therefore, sternly forbade it; but he does so as a *real* evil. That all the communications purporting to be received from such a source were necessarily evil and subversive of the allegiance the people owed to the God of Abraham is not so clear. At all events, the communication obtained in the present case, through this woman of Endor was not of that character. It must be admitted that it was deferential towards God, and its language in keeping with his purposes. Still we may safely infer that generally it was otherwise, and therefore the practice would be an abomination to the Most High. God had other ways of making his will known to his people, and those he sanctioned, because they were not liable to the same abuse. One of these was the Urim and Thummim, the precise nature and method of consulting which it may not now be easy to ascertain, but it is supposed to have been two carved precious stones or crystals, respectively so called, attached to the breastplate of the high priest. There were also prophets, seers, dreams, and visions.

Here, in passing, I may venture, perhaps, to suggest that as the dream and the vision were undoubtedly of old times means of communication between God and man, they may be so still; seeing that now as ever they are things incident to human life. It is, I am aware, unusual so to regard them in this our day; but it is not easy to conjecture why they may not be. Perhaps we are too much disposed to consider the visible and immediate dealings of God with his people as exclusively a thing of the past; and to entertain a feeling that no such manifestations will be vouchsafed to us. Hence, any one professing to have had an answer to prayer in that way would most probably be considered either a fanatic or under a strange delusion. So remarkably does our estimation of a matter change with time.

But to return to our subject: Saul was, we must remember, forsaken of God, and to him all the appointed channels were closed. "The Lord answered him not, neither by dreams, nor by Urim, nor by prophets." No dream, no vision, no prophet spake one word to his troubled soul, and in his perplexity he turns to a source he well knew to be wrong, but which he at the same time believed might give him his desire. "Oh that Samuel were here—that he could speak!" He grasps at the idea in his trouble, and may per-

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voice from the earth in prophecy, to blot out the wickedness of the people." Josephus plainly entertained the same opinion. See *Antiq.* vi. 14, 8, 4.

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haps have looked upon it as a palliative circumstance that he whom he desires to consult was a true prophet of the Lord. He does not solicit the help of any of the "gods" of the heathen, but that of *Samuel!* Will not God pardon the use of such means for such an end? Saul does not act in open hostility to God; he is a worshipper of Jehovah, and as yet the king of Israel. Whether or not it had been revealed to the unhappy king that it is "God who raiseth the dead" we know not; but it is here necessary to distinguish things that differ. Was it sought to raise Samuel from the dead in the same sense in which the Apostle uses the word in 1 Cor. xv. 52?—assuredly not.

A *resurrection* of Samuel was neither pretended nor sought for. The prophet was buried at Ramah, and had his bodily resurrection, in the common sense of that word as used in the New Testament, been intended, they would surely have gone to Ramah to effect it if they could. But instead of that the king and his servants went to the house of a woman at Endor,—under cover of the darkness of night, for doubtless he was ashamed to be seen and recognised on such an errand,—and it was within her dwelling that the weird scene was enacted. It could not then be a resurrection of Samuel's body, and if any reader fails to comprehend what it was that was raised, I will offer the suggestion that it was his spirit. The narrative does not exactly define what it was, but I trust my suggestion will not be deemed unreasonable, seeing that I have shown it could not be Samuel's body, that being buried at Ramah; and seeing also that men can be "absent from" their bodies (2 Cor. v. 8); or, as it is expressed in another place, "out of" them. (2 Cor. xii. 2.) It was not at all requisite that in order to make the sense and meaning plain, the writer should expressly say it was only "the spirit" of Samuel which appeared: a very simple mind could comprehend that, and in point of fact the passage has been so understood almost universally.

It was night when Saul went to Endor, and he was, in addition, disguised in person. We are not told how, but doubtless he wore other than his usual kingly raiment, and certainly he would have wit enough to consider that unless he also contrived to disguise his stature he would be known at once, for "from his shoulders and upwards he was higher than any of the people:" all this could, of course, be most easily accomplished by night.

We have no intimation that the woman was "an acute, observant character," on the contrary she *may* have been of an exceedingly dull cast of mind, for the sacred writer does not say a word about her pretending either ignorance or knowledge, with a view to deception. In fact,—though I am far from desiring to be this woman's apologist,—truth compels me to acknowledge that her disposition, so far as it is exhibited in the narrative, was kindly and truthful. It may possibly seem to some readers that this is an unwonted way of speaking of the witch of Endor, but if the Scriptures are worth

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our *honest* study at all, such is my reading of her part in the incident under our consideration.

She did not, it seems clear, recognise Saul under his disguise, and reproached the stranger for coming on the business he did, thus putting her life in jeopardy. But he reassured her by saying, "As the Lord liveth, there shall no punishment happen to thee for this thing." Thereupon she consented, and asked, "Whom shall I bring up unto thee?" "Bring me up Samuel," is the king's reply. I know not what may have been the process gone through in this "consulting" of the dead, but there is no evidence that the woman went away and left the king standing alone. The appearance of Samuel seems to have taken place where they stood: though it is highly probable that Saul did not see Samuel at first, because he asks the woman, "What sawest thou?" The fact that the sorceress "cried with a loud voice" at the sight of Samuel, does seem strange, seeing that she might be supposed to have expected him to appear, if he could appear at all. But may not the exclamation have been one of more than mere astonishment? Was she not terror-stricken by the dignity of the spirit she had called up, or by the manner of his appearance? For when Saul, again quieting her fears, inquires, "What sawest thou?" her answer is, "I saw gods (*Elohim*=angels) ascending out of the earth.

Let it be noted that it is the *inspired narrator* who affirms, not once, but four several times, that it was Samuel whom the woman saw, and who spake to Saul;* the woman herself does not name the prophet, but simply describes his general appearance and dress; but Saul recognised the description, "and he stooped with his face to the ground, and bowed himself."

It is futile to argue that the language of Scripture is often inexact, as, for instance, when mere phenomena are spoken of, such as the rising of the sun, its waxing hot, &c., and that the present is an instance of such inexactness, the writer not intending to imply that the woman really saw Samuel, but only that she pretended to see him. This mode of explanation—which is only legitimate when no evil consequences can follow—will hardly commend itself to a really candid reader in the present case, if positive untruth and deception are supposed to be involved. There is not one word or hint given indicative of either the writer's knowledge or the woman's belief that it was not in reality Samuel who appeared. On the contrary, the inspired narrator says, "the woman saw Samuel himself," and whoever affirms the contrary is under the necessity of putting into the text that which its obvious sense forbids.

Let it not be forgotten, moreover, that the above one-sided principle of Scripture interpretation is capable of more than one

* Moreover, the historian, in verse 14, distinctly calls this appearance "Samuel himself" (שמואל הוא), though the latter word is entirely omitted by our translators.

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application: for example, suppose we say, "The dead know not anything," i.e., they *appear* not to know anything. "In that very day his thoughts perish," i.e., his thoughts *appear* to perish. I should anticipate objection in some quarters to such readings, though, for myself, I see no evil that need follow, since they would neither prove the natural immortality of the soul nor contradict the tenor of Scripture teaching as to the intermediate state.

It has been objected that if the veritable mantle of Samuel could not be reproduced—for mantles at all events have not spirits—neither is it likely that the prophet himself appeared. The mention of the garment is supposed to stamp the whole thing as a delusion. But the weakness of such an objection is felt while it is stated. It may not be possible for us to explain how spiritual beings are clothed, or what may be the nature of that which appears to constitute their apparel: but I can recall no example of a naked spirit, or an angel, being seen in any of the appearances mentioned in Scripture. Why then ought Samuel to be an exception?

I have admitted the probability that Saul did not himself see the form of Samuel at first, but I incline to the idea that he did so subsequently, for we are told that Samuel spoke to him. At any rate *he spoke to him*, and we say so on the direct authority of the inspired writer, notwithstanding all suggestions to the contrary. I hold to the integrity of the narrative, and feel my position unassailable.

Dr. Kitto says on the passage: "The king, looking closely at the place to which the woman's fixed regards were turned, discerned the figure she described condensing into visibility before him. It has been thought, and we once thought so, that the king did not see the shade, but merely judged it was Samuel from the woman's description: but on looking more closely at the text, it becomes more emphatic than at first appears. It is stated that 'Saul perceived (knew, or assured himself) that it was Samuel *himself*.' This is not what the woman saw but what Saul saw, and as the sacred writer gives us the authority of his own declaration for the fact that it was 'Samuel himself' that Saul perceived, we do not feel at liberty to suppose that it was anything else. . . . All the circumstances agree with this, and are unaccountable on any other hypothesis."

But objectors perforce must go on altering the passage, for having once begun they cannot well stop. The writer says that "Samuel said to Saul (not that the woman by ventriloquism did so), Why hast thou disquieted me to bring me up?" Saul then relates his distress, and asks Samuel's aid in making known to him what he should do. What follows renders it at once apparent to any one, not strongly prejudiced, that the intelligence of the woman will not cover the whole of the facts to be accounted for. If the former part of this narrative offered difficulties, both numerous and great, to the supposition that the scene enacted at Endor was a

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clever piece of deception and nothing more; I venture to say that the latter part of it makes it utterly impossible while holding such a view to do anything like justice to the words of the Bible.

It is seriously suggested that this "clever impostor," instead of seeking to curry favour with the king by speaking smooth things to him, proceeded at once to tell him, with great exactness, tidings of the most unwelcome kind. Nothing short of the overthrow of the nation, the death of himself and his three sons, and all this to happen the very next day! We must here say that such extraordinary cleverness is not usually found in people of the fortune-telling order. We should rather have expected her—if indeed an impostor—to tell Saul something agreeable and soothing. Bear in mind her circumstances. She had been under the royal ban but a few minutes previously; how was she to know that a dark tale of woe, gratuitously spun out of her imagination, would not so exasperate the king that he might order her to be put to death on the spot? If it were all deceit, is it not more likely that she would have predicted good things to the troubled monarch? And then again, to make all her predictions of evil fall due on the morrow, so that almost immediately she would be discovered as an arrant cheat and visited doubtless with the punishment of death. All this it is extremely difficult to account for on the supposition of fraud and imposition. And what shall be said of the predictions themselves? Let us mark that there were at least six distinct things predicted. The overthrow of Israel at the hands of the Philistines; the death (for that is understood, verse 19) of Saul; the deaths of his three sons; and that all these things should happen on the morrow. The woman, even supposing her a "clever impostor," was not pressed in any way to predict evil, and far less such a crushing weight of it; and I cannot but think of her as anything but "clever" if she did all this on the barest *chance* of its coming true the next day. But it is impossible. That *she* should have uttered the predictions is, for the reasons given, improbable in the extreme; that, having uttered them, they should all of them be exactly fulfilled, impossible on the supposition of her being a mere deceiver. It is only evidence of the strength of a preconceived opinion, to affirm that not only was the woman a wicked impostor, but that these six predictions and their exact fulfilment were just a sample of what such persons are sometimes lucky enough to experience; in other words, a mere coincidence. Those who make such an assertion must certainly do so in profound ignorance of the doctrine of probabilities, which would teach them that the chances against the supposition are practically infinite.

But there is one other supposition, thrown in as a make-weight, with the same gratuitousness as is the assertion of her utter perfidy, to account for her prophetic gift. She *may* have been a *clairvoyante!* May she? In that case how much was imposture? If I understand rightly what clairvoyance is, it is not to be

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looked upon as imposture. I am disposed to regard this idea, however, as but an awkward expedient to get rid of the facts. It is ever a human weakness to explain away and argue against all difficulties in the way of an accepted theory, rather than take the unpalatable truth in the shape in which it presents itself. Now it so happens that this narrative stands right in the path of the notion that there is no such thing as consciousness after death in the intermediate state: therefore it must be gagged, throttled, got rid of somehow. It was "mere imposture;" it was "a happy hit;" it was "clairvoyance!" In any case it must not be allowed to give any support to the common belief that the soul after death is still in conscious existence.

The conclusion of the narrative is in strict keeping with the whole. The king and all concerned behaved as if they felt and believed, and the author of the book writes as if he believed also, that Samuel really had appeared, and that the solemn words spoken were truthful and real. Saul was stunned at hearing of his approaching doom, and "fell straightway all along on the earth, and was sore afraid, because of the words of Samuel." And though his physical strength was exhausted not only by mental agitation but by long abstinence from food, it was only by the earnest importunity of the woman and his servants that he was prevailed upon to partake of the nourishment she provided ere they departed.

Thus Samuel, after his death and burial at Ramah, appeared to and conversed with king Saul at Endor.

* Z.

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## MAN GIVETH UP THE GHOST, AND WHERE IS HE?

JOB xiv. 10.

IF this question be new and strange to some reader, into whose hands this article may come, we would preface what we have to say by remarking that the popular idea of the intermediate state troubled us for years, by reason of the many difficulties it presented to an intelligent apprehension of the subject, until we went to the Scriptures to inquire for ourselves, how far the several passages which appeared to favour the view that instant death is instant glory would bear the construction based upon them. And in this our course of inquiry, we have been considerably helped by the many ably written articles that intelligent Christian men and scholars have contributed to this periodical, notably those of the Rev. Henry Constable, late Prebendary of Cork, which have since appeared in a volume, and recently in a second edition with certain additions, published by Kellaway & Co., 10, Warwick Lane, Paternoster Row, under the name of "Hades, or the Intermediate State of Man." Whether it is that this able production is not sufficiently known or not sufficiently studied, we cannot tell; but observing the question again

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asked in the April number of this magazine, Where are the dead? we have ventured an attempt to throw yet further light upon the subject, by considering more fully the effect of death upon the tripartite nature of man, agreed as we are supposed to be upon the terms adopted by the apostle, "spirit, soul, and body" (1 Thess. v. 23).

What happens, then, when "the earthly tabernacle wherein we dwell becomes dissolved?" The connection hitherto subsisting between spirit, soul, and body becomes *dissolved*, and no better term could be employed to express the change. The man that was, is man no longer. The body that we knew as our friend has become a corpse and we bury it; dust it was and to dust it returns. We speak of it as his *remains*, but we have no Scripture warrant for the term; our *friend* is dead since he is no longer found among the living. Abraham buried Sarah, and Jacob buried Rachel, and when Joseph died they embalmed *him* and *he* was put in a coffin in Egypt. And surely He best knew who said concerning the believer in him, "I will raise *him* up at the last day!" Then the he, the *ego*, the man proper, is that of him which men have put into a grave, where he continues until raised up again at the last day. Of course the intelligent reader will understand that our Lord, in speaking of the grave, spoke in general terms when he said, "All that are in their graves shall hear his voice," mindful that many have had no graves other than the sea, the flames, or wild beasts. So much for the body, which more than either soul or spirit is acknowledged in Scripture to be *the man*.

But now as to the soul that belonged to the man—What is it, and what becomes of it when death has gained dominion over the man? Perhaps all our readers may not know, or knowing may not have considered sufficiently, that the word soul, as given us by our translators, has, at the least, eight distinct meanings in the Scriptures, making it to appear that the translators have used it loosely according to their understanding of the text in which it occurs. In some places, without any violence to the text, and with much more intelligence, we might, instead of soul, read *breath*; in others, life; in others, reason; in others, affection; in others, the responsible faculty; in others, the individual person; in others, the living body; and in three places, even the dead body. Too much importance then has been attached to the word soul, as if it necessarily expressed the immortal part of man, the all-important entity, instead of the least important, because the most evanescent part of man. If the Scriptures are to be our guide to an understanding of its nature, let us be content with its primary definition, as given us in Gen. ii. 7: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul," i.e. man became alive; a man he was before he had breath, and a man he continues after his breath has left him, but breath becomes life to him. But the living and breathing creatures around him have this kind of soul too. To them likewise is ascribed a soul (see Gen. i. 20, 30; vii. 22; Eccles. iii. 19); so that we think too much has been made of the words, "The Lord God breathed into his nostrils the breath of life," because it is expressed only of man, and not of the fish, fowl, or brute, in whose nostrils also is the same breath of life. What then becomes of the soul or breath of either man or beast when they die? What is it but the surrounding atmosphere inhaled and exhaled, and

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their last breath becomes their last because they lose power to inhale another? Again, man and beast derive their life not from oxygen alone, they must have meat and drink, and these three combine to supply the body with that living motive power which we call, and rightly call, life. But oxygen without meat and drink, or meat and drink without oxygen, would soon prove insufficient to keep body and soul together. Not less dependent is the breath than the body upon both meat and drink. Suspend these, and what becomes of those? But we call the breath the soul, because its presence indicates life as a rule. We are not unmindful of exceptional cases of apparently suspended animation, but they affect not the rule that breath is the surest indication of life. The soul then is not the man, but something that once belonged to him, something that he can part with, but when parted with, he still remains a man, only a dead man. In answer then to our question, What becomes of it? we reply: It goes forth (Psa. cxlvi. 4.), and failing to return, ceases to be an entity.

But now we come to the third and last part of man, the first named by the apostle, and hence we account it the most important of the whole, viz., the spirit. "Yet there is a spirit in man, and the inspiration of the Almighty giveth them (therein) understanding" (Job xxxii. 8). And here let us observe the inspiration or breath of the Almighty giveth this their spirit understanding such as the beasts have not. This also *belongs* to man, it bespeaks the man, it portrays the man more than any other part of him, while it is not the man. He may have a weak or strong frame to do and dare little or much. He may have strong or weak lungs, to inhale and exhale much or little oxygen, to speak with a voice loud or weak as a whisper. But we make account of the man according to *this* part of him, which speaks in the memories of his friends long after he has gone, and in his writings long after memories have faded and passed away. Yes; long, very long after his body has returned to his native dust, and his words have ceased to vibrate in the air, we make account of man according to this part of him wherein dwelt his understanding. What then is this which is mine while not myself? My spirit containing *character*. Character! How shall I speak or think thereof when as yet unformed, unmade? Or is the beautiful simplicity of childhood in its loving trustful confidence, the God-given faculty capable of formation or deformation, according to the usage it has at my hand? Yes, verily, a well-bound book, blank, clean, and clear, stained somewhat indeed by original sin, but only to make me the more conscious that I can only do a divine work by divine aid—a block of Carrara marble with just one black vein running throughout, but unwrought as yet by chisel or mallet: the canvas all prepared for the artist's pencil with a certain dark tint only to set forth the subject better, but as yet, no line or feature traced. Not myself, but something given me to mould and fashion, form and fit to the best of my ability. What then becomes of this at death? It returns to God who gave it, and remains in his keeping against that day. Not as it came does it return, but a vessel unto honour, meet for the Master's use; or a vessel of wrath fitted for destruction, according as I have used or abused my opportunity to glorify God therein. Yes; this my spirit bearing my character, returns to him, and lives in his keeping, and thus, and thus

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alone, "*all live unto him.*" All unconscious, to itself it lives a life called sleep. An entity indeed, but how conditioned we are neither careful nor concerned to know. God knoweth, and that sufficeth us. Daniel was sent his way with the promise that he should stand in his lot at the end of the days. Our blessed Lord, in dying, said, "Father, into thy hands I commend my spirit." The first Christian martyr died, saying, "Lord, Jesus, receive my spirit!" Paul, the aged, knows whom he has believed, "that he is able to keep that which he commits to him against that day;" and for ourselves we are resolved that this mind shall also be in us.

It will thus be seen that while we are content to regard Hades as the grave, whither man goes down, there must be a region somewhere whither the spirit of man goes up, and that alike true of both righteous and wicked. A region having its baleful and blessed sides, separated by a gulf which neither can pass, a blessed keeping to the righteous, a dread keeping to the wicked. God the keeper of both alike, to the one the same blessed keeper he has always been for the while that in life they rejoiced in the assurance, "the Lord is thy keeper," not less is he such to them in death; and this was Paul's idea of him; while to the other a keeper indeed, but a judge or a jailor holding the keys of Hades and of death, whence he will bring them forth at the appointed hour wherein he will judge the world in righteousness. But both alike unconscious, no room is found for the supposed heaven of the one, or hell of the other, a purgatory for either. We are content to call the one Abraham's rest, nor less of Abraham's ancestors than of his seed; the other hell, but only a place of rest in the sense in which a prison is a rest. According to Alford—who is not with us in our view of the intermediate state—"the abode of all disembodied spirits till the resurrection; not the place of torment, much less hell, as understood commonly in the authorised version. Lazarus was in Hades, but separate from Dives, one in the blissful, the other on the baleful side." (See his commentary.)

Here it was on the blessed side that our Lord and the thief were together in paradise for a brief period, and here assuredly the thief was left with all the blessed dead when our Lord took up the life he had laid down. He poured out his soul unto *death*, and from this state of unconsciousness in death, his humanity recoiled more than from the physical suffering on the cross, when he said, "Father, if it be possible, let this cup pass from me!" We have no sympathy with much that has been said and written of our blessed Lord's mission in Hades during this brief interval, neither do we deny that he performed a mission in the world of spirits *after* that he had conquered death, and him that had the power of death. While his body was yet in the grasp of the foe, that his spirit should become a preacher to disobedient spirits is to us inconceivable. When he had risen a conqueror from the tomb, and before he ascended on high, we can better suppose he had power to hold converse with the world of spirits as he had with the world of men, in the spiritual body that he then had, but then only to the fallen spirits of angels, in no wise whatever to the sleeping spirits of men. To what end we will not even venture to surmise, seeing it is not revealed; but that mercy in some form may become extended to some of the fallen angels, who shall count it a thing improbable with one to whom all things are possible, and of whom it is testified that "He delighteth in

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mercy?" Certain it is that if our blessed Lord had a mission to fallen angels, it could no more result in failure than did his mission to fallen men, for of him it is testified, "He shall not fail, nor be discouraged."

Finally, then, from the stand-point here adopted, we see Eccles. iii. 19, absolutely true as concerns the body and soul of man, and alike true of the righteous and the wicked, it is *not* true as concerns the spirit which contains the character of man, so that in answer to the inquiry, Is there anything kept by God's power more than is kept of a beast, and if so, what is it? we reply: The spirit in man, whereto the inspiration of the Almighty hath given an understanding, is kept by God's power when it returns to him who gave it, and abides a pledge of resurrection to the man to whom it still belongs, a pledge of threat and dread to the one, while of promise and prospect to the other, although alike unconsciously to both.

NATHANIEL STARKEY.

Hackney.

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## JESUS AT THE MARRIAGE-FEAST.

THE harper played with wandering hand,
And played with wandering eye,
The rustics came from Galilee—
In simple guise and shy.

They heard and paused when Mary spake;
The wandering strain was done;
They looked—the harper's hand had dropped—
They looked—on Mary's son.

Mild, heavenly, grave, the stranger stood,
Music and talking cease:
Followed the music of his word,—
"To all within be peace."

First miracle!—disciples twelve
Followed their lowly Lord;
Boats—nets—the customs' seat—the plough—
Forsaken at his word.

With curious wonder, fear, and love
Mary beheld her son:
Mysterious gulf, yet tend'rest tie,
Mother and follower one!

Our weaker spirits need the stay
Of joy's reviving breath,
Else would the weight of sorrowing years
The sooner tend to death.

Once more the wandering strain begins
And gallops round the lyre;
Once more the loosened tongues engage,
And hearts with friendship fire.

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Free, unconstrain'd, the guests impart
  Their hearts to one another,
For though with mystery begirt
  The stranger seemed a brother.

He, happiest guest of all, sate by
  With his own thoughts possessed;
Another marriage-feast he saw
  Thronged with the pure and blest.

With tenderest glance of sympathy
  He viewed the rising mirth,—
He came to wipe all tears away
  And renovate the earth.

No spectre band of cursed babes
  Suffering the wrath Divine,
Glooms his glad thought, or clouds his brow,
  As falls the bounteous wine.

Marah shall change its taste when he
  Is crowned earth's glorious King,
Let seemly laughter cheer the day
  And all the gladsome sing.

Yes! pledge the Eden rite, and fill
  The earth with suffering sons,
Throughout the crowded following years
  Redemption's story runs.

Life's flagons emptied on the ground
  Shall overflow once more,
When from the white and sheeted dead
  His numerous seed shall pour;

And blushing in the glorious dawn
  Shall feel th ir souls on fire
With Christ's n w wine that follows last,
  And feasts th t never tire.

* HENRY DEACON.

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## ARE THE DEAD ALIVE?

"It is appointed unto men once to die." (Heb. ix. 27.) "The wages of sin is death." (Rom. vi. 23.) "And so death passed upon all men for that all have sinned." (Rom. v. 12.) "None can by any means redeem his brother, nor give to God a ransom for him, that he should still live for ever, and not see corruption." (Psa. xlix. 7-9.) "The dead praise not the Lord, neither any that go down into silence." (Psa. cxv. 17.) "In death there is no remembrance of thee." (Psa. vi. 5.) "The dead know not anything." (Ecc. ix. 5.) "Man dieth and wasteth away." (Job. xiv. 10.) "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." (Psa. cxlvi. 4.)

THESE Bible testimonies, together with many more of a similar nature, are irreconcilable with Mr. Hayward's papers in September and

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March Rainbow. With such testimonies it is impossible to hope for life in death. But although I cannot hope for life in death, why should any one, on that account, be "forced to infer that I cherish hope in annihilation?" No such inference is warranted by any statement of mine. I certainly believe that "it is appointed unto men once to die;" and that "the dead know not anything." But I also believe in Jesus' word: "He that believeth in me, though he were dead, yet shall he live;" and hence, my *hope* is neither in death nor annihilation, but in being either changed or *made alive* by Christ at his coming. For such hope, believers have ample grounds in the divine promises; but where is the promise on which to rest the hope of being "preserved in life through death?" "Soul and spirit being constituent elements of man's being" gives neither promise nor proof of this. Neither is the plea sustained by the words, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." That the organised body is the man may be ignored, but Scripture nevertheless teaches plainly that it is. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul," is the Scripture account of his origin. To conform to Mr. Hayward's theory, it would require to be, "The Lord God formed a body for man, and put a man, soul, or spirit into it." Had this been the Scripture statement, the words of Solomon might have been accepted as evidence that the soul or spirit as a "living real entity" was preserved when the body returned to dust. But this is not the Scripture statement. "The Spirit of God hath made me, and the breath of the Almighty hath given me life; . . . but if he gather unto himself his spirit and his breath, all flesh shall perish together, and *man* shall turn again to dust," accords alike with the account of his formation, and his threatened doom. The *man* it was who was formed of dust, and the *man* it is that returns to the dust. "The dust returns to the earth as it was, "and the spirit returns unto God who gave it." The only question here is: Does the spirit also return to God "as it was" before it was given; or otherwise? "As it was," is the fair inference. And if so, was it a "living, conscious, personal entity" *before* it was given to the "organised body of clay?" If not, how can its return to its original source,—"God who gave it,"—prove it to be so on its return?

One is almost at a loss to know how many "living entities" are pleaded for as the result of what is, by way of accommodation, called the *death* of one person. Soul-life and spirit-life are equally claimed through death! And in addition to *soul* and *spirit*, which are the common heritage of man, there is still another life *communicated* to the believer, the peculiar inheritance of believers, for which continuity through death is also contended. Assuredly, according to the multifarious phases of this life-preserved-in-death theory, man, at death, becomes "fruitful, and multiplies;" but whether to replenish heaven or hades is not agreed.

I am glad to find it admitted that the time of the saints' "sleeping" is not to be identified with the time of their "living together with Christ;" but I can see no reason for supposing that 1 Thess. v. 10, "Whether we wake or sleep," means more than simply "whether we be alive or dead." "Let us not sleep," as metaphorically used in the sixth verse, unquestionably means, "let us work, let us watch,"

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&c., but this clearly implies that, in the sense used here, it is in our power to keep awake; and hence, that we incur moral responsibility by falling asleep. But this was not the case with "those asleep" in chap. iv. 13-17, or v. 10. If, however, in describing believers as being awake, the apostle, as is alleged, "means more than the mere fact of their being alive;" yea, means that they are "in the attitude of watching, watching for their Lord's return; waiting with heart and mind attent, for the manifestation of God's Son from heaven;" then I am glad to be able to agree with Mr. Hayward, that, "it is only reasonable to conclude that the antithetical word (sleep) in the clause, is used in similar relation." But is not this "reasonable conclusion" fatal to Mr. Hayward's subsequent conclusion, that "sleep refers to a qualified state of death?" To be awake in the attitude so well described, argues not only the possession of physical life, but also the possession of spiritual life in an eminent degree. And hence, as it "is reasonable to conclude that the antithetical word is used in similar relation," the only tenable conclusion is that those *asleep* are neither possessed of physical nor spiritual life; and it is a strange way of putting the contrast, to say that to "wake," metaphorically used to denote life, means more than merely to live; but that, to sleep, used in the same sense, means less than to be really dead.

That "a man may be morally asleep, whilst he is physically wide awake" is granted, but does it follow that he may be morally wide awake, whilst he is physically asleep? Or, although he may be morally dead whilst he is physically alive; that he may also be morally alive, whilst he is physically dead? To speak of "the moral man" being "man but in part," and "not the whole personal entity" seems confusing. A man may live a moral or immoral life; or he may have a moral, or an immoral character; but surely there is not a part of him moral, and another part immoral; nor can he be both moral and immoral at the same time! Morality and immorality are not constituent *parts* of a *man*.

There is nothing remarkable in the apostle using "awake and asleep," and "life and death" literally and metaphorically in the same context. We have a striking instance of such different use of terms in our Lord's words, "Let the dead bury their dead." And I can scarcely think that Mr. Hayward can be satisfied that he has made out a strong case against my reasoning as conflicting with Paul's statement regarding life and death; seeing he knows well, that the seeming difference was only made out by a reference to passages, every one of which, as he is aware, contains figurative applications of terms: "Total annihilation," "complete annihilation," are favourite phrases with Mr. Hayward. No fewer than four times are they used on the first page of his "Life preserved through death." I do not object to them; but I object to their use as if they were mine. Nowhere have I said that death is total annihilation. To be deprived of life is one thing, to be totally annihilated is another. If the Bible account be correct, man was formed, and existed before he had life,—before he had either spirit or soul; and when God, "who breathed into his nostrils the breath of life," withdraws that life,—"withdraws his spirit and his breath,



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"the man returns to dust." Death is being deprived of life. "Total annihilation" is being reduced to nothing.

I perfectly agree with Mr. Moore that "the death of the Christian is beautifully pictured as a sleep;" and with Mr. Hayward, that "the metaphor must be natural and not strained." But still the question occurs: In what particular aspect is the metaphor to be looked upon as agreeing with the thing signified? I need not say that a figure or metaphor is neither unnatural nor strained, although it may not be found to *agree in all points*, with the thing signified; or even although there should only be an apparent agreement on *one point*. A figure or simile may be compared to a ball on a plane. However far removed some portions of the ball may be from the plane, it always touches at one point. So if sleep fitly represent the saint in death, although only in one particular, it justifies the use of the figure. And it need not even be the primary idea which we attach to sleep in which the thing figured agrees.

Perhaps the finest expression of the primary idea which we attach to sleep, may be found in the words of the poet; "Tired Nature's sweet restorer, balmy sleep." The weary brain, and the languid limb sink into repose; but the sleeper awakes, to find that sleep has refreshed him, and restored his energies, and with renewed vigour he goes forth to discharge the duties of life. This idea, although it may be the primary idea of sleep, yet cannot be the true analogy between sleep and death. For death repairs no waste,—renews no spent faculty, restores no exhausted power. But "when deep sleep falleth upon man," the voluntary exercise of his powers and faculties of both body and mind is, for the time being, completely suspended; and moments and hours wing their flight, by him uncounted, and to him unknown. His heart continues to throb—his blood courses through his veins, and his lungs continue their wonted functions, breathing the vital air; but by no voluntary effort of his. He is not even conscious of his own existence. And so long as that profound, death-like sleep lasts, an hour, a day, a thousand years, are the same to the sleeper. This has been questioned, but without evidence. It has been said that a man *does* know whether a long or a short interval has elapsed during which he has slept. But this is not the point. The question is, not what the man's impressions are after he awakes, but is he at all conscious of the flight of time while asleep? This is a simple question which need not be left to the learned to decide. Every man may answer it for himself. It is said that a man, on awaking, feels certain whether his sleep has been long or short. Well, but whence does this conviction come? Does it arise from any consciousness which he had, *during his sleep*, that the time was long or short? or is it not simply the result of past experience, as he feels his exhausted energies restored, or wearied nature still craving further rest? The latter is unquestionably the source of his convictions. And if a man in sleep is unconscious of the passing hours; unconscious that he is asleep,—unconscious of his own existence: and, during the whole period of his *death*, is, on the contrary, in a state of *living consciousness;* then in *that* case there is no natural and true analogy between our nightly repose in sleep, and death: seeing that in the one case a man is wholly *un*conscious that

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he is in *life;* while in the other case he is *quite conscious* that he is *dead!*

Mr. Hayward thinks it was wholly unnecessary that Paul should have comforted the saints in Thessalonica with the assurance that those asleep were being "partially kept alive in primary death, for the promise of resurrection would be ample evidence to them of their continuance in partial vital existence."

If it had been either "lawful or expedient" for Paul to tell the sorrowing saints that their brethren were *not dead*, but "kept in preserved life" by Christ till his return, is it at all likely that he would not have done so? Or that he would have told them instead that "the Lord will descend from heaven with a shout, and the dead in Christ shall rise," when, in reality, according to this theory, there were *no dead* to rise! It would only be the resurrection of the living! And is it possible that the saints could regard Paul telling them that their "dead brethren would rise," as ample evidence that they were not *dead!* Really, in view of this doctrine, we begin, like the disciples of old, to "wonder what the rising from the dead could mean."

Were it not that the body comes more legitimately under the cognisance of our senses, perhaps as good a plea might be put forth for *it* being "preserved in conscious life" as can be put forth for either soul or spirit being so preserved. In Acts ii. 25-28 we read, "David speaketh concerning him (Christ), I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell (hades), neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life." Here we think it is clear that the "flesh resting in hope" refers to the time of death. And if so; and if "rest implies conscious living existence, as clearly as it implies cessation from active effort," then is the plea for flesh life in death established. And, moreover, the flesh is not only said to "rest," but to *rest in hope.* And as the capacity to hope presupposes existing conscious life, might not preserved life of body be maintained with as much seeming force as "preserved soul-life?" Of one thing we feel certain, that, had it been written, "Moreover also my *soul* shall rest in hope" it would have been held as an unanswerable proof of soul-life through death, and perhaps few would have been bold enough to have denied the force of the argument.

But how exquisitely beautiful and assuring are the last words of the quotation: "Thou hast made known to me the ways of life." To the nations sunk in heathen darkness the "ways of life" were not made known, but out of men's desire for immortality sprang the speculation and expectation of "immortal soul-life." "The ways of life," however, which the Scriptures make known, are not in death, nor in hades, but in deliverance from death and hades, "Because thou wilt not leave my soul in hades, nor suffer thine Holy One to see corruption." The resurrection from the dead of the "first-born among many brethren" "brought life and immortality to light;" not only "made known," but exemplified the "ways of life." "I am he that liveth, and *was dead*," said the "firstfruits of them that slept, and behold I am alive for evermore,



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Amen; and have the keys of hades and of death." (Rev. i. 18.) Having "the keys of hades and of death," he can "open and no man can shut," and makes sure the fulfilment of his own promise—"Upon this rock will I build my church, and the gates of hades shall not prevail against it."

Mr. Hayward's apprehensions of my refusing to believe in "new life in the Spirit" are wholly groundless, and, thanking the editor for his corrective note, and for endorsing which renders any further remarks from me on this point wholly unnecessary. At the same time, I cannot see that this has much to do with the question of "life preserved through death." For if an *un*believer, composed of body, soul, and spirit, without this "new life in the spirit," nevertheless has "continued existence in life after his physical death," this "new life" is not at all essential to the question on hand. And if continued "life in death" be the lot of believer and unbeliever alike, why incumber the question with distinctions, where it is only a distinction without a difference?

How can Paul's words, "I am persuaded that he is able to keep that which I have committed unto him," mean that it was his "actual life, his soul," unless Paul had, in this life, delivered up his actual "life, his soul," to Christ to keep? Paul was then not dead, but living; living physically, mentally, morally, and spiritually! If it be replied that Paul's statement is to be understood as indicating, not that the soul had *as yet* been actually given up, but with a view to its being given up at death; then we ask, Why not apply the same principle of interpretation to those passages which speak of "eternal life" as if it were a gift already in possession, and refer it to the time when "the righteous shall go away into life eternal?" More especially when so many passages plainly, and without any obscurity, set forth eternal life as a matter of *promise*, a matter of *hope?* And moreover, how can Paul give up his "actual life, his soul," and yet Paul be still "preserved in life through death?"

(*To be continued.*)

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## MAN'S PREROGATIVE.*

"THE evils of controversy," as was aptly quoted by Edward White from Robert Hall on a recent public occasion, "are all transitory; its benefits are all permanent and real." This we rejoice to know. But when will controversialists be honest? When will they deem it beneath the dignity of logicians to put forth as new truths, statements which have been refuted ten thousand times?—statements which they themselves could upset quite as well as their antagonists, and better perhaps than some of them? We call these fictitious formulæ "men of straw;" but men of flesh are liable to be greatly bewildered by them, and seem-

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* "The Prerogative of Man, or his soul's immortality and high perfection defended and explained against the rash and rude conceptions of a late author who hath inconsiderately adventured to impugne it." Printed in the year 1645. (Name both of writer and of printer suppressed.)

Three Letters in the *Baptist Magazine* for April, May, and June, 1876: principally directed against Dr. Petavel, by W. Barker, Baptist Minister, of Hastings.

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ingly have a fondness for them. Therefore it is that disputants whose aim is not so much the exhibition as the evasion of truth are for ever setting up these men of straw, like bastions in the field of combat, to answer the two-fold purpose of scaring the enemy, and affording a post of retreat for themselves. We heartily wish they would come out like Goliath of old, and like him just say what they mean;—defy the proclamations of the God of Israel if they think fit, but not represent his word as capable, like a sybilline oracle, of sustaining two directly opposite meanings. Then at last we should feel that we have to do with men of mettle, and not with mere word-fencers. Now there was no straw in the composition of Goliath of Gath. "He was every inch a man," of the Philistine, or Mr. Warleigh would probably remind us, of the Nephelim type. He wore no buckram for defence, and he wielded no bulrush for a lance. His sword was of true Tyrian brass, an incomparable weapon by David's own admission; "there was none like it," said he on a subsequent occasion: and had he not anticipated its fell swoop by a *coup de main* which only your true David knows how to deliver, the daughters of Judah might for many a day longer have had to exchange the timbrel and dance for a chorus of grief.

And not even David's skill would have availed him had he spent his shot on a paste-board giant instead of a hero as real as himself. Modern tactitians know this full well, and forthwith set about caricaturing the object, the aim, the motive, and even the language, of the advocates of Life in Christ, in order that in the eyes of the gregarious multitude the crusaders may seem to be smiting at a shadow instead of assailing the heart. The heart of society nevertheless has been reached by the declarative action recently taken; of which no better evidence is needed than has already been furnished by the malignity which that action at once evoked at the hand both of false friend and open foe.

Still we wait the advent and the onset of the real champion. We care not for the huge pepper-box carried by skirmishers of the Barker class, however diligently applied to the eyes of the young and unsuspecting. It has done the priests some service in the dark ages, but its further application will be resented with indignation. It is now quite too late in the day for Christian teachers (so called) to fetch their *material* from quasi-metaphysics, or to invite us to traverse again the forsaken hunting-grounds of mythological tradition, from which the last head of game has long ago disappeared, and where not even the "rats and mice and such small deer" which sufficed for "poor Tom's fare" will again reward the trapper's toil. (See three recent papers in the *Baptist Magazine*, by Mr. W. Barker, Baptist minister of Hastings, in opposition to Dr. Petavel.)

All this is beginning to be recognised and felt by some of our more masculine opponents, who are struck dumb in the presence of facts which they cannot arrest, and which they are too honourable to ignore. Inferior agencies nevertheless are still actively working their wayward will among a population who prefer to do all their thinking by proxy; and among these the strategy of diverting our fire by the use of sham batteries will always be a favourite one. We are persistently accused, for instance (and this, in default of higher game, is the point to which attention will now be directed), of invading the cherished

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prerogative of an endless existence, so dear to the heart of fallen man; though it is well known that fallen man wherever he is found upon the face of the earth practically disavows it, and unmistakably exhibits a tendency in the opposite direction. Of all the men of straw set up for our gaping adoration, this of man's longing after immortality is one of the most inflated, meretricious, and successful. Nor is it a fair defence of the position to say that the nobler spirits "whose vision has been purged by the euphrasy and rue of philosophic contemplation" do ofttimes aspire to a more sublimated and imperishable condition. The Bible message is directed to man as he is, to man in the aggregate; it is an invitation to the lost to come home, and a challenge to the most debased to rise higher than the stars. But if fallen man decline the overture, then what becomes of his lofty prerogative? Here stands the enigma of the ages. He has immortality; what will he do with it? If speechless himself beneath the crushing incubus, ask his instructors who are for ever dinning the fact into his aching ears. They classify him with the immortal gods; but where, oh where, do they land him? Why, it is a notorious fact that the loudest defenders of his right contrive for the most part to land him, together with his prerogative, in the bottomless pit; and then, heedless of the affront which they have offered to God and man, wipe their hands, turn up the whites of their eyes, stroke their beards; and say, "We have done no wickedness." Some indeed refuse to land him anywhere, and prefer to see him drifting up and down in an Arctic fog, or floating in some hazy fallacy of their own creation which is meant to look exceedingly luminous and Elysian, but is in reality a darkness that may be felt. As for any terra firma on which a man may plant his foot with some sense of security, they declare that no such coast was ever meant to be sighted, and that Pharos, pole-star, and chart are alike popular delusions. No sooner has it been demonstrated with Minton-ian energy and power of language that the behests of God are clear and unmistakable, that his declarations are made in good faith, and that his revealed Word was never designed to hood-wink or mislead his poor helpless creatures, than these fantastic teachers at once unfurl the "Know Nothing" ensign, and proclaim their preference for the phosphorescent mirage of an indolent hope. Well then, let them enjoy their hope, and make the best they can of it. Be it ours to recognise in the ineffable gift of Life the well-defined channel only of blessedness, to substitute a rock for shifting sand, and invite all men to build thereon. And should such reception of the gift summon us to a more lavish sacrifice of the flesh than is dreamt of in their philosophy, let us not shrink, in the absence of the miraculous gifts possessed by the early church, from the only means apparently left us of bearing witness to the resurrection of the Lord.

But now, in resuming our theme, let us list to the siren song so oft quoted by the sophists without its attendant qualification,—"What a piece of work is man, how noble in reason, how infinite in faculties, in form and moving how express and admirable, in action how like an angel, in apprehension how like a god!" Thus hath it been said or sung time out of mind. And then think of his inalienable immortality; who shall venture to assail this illustrious prerogative of living as long

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as his Creator? Hint that such a startling proposition may possibly find no place in Revelation, and the base insinuation is at once repelled with becoming scorn. No, no—you may visit man with any amount of suffering rather than this. The possible contingency of his rolling for ever on billows of agony is a mere bagatelle not worth a thought in comparison with the indignity and degradation of deposing him from his indestructibility. Glorious prerogative,—blessed immortality! When will the god-like Adamites rise in the strength which their Maker has really endowed them withal, and spue such mawkish theology out of their mouths, together with the army of "black-stoled" conjurers whom they have so long subsidised for administering this Popish "mixture" of sugar and wormwood?

The book whose grandiloquent title constitutes the text of our brief essay, and which from internal evidence we conclude to be the work of some royalist divine of the Civil War period, is one continuous piece of scholastic declamation in favour of man's divinity; and but for one casual notice of the "eternal torments prepared for the reprobate" the argument throughout is unbroken by a single shadow of misgiving. It is not very difficult, by the way, to hazard a guess as to who these "reprobates" might be, whose ignominious fate was hardly worthy of a passing sneer; for when he tells us that the advocates of man's liability to extinction were the same miscreants who, having deposed episcopacy and the kingly power, were now proceeding to lay violent hands on themselves, we reach the conviction that the Scots and English rebels of his day would constitute the one exception to the otherwise happy family of man. To all the rest, immortality was a splendid endowment productive only of blessedness; for, as he logically and luminously observes, "this desire for immortality being general, must needs be from nature, and therefore right, and not a vicious rapacity or greediness as Pliny seems to make it: and so, being right, cannot be frustrate" (p. 29). In other words, the universal desire proves the universal inheritance. In answer to which, it will probably suggest itself to most minds that if man desire an immortality at all, he desires an immortality of blessedness, for no one surely ever coveted an eternity of woe for the mere honour of ranking with the gods; and the argument from universal desire therefore bestows endless happiness on all. But this is just what your orthodox teachers will never admit.

The latest work by the author of "*Recreations of a Country Parson*" contains a paper on Unconsciousness and Annihilation from which a few passages may here find fitting place. Recalling his school-days when he had been compelled to recite with appropriate gesticulation Cato's soliloquy about the immortality of the soul, the writer observes,—"I inwardly rebelled against that piece, even as I repeated it. In that piece, the accomplished author makes Cato speak of human nature as shrinking from annihilation:

> "Whence this pleasing hope, this fond desire,
> This longing after immortality?
> Or whence this secret dread and inward horror
> Of falling into nought?"

"I quote no more. That is the idea, and then it is beaten out thin.

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"This is accepted by many without due thought. Is there in human nature this shrinking from annihilation? I doubted it as a little boy. I doubt it much more now. There are some certain facts which look another way.

"What is the most prevalent vice of humanity? It is the use of intoxicating liquors or drugs. Find human beings where you may, savage and civilised, they have found out something that can intoxicate; and a great many habitually use that to excess. And what is the great end of all intoxicating liquors or drugs? Why, it is unconsciousness. It is to get away from one's self; in fact, it is annihilation for the time. On a day of drenching rain and storm like this, you give a few pence to the poor, soaked, starved, hopeless beggar, and the beggar hurries to spend the pence on a glass of nauseous and disgusting whisky, seeking therein oblivion of his cares. And it is a sorrowful fact that many educated persons, both men and women, pressed by a load of anxiety and misery, do by like means get away from it. Even the trouble which rises no higher than the rank of worry, has sometimes driven to the same wretched relief; which is some way down the inclined plane that conducts to utter perdition. But you see, that far from there being the universal dread and inward horror of falling into nought, there is nothing more longed after by a considerable portion of the race. Every one has known, when terrible physical agony was pressing, the blessed relief of the powerful opiate under which the iron claw of pain relaxes, and you feel yourself floating away into rest. The most beneficent discovery of modern times is assuredly of that anæsthetic which makes human beings unconscious through critical times of their life in which consciousness would be agony. Are there not some who have made such a wretched thing of life that its presence is hopeless misery; and the best they wish for is to be relieved of its intolerable load? Poor Burns was perfectly sincere when he wrote,

> "O Life, thou art a galling load
> Along a rough, a weary road
> To wretches such as I.

"And Sophocles meant it when he wrote the famous chorus in the Œdipus Coloneus, of which the first lines mean this:—'Not to be, is best of all; but when one hath appeared, then to return with swiftest foot to whence he came, is next.' The sum of the matter is, that to many people life is pain; and it is natural to wish to get away from pain anywhere, anyhow.

"Of course, you will say that I am speaking of a very deplorable section of mankind, the forlorn hope of humanity. Yet it is curious how from the higher view, you will find things said which virtually come to the same thing. Mrs. Barrett Browning thought there was no text, even in the Psalms, that sounded so delightful as the renowned one, 'So (it ought to be *Surely*) He giveth his beloved sleep.' I remember a sermon by that great preacher, Mr. Melvill, in which, after quoting the words, the preacher burst out, 'What could he give them better?' That is, what could he give that is better than unconsciousness,—which is annihilation? To have a being of which you are not aware, is exactly the same thing as to have no being at all. *Nirvana* is the thing

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which millions of human beings think the best thing; and nirvana is annihilation. For absorption into the Deity, or into nature, is to all intents annihilation. The final loss of individual consciousness is annihilation. The little drop of being, falling into the great ocean, and ceasing to have any separate conscious existence, is annihilated as the little drop. It may be worked up again into something else, but it is not *that* any more. And to me, to my sense and conviction, to say that my soul at death will go out like the extinguished flame that goes nowhere, and to say that it will go back to the great ocean of Being it came from, mean exactly the same thing; and mean annihilation. In either case, I myself should cease to be."—(*Landscapes, Churches, and Moralities.* p. 33.)

The adoption of the above quotation is not designed to intimate that the clever writer (Mr. Boyd) is exactly of our way of thinking on the matter of man's destiny; though he has the courage and candour to shake himself free from sundry forms of popular delusion. If he had advanced so far as we think by this time he might, in the direction of the master-thought which over-rides all the petty jealousies of the sects, all the quarrels as to side-issues, and all the mystifications and exegetical wire-drawing of rival chairs,—then we fancy that many a shady spot in Mr. Boyd's moral landscapes would be bathed in a more transparent atmosphere, and quenched in a broader sunshine.

JAMES WAYLEN.

## CORRESPONDENCE.

### "C.'s" DIFFICULTY.

DEAR SIR,—Will you allow me to submit a few observations with reference to one or two passages occurring in the paper entitled "My Experiences," published in the July number of the RAINBOW, on the subject of Future Retribution. "C." expresses himself as follows:—"I cannot consider any form of retribution to be God-like, which does not either at once destroy the criminal, or open to him the possibility of a return to righteousness." "On the other hand, I cannot but see that, if, without any previous punishment, all the unconverted are alike deprived of existence, men would not receive 'according to the deeds done in the body;' nor can I perceive why, in that case, a judgment-day is called for; or why, indeed, the wicked should be raised from the dead at all." In respect of the words just quoted (2 Cor. 5-10), an indirect solution of "C.'s" difficulty may be found in the fact that this, and many other passages of similar import, are of strictly limited application; being addressed to Christian believers exclusively. This fact, however, especially when it is associated with another of equally authenticated value,—viz., the resurrection of the wicked to a judgment to come,—will serve, possibly, to throw a confirmatory light upon the following suggestion:—That in the infliction of those predicted judgments upon the ungodly may be found the true key to that "opening up of the possibility of a return to righteousness," which to "C.'s" mind presents the *one* "God-like" alternative form of retribution to that of the immediate destruction—without punishment—of the criminal. —"When thy judgments are in

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the earth, the inhabitants of the world will learn righteousness." With regard to *that* alternative, —here contemplated by the evangelical prophet,—I would remark, that the great barrier in the way of its general acceptance seems to arise from the extremely foreshortened aspect in which the time, mode, and measure, of God's dealings with mankind, are regarded. Were it to be seen, that these ever have been, are being, and must still continue to be, carried on through successive ages of gradual development as of unceasing duration,—every æon or dispensation having its own distinctive and appropriate agencies and characteristics,—it would perhaps be more easily recognised as being also true, that we are now, as a race, only in the infancy of our being; and, that the Divine dealings are only in their initiative stages, during the present time and in the present scene—the vestibule of eternity: that, from this, *so-deemed*, tremendous, and overwhelmingly strange and unfamiliar *eternity*, our little span of time differs *not* in kind, but merely in order and degree: that while the actual accomplishment of a world-wide atonement belongs, historically, to the present dispensation, its grand *issues*—with the exception of the present calling out of the elect—are *all* in reserve for "the ages to come:" that while the future state of existence will be under more advanced and more favourable conditions of human progress, yet, that there will not be any violent moral or material chasm—as "a great gulf fixed" and impassable—to separate between the principles of the Divine economy as it is carried on now and here, and as it will be conducted then and there: that, consequently, as it is fully confirmed in Scripture (in such passages as Prov. xi. 31; Psa. xxxvii. 3, 9-11, 22, 28, 29, 34; Matt. xvi. 27; Luke xii. 42-48; 1 Cor. iii. 13-15; Rom. xiv. 10-12; 2 Cor. v. 10; Ephes. vi. 8; Col. iii. 23-25; Matt. x. 42; Rev. xxii. 12; Isa. xxxv. 3-4; xl. 10), there will be the discipline of losses and stripes, as of rewards in the future ages for believers themselves, as there will be an award of punishments *from the very same hand*,—that of *the Son of Man*,—to the impenitent and unbelieving: finally, that not a fancied heaven, and fancied hell (the dream of "orthodox," popular theology), but *this*, our present earth, redeemed as it already is, and renewed as it will *then* be,—is to be at once man's final, permanent dwelling-place and the scene whereon the respective assignments of rewards, privations, punishments, will be enacted. In kindred relation to the foregoing remarks, I would further observe, that those passages in the Gospels upon which the two great schools of theologians lay the greatest stress, in support of their respective theories of everlasting torment, on the one hand, and of destruction, on the other, were, in *every* instance, addressed by our Lord, simply and exclusively, to his own apostles and disciples. The passages referred to are Mark ix. 43-49; Matt. xviii. 8, 9; Matt. v. 29, 30. (*These*, as appealed to by the Augustinians.) Matt. x. 28, 39; Luke xii. 4, 5; John xii. 25; Matt. xvi. 25, 26. (And these as appealed to by the Destructionists.) A glance at the several contexts will show that the foregoing warnings—couched in the very strongest, most sweeping terms, by the Divine Master himself, were intended only for his called, and chosen, and faithful followers. Or if they are to be taken with any extent of application,

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it can only be in reference to that company of true believers of which the first little apostolic band formed the nucleus. Whatever, then, be the interpretation given to such passages, whether literal or figurative, they have plainly nothing whatever to do with the future doom of the wicked. In regard to such passages as Mark ix. 43-49, and parallels, let it be further observed, that the meaning assigned to the terms of the warning—whether this be literal or figurative—ought, in all logical consistency, to be the very same as the interpretation of the injunction to which that warning is appended. By the majority of interpreters and commentators, however, this plain requirement has been more than disregarded.

Chepstow. J. H.

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## THE SPIRIT-MAN.

SIR,—Will you kindly give me space to set myself right in the eyes of my fellow readers of the RAINBOW. I am sure that neither Mr. Constable, nor Mr. Waylen, would wish to misrepresent me; and yet the latter, on the testimony of the former, does this very sadly in the June RAINBOW. If Mr. Waylen wished to refute, directly or indirectly, any supposed opinion of mine, how natural is it that he should first ascertain what that opinion really is; lest he should fall into the mistake of disapproving only of what is wrongly attributed to me, instead of what I both hold and express in writing. It is reasonable to conclude that he had the means of learning my real views; for if he could quote from one number of the RAINBOW, might he not have looked at the preceding and succeeding numbers, where he would have learnt my real views on the subject of his letter. Instead of this he quotes, not words of mine, but what Mr. Constable alleges is my opinion; but which is the very opposite of what I have again and again written, both in the pages of the RAINBOW and in other publications. I am afraid that this mistake of Mr. Waylen indicates that he does not read both sides of the question on which he writes; or, surely, so intelligent a man would have recollected how pointedly I have repudiated the opinion attributed to me by Mr. Constable, and now fathered on me by Mr. Waylen; who, relying on the authority of Mr. Constable, writes thus, after observing what ill consequences my alleged opinion leads to:—"The spirit-man, he [Mr. Warleigh] tells us, is as truly man as he is when he has body, soul, and spirit." Will Mr. Waylen kindly point out where I "tell" this? If he will read every page of my writings he will find no such sentiment. On the contrary, he he will find that, more than once, I say, in plain English, that the spirit of man is not the man, nor his soul, nor his body; but that all three combined constitute the man in his integrity.

I have often had occasion to point out, that the main question between good Mr. Constable and myself, is this: When the spirit of the true believer returns to God who gave it, does God preserve that spirit separate and entire in a conscious state till the resurrection of the body? Messrs. Constable and Waylen answer, No! whereas I venture to answer, Yes, and I have, in the pages of the RAINBOW, adduced those inspired passages which when taken lexically and grammatically, teach it so clearly that I am amazed how their evidence can be rejected. No one has attacked my real position and arguments, though

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some have attacked what I do not hold and have not written; and, of course, they have gained an easy victory; whilst the aim of others has been to show, if possible, that certain texts cannot mean what they appear to mean. Our orthodox opponents take this course, but it is not for us who believe in the literal inspired Word to follow their example.

I have often felt much grief, and even consternation, when I have seen the tendency of some of our brethren to views which, if they prevail, must destroy our holy cause —that of defending the unjustly maligned character of our God and Father, and of maintaining that immortality can come to fallen creatures only from the atonement by a vital union with Jesus.

Believe me, yours very truly in the Lord.

H. S. WARLEIGH.

Ashchurch Rectory.

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## CHRIST'S ARGUMENT FOR THE RESURRECTION OF THE DEAD.

**Matt. xxii. 31, 32; Mark xii. 26, 27; Luke xx. 37, 38.**

SIR,—Allow me to offer the following remarks in reply to "J. W.'s" letter alluding to my paper on the above-mentioned subject in the RAINBOW for June.

1. There is surely a difference between the words of Moses addressed to God, and the words of God addressed to Moses; between God calling himself the God of Abraham, Isaac, and Jacob, and Moses calling him "the God of the spirits of all flesh." While the greatest importance is rightly attached to the words of God about himself, no great importance is, in my opinion, to be attached to the words in which Moses addressed God in prayer. He may have used an unwarranted expression—There are many of "the spirits of all flesh," concerning whom, I think we may say, God would be "ashamed to be called their God."

2. What objection can "J. W." have to *any* words proving the resurrection of all? Surely he believes in the resurrection of all the dead? If he does not, he ought, for it is a plainly revealed truth. There will be a "resurrection unto damnation" as well as a "resurrection unto life," an "awakening to shame and everlasting contempt" as well as "to everlasting life." Universal resurrection is not therefore universal salvation.

3. As to the words "all live unto him," I would quote the following from Professor C. F. Hudson, saying, at the same time, that I am strongly inclined to agree with him in his exegesis of them:—

"But it is said, 'for *all* live unto him.' This expression is important in the Universalist argument. But it proves nothing; for the context naturally refers the 'all' to the subjects of discourse, either the patriarchs just mentioned, or those 'accounted worthy to obtain that world' in ver. 35. Then it will be perfectly proper to read, 'For *they* all live unto him.' The Greek always allows this whenever the context can suggest it; for the pronoun is implied, or rather contained in the verb, and is never separately expressed when the context does suggest it. And in the Syriac, as given us by Dr. Murdock, we actually have the translation I offer: 'For they all live unto him.'"

4. I would specially remark that the resurrection of Abraham, Isaac, and Jacob, as proved by our Lord

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from the words of God to Moses at the bush, depends essentially on the fact alluded to and implied in those words, of God having made a promise to them, which required their resurrection from the dead for its fulfilment (see p. 284 of RAINBOW). "God is not ashamed to be called the God of Abraham, the God of Isaac, and the God of Jacob, for he hath prepared for them a city." It cannot be said that there is any such promise made to "all flesh" that could be alluded to or implied in the title, "the God of the spirits of all flesh" even if that title had been applied by God to himself, instead of by Moses to him in prayer.

I trust these few remarks may be helpful to "J. W." in discountenancing what I fully believe with him is "the error of Universalism."

W. T. HOBSON.

St. Barnabas' Parsonage,
Douglas.

"THE SEVENTY HEPTADS."

DEAR SIR,—An error having been made in the article on "The Seventy Heptads," &c. (p. 324), to which my attention has been called, I shall be much obliged by your printing the following correction.

In the table which is given, contrasting the powers in Daniel and their fulfilment, No. 5 should read thus (the upright strokes answer to the columnar arrangement):—

(5.) Legs of iron and clay. | Divided Roman Empire. | Now in existence.
Toes of the feet—Ten Kingdoms. | Resulting in Ten Kings. | To be.

If the reader will turn to p. 327 first paragraph, this position is stated in similar terms.

Permit me also to point again to the historical fact, that, from the time of Nebuchadnezzar to the present, whatever power has held possession of Babylon has also held possession of Jerusalem.

Yours sincerely,

Birmingham. H. BRITTAIN.

## LITERATURE.

*Biblical Outlines*; or the Distinctive Characteristics, and Mutual Relations of the Books of the Bible. By Burlington B. Wale. Vol. I. The Pentateuch and the Gospels. Elliott Stock; Partridge and Co.

THIS is a very valuable work for students, as the following extract will show:—

THE EIGHTH DAY SERVICE.

"And it came to pass on the eighth day that Moses called Aaron and his sons, and he said unto Aaron, Take thee a young calf for a sin-offering, and a ram for a burnt-offering, without blemish, and offer them before the Lord; for to-day the Lord will appear unto you." (Lev. ix. 1-5.)

"Now it must be carefully noted that what we call the first day of the week was the eighth day to the Jews. The Sabbath (Saturday) ended their week, as the Lord's-day begins ours. Consequently, the "eighth day," the "Lord's-day," and the "first-day" of the week are the same; i.e., the day on which the Saviour rose from the dead—the High Priest and his sons, Christ and his Church viewed as standing in resurrection-life. The seven days of the week represent, or are commemorative of the

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six days of Creation, and the Sabbath, on which the Lord rested, and which he sanctified, or hallowed. But sin came in; the curse fell upon creation; 'Cursed is the ground for thy sake;' and if I am to be blest with all spiritual blessings in Christ, I must be taken by him, with him, and in him, outside of and beyond this creation on which the curse has fallen, and sit down with him in resurrection-life. If any man be in Christ Jesus there is a new creation, i.e., that man is a constituent in that new creation, and for him there is a new world. In confirmation and illustration of this thought, we find that some of the most important and suggestive acts of the Mosaic ritual were to be performed on the eighth day. On *this* day, (the seven days of creation being put aside,) we see Aaron and his sons permitted for the first time to enter the Tabernacle—the dwelling place of God! *Aaron and his sons entered at the same time.* We are said to be crucified with Christ, risen with Christ, and to be seated in Christ in heavenly places.

"It is sometimes called 'the morrow after the sabbath,' i.e., the Jewish Sabbath, for that was a memorial of creation; and man, as a creature of the first creation, is ruined, and has forfeited his title to life, and thus to everything that is really worth preserving. All his blessings now must spring from something apart from and beyond the material creation. There is not a blessing that the believer receives now, that does not come to him from the morrow after the Sabbath. The curse has passed though and permeated all this fallen world, 'the trail of the serpent is over it all,' and for us, as Christians, the Jewish Sabbath, the seventh day, can no longer be a memorial of blessing. On the morrow after the Sabbath, Jesus rose from the dead; on the same day he ascended to the Father (as we shall show further on); and in the evening of the same day he came back, and, entering the room where his disciples were assembled, said, 'Peace be unto you;' and, breathing on them, said, 'Receive ye a holy spirit,' i.e., a new life, for the Holy Ghost was not given till the day of Pentecost. The Holy Ghost was not yet given, because that Jesus was not yet glorified.

"2. On the eighth day circumcision was to take place. (Lev. xii. 3.) Hence, says the Apostle Paul, 'circumcised the eighth day;' intimating morally the subjugation and crucifixion of the flesh; but representing typically the cutting off from the old Adamic headship, from the old sinful genealogy and corrupt stock, on the crucifixion and cutting off of Christ. In whom also ye are circumcised with the circumcision made without hands, or putting off the body of the flesh by the circumcision of Christ." (Col. ii. 11.) 'They that are Christ's have crucified the flesh with its affections and lusts.' But how do we do this? Buried with him in baptism, wherein also we are risen with him (on the morrow after the Sabbath) in resurrection-life. For it is *through the Spirit* we mortify the deeds of the body, and the Spirit is given because Christ is risen and glorified.

"3. On the eighth day, the leper was to be cleansed from his leprosy. (Lev. xiv. 10.) Leprosy was a type of sin in its pollution and hideousness. It was an incurable disease. The leper was taken not to the physician, but to the priest; and he was to be presented at the door of the tabernacle before the Lord. The blood of the victim (which had been offered in his be-

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half) was placed on his ear, his hand, and his foot; and then the oil was by the priest to be placed on the ear, the hand, the foot—*upon the blood;* i.e., redemption and regeneration, the sacrificial work of Christ, and the bestowment of the new life in him by the power of the Holy Ghost. The two birds—the one slain, and the other dipped in its blood, and let go free towards heaven—suggests the two aspects of Christ's work,* death, resurrection, and ascension—and that by virtue of union to him or his death and resurrection, I am cleansed from the pollution and the power of sin.

"4. On the eighth day the person suffering from an 'issue' was to be brought to the door of the tabernacle to be cleansed by sacrifice (Lev. xv. 14). As leprosy represented the sin that is in me, the 'issue' represents the sin that, in word and act, issues from me.

"5. The typical sacrifice could only be accepted on the eighth day (Lev. xxii. 27). This was to direct the perpetual attention of the worshipper to that great sacrifice that was to be offered upon Calvary, and to the resurrection of him through whom our offerings or our persons can alone be acceptable to God.

"6. On the eighth day the sheaf of the firstfruits was to be waved before the Lord at the door of the tabernacle (Lev. xxiii. 11). 'On the morrow after the Sabbath the priest shall wave it.' What did this symbolise? 'Now is Christ risen from the dead, and become the firstfruits of them that slept.' We have intimated our belief that the Lord Jesus ascended to the Father on the *very day that he rose.* Our reasons for so thinking are, (*a*) that the *type* seemed to prefigure this. When the high priest had slain the victim, he took the blood in a bowl, and went in the same day before God, into the throne-room of Jehovah, the holy of holies, and produced the blood in court; the evidence that what the law demanded had been given, and that the life had been poured out. Thus the type seemed to point to the *immediate* ascension of the Lord Jesus after his resurrection. (*b*) The *language* of the Lord himself, on the day that he rose from the dead, seems to render this certain. To Mary at the sepulchre he said, '*Touch* (detain) me not; I have not yet ascended to my Father;* but go to my brethren, and say unto them, I ASCEND unto my Father and your Father; to my God and your God.' But in the after part of the same day, when he appeared to his disciples, and some of them were afraid, thinking that they had seen a spirit, he said, '*Handle* me, and see; for a spirit hath not flesh and bones, as ye see me have.' In the *interim* he had ascended and presented himself to the Father, with the marks of crucifixion and sacrifice upon his hands, and feet, and side. And if so, he must have been presenting himself before God the very day and hour that the high priest was waving the sheaf of firstfruits before the Lord in the temple of Jerusalem; for he was to wave it on the morrow after the Sabbath that followed the Passover. The sheaf of firstfruits thus presented before the Lord was a pledge, on the part of God, that the whole harvest, of which that was the first-

* But, perhaps, more probably, the living bird answered to the scape-goat, and was simply *declarative* of what was already accomplished.

* The Lord here refers to what he had previously said in John xiv. 12, 28, 29, and xvi. 16-22.

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fruits, should be gathered in. Christ ascending as the firstfruits of the sleepers (of his Church), is the pledge that they shall follow, and be with him where he is.

"7. On the eighth day, 'the morrow after the Sabbath,' fifty days after the feast of firstfruits, they were to hold the feast of Pentecost (Lev. xxiii. 16), and bring out of their habitations two wave loaves, baken with leaven; they are the firstfruits unto the Lord.' Corresponding with this was the constitution of the assembly on the day of Pentecost, by the descent of the Holy Ghost fifty days after the Lord had risen from the dead, 'on the morrow after the Sabbath,' when the apostles and disciples were made manifest as the firstfruits of Christ's resurrection, ascension, and glorification; and having come down from the upper room (out of their own habitation), proclaimed, beneath the power of the Spirit, salvation through the crucified Nazarene.*

"8. On the eighth day the Jews were to hold the feast of Tabernacles (Lev. xxiii. 36-39), commemorative of their dwelling in tents in the wilderness, of their march through it, preceded by the Tent or Tabernacle of the Pilgrim God; suggestive of the fact that the Christian life is a pilgrimage, the terminus of which lies on the other side of the dark valley, and the goal of which is heaven's own land of promise. But the pilgrimage of the Israelite of old, and of the Christian now, is *based on redemption*. The pilgrimage of the Israelites did not commence till they were redeemed; but it was based upon, and was the immediate result of, redemption. And thus it is that the Christian man becomes a pilgrim, separated from this world, and journeying to another, because he has been redeemed by the precious blood of Christ.

"The Hebrew verb from which the *eighth* day is derived, means to *superabound*. It was a day of grace and acceptance, in which (typically) where sin abounded grace did much more abound. It pointed to that new spiritual creation, which is the *moral* glory of God in the forgiveness of sin, and the manifold wisdom of God in solving the problem, how God could be just and yet the justifier of him that believeth in Jesus; and in the *grace* of God in Jesus Christ superabounded beyond all the revelation of his character and attributes visible in the material universe."

* This particular will be more fully considered in the sequel.

## NOTICES.

"E. Y."—You cannot understand the question respecting the future of the Gentiles without reference to the Israelitish nation. This is, in fact, the key to the position. The world's future depends upon the restoration of Israel to Palestine. When "the great dominion comes to the daughter of Zion" (Micah iv. 8.), the surrounding nations will enjoy the blessings in store for them.

"HAND AND HEART" is a good weekly pennyworth for family reading. It contains fire-side tales, notes on passing events, poetry, anecdotes, sketches, illustrative wood-cuts, in fact every thing that can make a journal pleasant and profitable to the multitude, whilst its literature is pure and elevating, and its religious tone, free from sectarian narrow-

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# THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

OCTOBER 1, 1876.

## THE JOYFUL DOCTRINE OF IMMORTALITY ONLY IN CHRIST.

THE establishment of this Journal marks very distinctly an era in the history of doctrine. At rare intervals books and pamphlets had appeared, suggesting doubt concerning the nature of man and the meaning of redemption, as these had been described in pulpit homily and theological treatise for ages. Many thoughtful minds were ill at ease, and mourned in secret over the perplexing and inexplicable riddle of a just and gracious God, as the Scriptures say he is, permitting the enormous multiplication of a race of beings, each one of whom possessed an "immortal soul," for which, excepting only an exceedingly small minority, there remained the certainty of eternal, unalleviated, and hopeless anguish. These thoughtful persons seldom interchanged words on the awful mystery. They feared to seek the temporary relief of mutual sympathy. Each was afraid to moot his mental distress, lest his neighbour, to whom the secret might be confided, should think him an "infidel." To doubt what was supposed to be the word of God was properly felt to be a grave and dangerous thing. And this self-enforced silence, from the praiseworthy sentiment of regard to the Holy Scriptures, was persisted in from year to year, and felt to be an absolute duty, in consequence of the unceasing declaration of the pulpit that "the immortal souls" of all who die out of Christ will be "tormented in hell-fire for ever and ever." But now the cloud has lifted, and a better day is at hand. Books and pamphlets have multiplied, and believing men speak freely; although there is a great deal yet to be done before the truth is triumphant.

What adepts some preachers are in torturing their hearers! The thumbscrew and the rack are out of fashion among us as arguments in favour of orthodoxy. Their logical value as means



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of grace is no longer recognised even by the most stupid worshippers of rags and incense, who wish to have the conscience of England placed once more in the hands of the scarlet lady of Rome. Nevertheless, many so-called ministers of the Gospel are so enamoured with Sinai, that lightning, thunder, and terror may be called the regular "three heads" of their sermons. "Gospel" —good news, glad tidings, pardon, peace, grace, LOVE, LIFE;— how little of all this is heard from the lips of some men who stand up among their fellows avowedly to unfold the unsearchable riches of Christ! To harrow the feelings, to frighten, to terrify, is their delight, as if they had a special commission from the celestial throne to be ministers of wrath in this "accepted time and day of salvation," this dispensation of pure grace, in which our gracious Father is adopting into his family, and numbering among his children and heirs, all who will come to him in his beloved Son. This did *not* the apostles and first ministers of our Lord. In the outlines of their sermons, if they had such things,—but, perhaps, the day of "skeletons" had not then arrived,—there were no such aids to memory as these: "*Here* appeal to the soul—its immortality; its place among devils for ever, if not saved now! *Here* dilate upon the everlasting fires of hell; devils will blow them into seven-fold furnace heat! God's wrath without end! Millions upon millions of years of ever-growing fiery fury; no end, no rest, no hope! Soul immortal, therefore cannot die! God cannot kill it if he would—*will not* if he could!" There! these are precious morsels with which to irradiate the memorial day of our loving Redeemer's resurrection, and to thrill with gladness the hearts of sad and burdened men, to whom *he* says, "Come unto me all ye that are weary and heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your soul. For my yoke is easy, and my burden is light."

But now, we fondly hope, "the set time" has come, in God's merciful providence, for delivering theology from the pagan barbarities which have so long mingled with it, polluting the water of life, and poisoning men's minds regarding the character and government of the ever-blessed God. When Christian teachers come to understand the divine doctrines respecting the entire mortality of the human race, and the gift of immortality in Christ alone, the traditional trammels will fall from their hands, as did the chains of Peter when touched by an angel of the Lord, and they will come forth with this all-comprehensive declaration of the Holy Spirit, emphatically affirming that both clauses of it are literally true: "The wages of sin is *death*, but the gift of God is eternal *life* in Jesus Christ our Lord."

O, why are not our Sundays *Sun*days indeed? days of light, and joy, and gladness in all our assemblies, as we speak and hear of the wonderful love of God in *giving* us eternal life, and of his

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wonderful wisdom in causing that life to reach us through the death and resurrection of his dear Son. "In this was manifested the love of God toward us, that God hath sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son a propitiation for our sins."

The beloved disciple, from whom these glorious words are quoted, *knew the Gospel well*, and as he wished to make our "joy full" he wrote, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the WORD OF LIFE; for the *life* was manifested, and we have seen it, and bear witness, and show unto you that ETERNAL LIFE * which was with the Father, and was manifested unto us; that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ."

Ever since we saw the GOD and FATHER of our Lord Jesus Christ in his true and sublimely glorious character, standing infinitely apart from the appalling gloom with which a cruel theology has invested him, our path has been clear,—our joy has been great. In the progress of study under the sun-light of revelation, one dark dogma after another has fallen from the mind, difficulties in the divine administration have disappeared, and truths which we held before,—now that we are enabled to separate them from foreign substances, as the miner separates the gold from its earthly coating,—shine upon us in wonderful beauty, and are unspeakably endeared to our hearts.

For many years we have *believed* "most surely" that God means what he says, and that he will fulfil, in his own way and time, all the promises he has made to the followers of his Son,—rich, vast, comprehensive though those promises are; but, by the side of this confidence in the divine veracity and faithfulness, disturbing thoughts, strange questionings would creep in, like unwelcome guests of ill omen, or discordant notes torturing the ear. The theological explanation of this well-known fact—for undoubtedly it is the experience of thousands—would be: 'It is the trial of faith; it is Satan's temptation, who tries to soil the treasure he cannot steal; and you must watch against these dark thoughts, and not allow them to enter.' But this argument was felt to be no solution; the explanation explained nothing; for the disturbing element did not touch our faith, but the amazing, the absolutely confounding mystery of God's procedure towards his human creatures distressed us.

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* Undoubtedly CHRIST *himself*, the Logos, the Word, the manifested Eternal Life. "I am the life," "I am the resurrection and the life," "He that hath the Son hath the life." See many other passages. See the whole Bible! For it is clear to the writer, as a mid-day sunbeam, that immortality through redemption is the *meaning* of the Book.



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All men alike by nature; heaven and everlasting glory to some; hell and everlasting torments to others; and this enormous difference, the result of the *settled purpose from eternity* of a Being who is infinitely wise and good, whose very nature is love, who delights in mercy, and whose beneficent message of salvation has touched the hearts of men with pity for the widow and orphan, the poor and needy, the ignorant and outcast, the slave and scoundrel, and has caused broad rivers of benevolence to flow through a naturally selfish world, at the cost of thousands of millions of money, and of sacrifices, privations, and sufferings, of which no book has entry except it be the book of God's remembrance!

The moral difficulty involved in these thoughts could not be met by any process of reasoning, even though backed by a strongly felt desire to leave apparent contradictions to him who knows all things. The question would arise—*not irreverently, but at the prompting of reverence itself*—How is it that in proportion to the growth of that compassion in the Christian heart, which God unquestionably enjoins, and of which he himself is the undoubted source, there should be a conscious shrinking from certain representations of his conduct made by standard theology on the alleged authority of his own word?

This heavy burden pressed upon us during many years; the removal of the difficulty eluded our efforts; and we saw no hope of clearing the mystery. We cannot say whether the reader sees the force of this argument—the mystery that in proportion to the depth of a man's admiration of God *in* Christ, he should shrink from the representations of God *out* of Christ, as if the Almighty had two natures, one of which we contemplate with holy joy, while the other —in spite of our efforts to prevent it—fills us with dread, because of its inconceivable awfulness.

It is very easy to denounce moral consciousness as an impostor, but hard words do not always clothe strong arguments; and he who is taught of God must not neglect the processes of thought and feeling that are going on in his spirit. The appeal, of course, must ever be to an objective revelation; this is our lesson-book, without which we know nothing of salvation and the "things that accompany" it; *but the very purpose of the objective revelation is lost if it do not produce subjective results in thought, feeling, light, love, hope;* in one word, moral consciousness. Elaborate treatises have been written in vindication of God's character in relation to the eternal torments of the lost; but it is impossible to read these dreadful books without seeing, "between the lines," that the writers would have rejoiced exceedingly had no such vindication been necessary. They felt the awfulness of the doctrine they tried to justify; their Christian intuition, or moral consciousness, was not in harmony with the cruel logic necessary for the support of a position in orthodoxy which is violently opposed to the glorious character of God.

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We maintain that the wonderful promises made to the followers of Christ do not involve, even by implication, the slightest injustice to those who refuse to follow him, or who neglect the great salvation; that there is not the shadow of justification for the charge of partiality sometimes brought against God in reference to his dealings with men; and that the abominably revolting doctrine, that "the joys of the redeemed in heaven will be increased and intensified by witnessing the torments of the damned in hell," is an intolerable outrage, not upon the character of God only, but upon the feelings, the common sense, the heart, and the understanding of every Christian man; nay, of every man—Christian or not—who has been raised a few moral degrees above the fiercest barbarism. This amiable doctrine has been taught in pulpits and books so often and so long, that we are all familiar with it; although, how any rational being can believe the thing within the bounds of possibility is incomprehensible. The fact is, but for previous corruption in theology preparing the way for it, this extreme absurdity would never have been heard of. Men do not leap at one gigantic bound from pure truth into the region of extravagant falsehood; they go step by step from one error to another. These departures from the faith of prophets and apostles have swelled out into the dismal superstition of purgatory, the gold mine of Popery, and the horrors of eternal torture, the shame and scandal of all Christendom.

But the royal doctrine of life in Christ,—the charm and sunlight of God's pure gospel,—shines upon us in its own grace and gladness, revealing the Father's love to those who receive his Son, and encircling with a halo of matchless glory his wonderfully beautiful character. "For if by one man's offence death reigned by one, much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." This is not the natural life prolonged, but the supernatural given; not the continuance or even the resurrection of the animal *psuche*, but the impartation of the divine *zoe*. The future royalty of the redeemed has for its basis, the life that dies not; for its title, oneness with Christ; for the sphere of its exercise, the ages to come. Their joy is not enhanced by the contemplation of a hell of agony in another region of the universe out of which they have been kept, but by the fact that they have been redeemed from that death which was the common lot of the race. Accepting here the Lifegiver as the Lord of their hearts, because he lives they shall live also. He will ransom them from the power of the grave, for they are his, and as they bore the image of the earthly, so shall they bear the image of the heavenly. Sin reigned unto death—*that* was the penalty, sharply defined, without any recondite meaning, or theological multiplication of "senses;" grace reigns through righteousness unto eternal life by Jesus Christ our Lord,—*that* is the gift clearly expressed as to its nature, its medium, and its source. As no injustice is done to any subject by the fact that he is not a member of the

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royal family—pardon the poverty of the illustration in the absence of a better—so no injustice is done to any mortal, where the entire race were mortals, by the fact that some will be raised from the dead to reign in life with Jesus Christ. Nay, more; many have had the gospel, with its blessing of adoption into God's royal family, offered to them, and have refused the boon; they at least should be silent about "partiality," when they see others in the enjoyment of privileges which they themselves would not accept. Christ "came unto his own possessions, and his own people received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe in his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." That is the secret, the explanation, *the* gospel. Receive CHRIST, and you become children of God; "and if children, then heirs,—heirs of God, and joint heirs with Christ;" you rise above your mere flesh and blood relationships, your position as members of the race that stands at the head of the animal creation, and enter spiritually, through regeneration, into the family that is to be raised from the dead and glorified when their Lord—who is also their "Life"—shall return to his own possessions. But reject HIM, and you run counter to the entire plan of infinite love and wisdom, you miss the magnificent prize of grace, sonship, life, and immortality,—you must perish ignominiously and utterly, and can have no place in the universe of God.

"They . . . shall reign in life." What majesty there is in this thought; what a sublime idea these few simple words give us of the work of Christ, of the destiny of his friends, and of the ultimate purposes of God in redemption! All things tend to this supreme issue, and this is the point—though even it is but the means to another end—upon which the mind of the Father and the Son has been set from the beginning. Through all the ages, the revolutions, the changes, and the mighty miracles of the past, this point has never been lost sight of, never been set aside to make room for the introduction of any new purpose. "My Father worketh hitherto, and I work," on "Sabbath-day" and week-day alike: but with one will, one object, one heart. The predetermined result of all the work of all the centuries shall most assuredly be realised; and it will be found to the entire satisfaction of all purified intellects that there has been neither mistake nor omission in any part of God's infinitely wonderful plan. We have no measuring reed for the magnificent Temple which the master Builder is erecting; our minds are too limited in capacity to comprehend the vastness and glory of this edifice which is destined to stand for ever, and to be the living dwelling-place of the living God, but we can accept the victorious words of the holy oracle, and give thanks for them, knowing that when Christ our life shall appear, we also shall appear with him in glory.

Now, if the set time has come, as we believe it has, for diffusing

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through the churches the sublime doctrine of eternal life only in Christ, we earnestly ask our "fellow-servants" to take part in this blessed service. Let every one do something. This journal, begun and carried on in faith, if ever work was, will soon close its thirteenth year. Its history is one of much usefulness and blessing. Will brethren bear with the Editor if he asks them to make its future still more bright and blessed for the MASTER'S sake, for the truth's sake, and for the sake of our fellow-men? The public ear is now open to instruction regarding the coming of the Lord, and of immortality only in him, as it has never been since these divine doctrines were lost in the dead sea of the dark ages. Is it not the duty and privilege of those who know the truth to take advantage of this remarkable fact? Men whom the Lord has enlightened, and men whom he has made his stewards, could do much now to forward the great doctrinal reformation so urgently needed, and for which some of us have been toiling for years amidst pressing cares, difficulties, and obloquy, to which further reference is unnecessary. The circulation of the RAINBOW can be *greatly* increased for next year, if the friends of the truths it advocates only *will* it. If it were only sent to many clergymen, and other ministers of religion, the result would be—under the *certain* blessing of God—a mighty and merciful revolution in theology, and a consequent harvest of joyful thanksgiving beyond our largest hopes. I am perfectly, absolutely satisfied that the work is the Lord's, and to him I once more reverently commit it in faith. If it is his will to move any of his friends largely to help the circulation of the testimony, I shall be deeply thankful, and he shall have the praise, whilst as good stewards of his property they will be amply rewarded. ED.

## GLEAMS OF APOCALYPTIC LIGHT.

*(Continued from page 382.)*

### CHAPTER IV.

### *The Cherubim.*

"And amidst the throne, and around the throne, four living ones, full of eyes before and behind; and the living one the first like a lion, and the second living one like a young ox, and the third living one having the face like a man, the fourth living one like a flying eagle. And the four living ones, each one of them had around them six wings apiece, and within they are full of eyes; and they have not rest day and night, saying, Holy! holy! holy! Lord God Almighty, who was, and who is, and who is to come."—REV. iv. 6-8. (*Seiss.*)

"THE earnest expectation of the creation is waiting for the revelation of the sons of God. For the creation was made subject to vanity, not of its own will, but by reason of him who made it subject, in hope: because even the creation itself shall be

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set free from the bondage of corruption into the liberty of the glory of the children of God." (Rom. viii. 19-21, *Alford.*) In these glorious words,—words which contain a great prophecy as well as a gracious promise,—we think we may find at once the true interpretation of the sublime and mysterious symbol of the "four living ones," or cherubim, seen by John in his vision of heaven, and the key to the circumstance of their association and connection with those "four and twenty elders" which formed the subject of our last chapter. The church of the firstborn ones, in manifested glory,—this, as we found, answers to the white-robed, crowned, enthroned, elders; the whole mundane creation "delivered from the bondage of corruption,"—this, as we conceive, is the true antitype of those living forms which in this vision are seen bearing up the throne of the Divine glory.

Years ago, in the pages of the RAINBOW, the whole subject of the cherubim was considered by the present writer, and it is therefore the less needful that he should on the present occasion enter into the consideration, at least more than cursorily, of the many alternative views which have been or still are entertained by Christian writers regarding their symbolism. We shall here confine ourselves, as much as may be, to the interpretation of this great and sublime symbol as it is presented to us in this vision of the Apocalypse; and we have, we may add, in the preparation of this paper, purposely abstained from referring to what we formerly wrote, in order that what is here presented may be the reflex of our present thoughts upon the subject. For assuredly it should be to the theological student—we say not to the self-confident dogmatist—a constant and cogent ground for caution and humility, to discover, as the years roll on, how the forms of Divine truth are ever changing to his mental vision, even if, happily, the truths themselves lose not but rather augment their power over his heart.

Who, or what, then, are these "four living ones" whose substantial identity with the cherubim of Eden, of the tabernacle and temple, and of the sublime vision of Ezekiel may, as by almost universal consent, be assumed?*

I. That they are in fact SYMBOLIC figures simply, and not the actual representations or images of a certain order of celestial intelligences,—as the author of the *Te Deum* evidently supposed,—may, we apprehend, be certainly concluded from a candid consideration of (1.) their composite character; (2.) their gradual and protean revelation, and (3.) the Divine command of Exodus xx. 4,

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* "There is no doubt that the cherubim at the gate of Eden, the golden, or carved, or embroidered representations in various parts of the tabernacle or temple, the living creatures of Ezekiel, and the 'beasts' of Revelation, constitute one and the same symbol. The marks of identity pervade the whole pictorial gallery, and unity in diversity is stamped upon all the chain."—TANNER'S "*Church in the Cherubim.*"

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against the making of "any graven image, or the likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water below the earth." Let us briefly consider these facts:—

(1.) *The forms of the Cherubim are evidently* COMPOSITE. Not only do they present a combination of the faces of certain of the lower animals with the human face, for "the first living one was like a lion, and the second living one like a young ox, and the third living one had the face of a man, and the fourth living one was like a flying eagle;" but while in Ezekiel's vision these four faces are found united in each cherub (Ezek. i. 10), here they are distributed, each cherub possessing only one of them, and thus being diverse from the other three. Moreover, the union of these diverse heads or faces to the same bovine body is equally unnatural if the cherubim are regarded as the representatives of actually existing beings. "There is no real difficulty," observes Mr. Edward White in his very admirable paper on the "Chariot of the Cherubim," in the *Congregationalist*, "in imagining the fiery forms which Ezekiel saw. Here were four 'living creatures,' one facing towards each of the points of the compass. Each one had the feet of a calf or bull (i. 7), and since, in chap. x. 14, the ox-form is called 'a cherub'* (while in the second verse of the same chapter the human form seems to be distinguished from that of the cherubim), we must conclude that the body of the living creatures was bovine, as in the gigantic monoliths in the British Museum." And this conclusion—or at least the conclusion that the body of the Apocalyptic cherubim was animal and not human—is confirmed by the circumstance, not often noticed perhaps, but not without significance, that though in the vision with which we are more immediately concerned, no description is given of the *bodies* of the cherubim, yet in the case of the third we are told that it had "the *face* of a man,"—implying that its *body* was not human,—whereas respecting the other three they are said to have been severally "*like*" "a lion," "an ox," and "an eagle," without any restriction of the resemblance to "the face" alone; indeed there is nothing in John's description, if considered apart from that of Ezekiel, to preclude the idea that the living creatures, as he beheld them, bore a general resemblance to an eagle, an ox, and a lion, except that if so, no intimation whatever would seem to be given as to the particular animal form to which, in the case of the third, the human face was conjoined. But further evidence of the composite and symbolic character of these figures may be found in the unnatural union of *wings* to these bestial bodies, as in certain of the Egyptian sphinxes, referred to by Wilkinson,† and also in the asserted

* It may be observed, however, that this 14th verse is omitted in the Septuagint as edited by Tischendorf.—W. M.

† "The Egyptian sphinx was usually an emblematic figure representa-

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distribution of "eyes" throughout their whole body, internally as well as externally, a most unnatural and even monstrous peculiarity in any living being, but highly significant if regarded symbolically. In fact, as Alford observes in reference to these Apocalyptic cherubim, we seem to have here "forms compounded out of the most significant particulars of more than one Old Testament vision;" and on the whole we are surely warranted in accepting the statement of Josephus that the cherubim were "winged animals in form like nothing ever seen by man."

(2.) *The gradual and protean revelation of the cherubim* goes far to establish their symbolic character. It is characteristic of all Divine revelation to be at once gradual in development and diversified in form, God speaking "in many parts and diverse manners" by his prophets, and the small spark of light first sown in ancient type or prophecy, growing more and more unto the perfect day of Gospel or heavenly manifestation. Eminently is this the case with the successive revelations of the cherubic symbol; at each step these mystic forms seem to approach nearer, to discover new features, and to unveil more and more their glorious meaning. It is most interesting and instructive, with this idea in our mind, to trace how gradually the *forms* of the cherubim are revealed. In the first vision which we have of them, as stationed at the gate of the lost paradise, nothing whatever is told us regarding their appearance; and if, as some have surmised, the forms of Assyrian art were borrowed originally from them, the knowledge of their similitude must have descended by some other channel than that of the writings of Moses. For there, in the world's grey morning, though we can discern their presence, they seem as impalpable as the quivering flame which leaps forth from between them. And even at the Exodus, when, in the tabernacle, we find the golden cherubim placed by Divine command upon the mercy-seat in the most holy place, and formed, it would seem, out of the same piece of gold; we simply learn that they had "faces" which looked "toward the mercy-seat and toward each other;" and that they were furnished with "wings" which were stretched out on high and covered the mercy-seat. Even of the gigantic cherubim placed by Solomon in the "holy of holies" of the temple, the only additional information we possess is, that they were "ten cubits high," and that their "wings" were "twenty cubits long," reaching, when extended, from one end to the other of the sanctuary,* and the fact of their being made of olive-wood overlaid with pure gold

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tive of the king, and may be considered, when with the head of a man and the body of a lion, as the unison of intellect with physical force. Besides the ordinary sphinx, compounded of a lion and a man, was one with the head of a ram, another with a hawk's head and lion's body, and an asp-headed and hawk-headed sphinx with wings."—*Ancient Egyptians*, vol. i. p. 226.

* See 2 Chron. iii. 8-13.

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instead of the solid metal. But still the figures are cold, and dead, and dumb as the wood and metal out of which they are fashioned. It is only when we come to the great vision of Ezekiel, which is pre-eminently *the* vision of the cherubim, that we learn anything definite and particular as to their form; now first we find the human face associated with those of the lion, the ox, and the eagle; now first we behold those mighty wheels with which they have a vital connection, and the vast circumference of each one of which, as well as its inner rings, are "full of eyes;" now first the spirit of life enters into them, animating them and the awful wheels alike, so that they breathe, they live, they fly! "Sight is theirs; in fact they are all eye. Hearing is theirs; with them to hear is to obey. (x. 6, 7, 19.) Marvellous powers of motion are theirs. They have feet to walk with, and wheels to roll with, and wings to mount withal." Their movement is like a flash of lightning. And the pivot on which it all turns is the controlling will of the spirit of life which animates the cherubim and the wheels alike. "And when the living creatures went the wheels went with them, and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go they went, for the spirit of life was in the wheels." There is, moreover, "a sound as of a rushing mighty wind" made by the beat of their majestic wings, which is described as being "like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host," and it is responded to by "a voice from the firmament that was over their heads." (i. 24, 25.) But still the cherubim themselves are silent. As with a thousand senses they live; from a thousand centres they flash forth life and power; and yet though they look, and listen, and act, and run, and mount, they convey no articulate message to us. It is not so, however, when they reappear here in the vision of the Apocalypse: now they seem nearer to us than they ever did before; not only do they speak, but their speech blossoms into song, and their song mingles with that of the church of the firstborn, and the angelic hosts, in a glorious antiphony. They take up the key-note of the "new song" of redemption struck by the crowned and white-robed elders on the steps of the eternal throne itself, and pass it on, till its ever-expanding circles of adoration and joy embrace God's universe, and "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," are heard saying, "Blessing, and honour, and glory, and power, unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

And the same process of gradual development thus manifested in the general form and action of the cherubim, is traceable also in some of their most prominent features, such as their faces and their wings. At the gate of Eden their faces cannot be seen, being covered as it were by the glory of the Shekinah. Even in the

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tabernacle we are only told that they had faces. But what manner of faces? "If we may trust the unanimous testimony of Jewish tradition," says Dr. Farrar, "we must suppose that they were the faces of human beings, according to the positive assertion of Maimonides, Abarbanel, Aben Ezra," &c. And he adds: "In this connection, we may observe, without pressing it into an argument, the fact that the phrase 'faces one to another' (Exod. xxv. 20), is literally, 'faces *man* to his *brother*' (איש אל־אחיו)."* In the ornamentation of Ezekiel's temple, however, there is a remarkable change, every cherub has *two* faces (Ezek. xli. 18); while in the great primal vision of the same prophet, the faces are quadripartite, every cherub, as we have seen, possessing "the face of a man and the face of a lion on the right side, and the face of an ox and of an eagle on the left;" which four faces, though still retained in the Apocalypse, are now distributed singly between the four living creatures. And, in like manner, while the cherubim in the tabernacle would seem to have had only *two* wings apiece, those of Ezekiel have "every one *four* wings," and when we come to those of the Revelation, each one has "*six* wings about him," thus corresponding to the seraphim of Isaiah.

Now all this, while quite inconsistent with the supposition that the cherubim have an actual objective existence, is fraught with deep symbolic teaching. In the gradual revelation of the complete cherubic form, especially of its four faces, we surely have, as we shall further see presently, shadowed forth to us the great truth that the whole extent and grandeur of the Divine purposes of wisdom and grace towards our race and our world, have been, and still are, very partially and gradually made known to us. Paul speaks of this, in one aspect at least, as "the mystery which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the spirit" (Eph. iii. 3, 5); and still may we not truly say that to the large majority even of God's true worshippers the cherubic faces are veiled, the glory of the Divine love being all too bright for our dim mortal vision? But when at last the cherubim stand forth fully revealed; their four faces being found to combine the highest types of creature life —thus presenting "a sort of personified creaturehood,"—no doubt is left on our mind that their representative character is world-wide, and that the only true and adequate interpetation of their symbolism is to be found in those words of the Apostle Paul with which we commenced this chapter: "The creation itself also shall be set free from the bondage of corruption into the liberty of the children of God." And this is also beautifully taught us in the fact, already noticed, that the wings of the great cherubim in the temple reached from end to end of the most holy place, which was, as we know, a

* *Kitto's Cyclopædia*, by Alexander.

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type of heaven itself; that is, of man's final home of glory,—those "new heavens and new earth wherein dwelleth righteousness."

(3.) If still further evidence be needed of the purely symbolic character of the cherubim, it may be found, we think, in the necessary attempt to *reconcile their presence in the tabernacle and temple with the explicit terms of the second commandment of the Decalogue:* "Thou shalt not make unto thee any graven image, or the likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." Did God, when he directed the making of the cherubim, and their being placed in the "holy of holies" itself, rescind his own commandment, and thus present to his people—ever so fatally disposed to idolatry—the greatest possible temptation to that most grievous sin? The difficulty thus presented has been widely felt and many have been the attempts made to meet it. The divine prohibition, it has been said, was only directed against the use of the plastic arts "when intended to be prostituted to the direct object of idolatry," thus making the second clause of the commandment—"Thou shalt not bow down thyself to them nor serve them"—a mere idle repetition of the first. Again, it has been maintained that as the cherubim not only "represented creatures *as* creatures, but also as themselves in the attitude of humility and adoration," therefore "instead of violating the commandment they expressed its highest spirit,"—as though the cherubic nature had been so fully revealed, and was so familiar to the people, that this would necessarily be understood; and, we may add, as though worshipping saints and angels were not themselves, even to this day, made the objects of worship. And so, once more, it has been gravely suggested—by *Cornelius a Lapide* and others—that all danger of idolatrous abuse was obviated by the fact that in the tabernacle the cherubim were seen by none but the priests, and even when, in the desert, the ark was moved from place to place, it was ever covered over with *a triple veil* (Num. iv. 5, 6), before which even the Levites were not suffered to approach it,—as though priests were less prone to idolatry than other men, and have not, on the contrary, throughout the world's history, ever been its chief promoters and abettors. But the simple and satisfactory explanation of the difficulty doubtless is, that these figures were fully understood by the Hebrews to be purely symbolic, and as such indefinite and variable in form as we have seen,—"a wonderful hieroglyph," as Meyer says, and thus in perfect keeping with the unique character of the tabernacle and temple, which throughout their whole structure and furniture contained not a single image or picture of any living creature, excepting only the oxen which Solomon placed under the brazen sea, in distinct violation, as Josephus maintains, of the holy Law; or, it may have been, as themselves cherubic figures. "The wavering and indistinct conception of the cherubic figures," says Dr. Farrar, "was due to their symbolic character, a fact so thoroughly understood among *all* Oriental nations as at once to save

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the Jews from any strong temptation, and to raise them above the breath of suspicion. It is both important and necessary to bear this in mind, because it will save us from futile inquiries as to the objective reality, as well as the ideal truth of cherubic existences. Had they been 'a likeness of anything,' instead of a changeable emblem, they could hardly have been regarded otherwise than idolatrous; but in the words of St. Thomas Aquinas, 'Non ponebantur ad cultus, quod prohibatur primo legis præcepto, sed *in signum mysterii.*' We again find here an argument in favour of a shape other than that of a *mere* winged man. Such figures, the direct representations of angels, would have been more dangerous and questionable than such a compound enigma as a human-faced and winged ox."*

II. The purely symbolic character of the cherubim having thus, we trust, been sufficiently established; the question naturally suggests itself, "But *what do they symbolise?*" Here, if we give heed to the commentators, we are at once lost in a sea of the most discordant and absurd conjectures; nevertheless a careful study of the whole of the Scripture evidence afforded in the various revelations of them, from Eden to Patmos, seems to furnish several clues which lead us to the interpretation already indicated, but which it now becomes necessary to vindicate, namely, that THE CHERUBIM ARE A GLORIOUS SYMBOL OF THE CREATION.

(1.) Their close association, or more correctly, their vital identification with the stupendous and awful wheels so minutely described in the vision of Ezekiel (i. 15-21; x. 9-13), affords us one such clue. These wheels, we are told, were four in number, and all "had one likeness." The significant statement—little understood as we apprehend—is added: "They turned not as they went; when they went they went upon their four sides." "Their work," or structure, being "as it were a wheel in the middle of a wheel;" that is to say, the arcs of the four wheels intersected each other at an angle of 45 degrees, thus forming a kind of skeleton sphere which could, of course, without turning, advance in any given direction. "The appearance of the wheels and their work being like unto the colour of a beryl" (Hebrew, *of a tarshish*), that is, a sea-green, flecked with white and gold; while their vast circumference was, like the bodies of the cherubim themselves, "full of eyes."

"The suggestion is too obvious to have escaped previous investigators," observes Mr. Edward White, "that as the animal forms of the cherubim denote in the vision *animated nature*, the living creation of man's world, so the wheels in their concentric vastness, wheel within wheel, ready to move towards every point of the horizon, represent the forces of *inorganic nature*, all that we mean by the material world. All the evidence looks in one direction, in favour of this interpretation. In the first place, the symbol of the wheel.

* Kitto's Cyclopedia, *ubi supra.*

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as descriptive of the world-government of the Supreme power, is more ancient than the time of Ezekiel. It occurs in the earliest slabs of Nineveh, in which is often sculptured the effigy of the chief god of Assyria as a manlike form with wings, placed inside a wheel, and hovering over the King of Assyria as he rides forth to war. The phrase, the wheel of nature, has been current in every civilised language. Nor can we wonder. The most prominent phenomenon of nature is its circularity in different forms. The horizon from any centre seems to be circular. The visible heavenly bodies are circular; the orbits, or wheel-tracks of the stars are segments of circles. The law of recurring cycles pervades nature. The year returns into itself: the Greek name for it expresses as much. The Hebrew name of the year conveys the idea of repetition. Solomon, or the writer of Ecclesiastes, points out that the universe revolves in ever-recurring circles. From the days of Socrates, whom Aristophanes represents as attributing the order of nature to circular motion called *Dinos*, to the ages of Ptolemy and his epicycles, and Descartes and his vortices, up till the full establishment of the Copernican system, the same idea has prevailed of the circularity of nature. Of this moving circularity a wheel is the fittest and most obvious symbol. A system of wheelwork would therefore convey to the ancient mind the idea of the vastness, complexity, and order of the structure of physical nature. And the translucent vivid green colour of the wheels of beryl, the tint of the green sea and greener land, would confirm the conviction that the round world and its forces was intended thereby, just as heaven above was represented by the sapphire throne of blue, on which sat the image of the eternal."*

The prophet further informs us that in his vision the whole complicated structure of the wheels, and also of the cherubic figures was, like the "living creatures" seen by John, "full of eyes." What are we to understand by this? Mr. White says, "In the book of Zechariah, which was written in the following century, we read of a stone engraven with 'seven eyes,' and we are informed that these represent 'the eyes of the Lord,' which 'run to and fro through the whole earth' (Zech. iv. 10). Can we err if we understand the symbol of the countless eyes of the cherubic vision to represent the penetration of organic and inorganic nature by the all-seeing Intelligence and Will?" From this interpretation we are constrained to dissent. The cherubim are surely the subjects rather than the objects of vision; they see and are not merely seen; it is they who look out upon something and not themselves who are looked upon. Moreover, had the penetration of the animate and inanimate creation by the Divine Intelligence and Will been intended, we should have expected to find these eyes limited to *seven*, as in the prophecy of Zechariah, the seven torches before the

* "The Congregationalist," *ubi supra*.

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throne, and the seven eyes of the Lamb (Rev. iv. 5; v. 5); and not multiplied indefinitely. No; the eyes are for creation itself to see withal—and what it sees is the glory of God. "The works of the Lord," says the Psalmist, "are great, sought out of all them that have pleasure therein," but though "the heavens declare the glory of God," and "the earth is full of his riches," the eyes which can *now* see that glory are the few that have been anointed, and even they under "this present darkness" catch but some glimpses of it. But when the cherubic symbol shall be realised there will be a full and unveiled vision; no awful recesses of nature into which we dare not gaze, no dark places in which the light of God's countenance is hidden from our eyes, but "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

(2.) *The number of the cherubim* also strongly confirms the truth of their being symbolic of creation. From the use of the article in the original of Gen. iii. 24 and Ezek. x. 22, we are fairly led to the conclusion that they are a definite number; and further study shows us very plainly what that number is. There is no reason against, and not a little in favour of the supposition, that there were *four* cherubim at the gate of Paradise, since wherever else their number is mentioned, *four* is that number, except in the tabernacle. There were only two cherubim on the mercy-seat in the Tabernacle,—which may perhaps be accounted for by the very partial revelation of the Divine purposes in Judaism,—but Solomon, as we have seen, added two in the most holy place of the temple, thus making the number correspond with that given by Ezekiel and John. Now the use of the number *four* is very significant, and especially so as it is not simply the number of the cherubim themselves, but also the number of their faces, their wings, and the wheels by which they are accompanied in Ezekiel's vision; and is thus impressed upon them in the strongest manner. For *four*, be it understood, whenever symbolically used in Scripture, is the number of the world as a revelation of God.* The wonderful Tetragrammaton, or four lettered name of the Most High, יהוה, was applied to him as the Author of nature, of whom Hierocles, in his exposition of the Golden Verses of Pythagoras, says: "He is the Demiurgus, the Architect and Maker of all things;" for this Name—called by Josephus "the sacred letters—the shuddering name of God"—was, as Archbishop Tenison says, "no unknown mystery among the Gentiles."

"*Four*, the next number to three, and growing immediately out of it," says Archbishop Trench, "is the signature of the world, not indeed as a rude undigested mass, but as a κόσμος, as the revelation, so far as nature can be a revelation, of God. Four is stamped everywhere on this the organised world. Thus, not to speak of the four elements, the four seasons, neither of which are recognised in

* Bähr, *Symbolik*, i., 119, seq.

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Scripture, we have there the four winds (Ezek. xxxvii. 9; Matt. xxiv. 31; Rev. vii. 1); the four corners of the earth (Rev. vii. 1; xx. 8); the four living creatures, emblems of all creaturely life (Rev. iv. 6); and each of these with four faces and four wings (Ezek. i. 5, 6); the four beasts coming up from the sea, and representing the four great world-empires which in the providence of God should succeed one another (Dan. vii. 3); the four metals composing the image which sets forth the same phases of empire (Dan. ii. 32, 33); the four Gospels, or the four-sided Gospel (εὐαγγελιον τετράγωνον, as one called it of old), in sign of its designation for all the world;* the sheet tied at the four corners (Acts x. 11; xi. 5); the four horns, the sum total of the forces of the world as arrayed against the church (Zech i. 18); the enumeration, wherever this is wished to be exhaustive, of the inhabitants of the world by four, kindreds, tongues, peoples, and nations (Rev. v. 9; cf. vii. 9; x. 11; xi. 9; xiv. 6; xvii. 15)."† The importance of this fact in determining the specific symbolic meaning of the cherubim is obvious. On the one hand, it is what we should expect to find if the cherubim representatively embrace creation; on the other, it is difficult to attach any meaning to it if they do not.

(3.) Lastly, *the faces of the cherubim*, in character as well as in number, strikingly set forth the same truth. The four faces of the cherubim, as we learn alike from the present Apocalyptic vision, and from that of Ezekiel, embraced those of a lion, the head of the wild beasts; of an ox, the head of the cattle; of an eagle, the head of the birds; in combination with that of man, as the lord of all; thus recalling to mind the Jewish proverb: "Four are the highest in creation,—the lion among the beasts, the ox among the cattle, the eagle among the birds, and man above them all; but God is supreme." This doubtless at once suggests the idea of man, under redemption, as the divinely appointed ruler over all animated nature; as it is written in the eighth Psalm: "Thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." But such an interpretation of the cherubic symbol, though in its measure true and precious, would be far from exhaustive or complete. The redemption of the church as the "first-fruits" (James i. 18), and the "first-born ones" (Heb. xii. 23); involves the ultimate redemption of the race of which they form a part,—else how are they the *first-born ones?*—and even of God's whole

* We have here a curious indication of the germ of truth latent in strange patristic fancy, that the cherubim represented the Four Gospels.

† "Commentary on the Epistles to the Seven Churches," pp. 65, 66.



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creation—the totality of his creatures—of whom they are *a kind* of first-fruits."

The redemption and resurrection of the Christ involves, in the out-working of the divine purpose, the redemption and resurrection of the church; the redemption and resurrection of the church involves, in like manner, the redemption and resurrection of the Adamic race;* and the redemption and resurrection of the race, involves, finally, the redemption and resurrection of the whole creation. This is the true "golden chain of salvation," and nothing less than this will satisfactorily exhaust the language of Paul in the eighth of Romans, or the language of James just quoted; and thus it may well be supposed that the cherubic symbol includes, in its widest sense, the whole of that creation—human and animal, animate and inanimate—which "shall be delivered from the bondage of corruption into the liberty of the glory of the sons of God."

Thus too it follows, as Mr. White has well said, "that the animal forms comprised in the cherubic figures are to be taken as specially representatives of the animal races of the earth, and not merely as symbols of abstract qualities, or the vital forces of other worlds. It has been too much the fashion of modern writers, following the lead of an imperfect psychology and physiology, to assert a wider separation than the facts warrant between humanity and the animal world, a separation unknown to science or to revelation. . . . After the Flood God is said to have 'established his covenant,' not only with Noah, but with all living creatures. The animals, again, of Egypt share in the stroke on the first-born, and among the Israelites the first-born of cattle were to be redeemed like the first-born of man (Numbers iii. 13). Cattle are specially considered in the law of the Sabbath, and equally in the seventh year of the rest of the law, when they were to share with the slaves and with the poor in the natural increase of the earth. They are even invited to join in the praise of God in the 150th Psalm in a way which would never occur to a modern poet. They share, finally, in the promises of the blessed state of the world in the future kingdom of Christ: 'I will multiply man and beast; and they shall increase and bring fruit; and I will settle you after your old estate' (Ezek. xxxvi. 11). And the prophet Isaiah depicts that happy time to come when there should be perfect peace at once between animals themselves, and between animals and mankind (Isa. xi. 69.) There is, then, a sense in which the animal races of the earth share in the covenants of God, so that 'creation itself,' taken in the widest sense, groans for the manifestation of the sons of God. Whether this future better time for the animals may be taken to include a prolongation of their lives here or hereafter, is a question on which, since we have no evidence

* But distinguish, as Paul ever does (*e.g*, Rom. v. 19; 1 Cor. xv. 22), between the race and every individual member thereof; nor conclude, because we thus speak, that we are "Universalists."

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beyond Elijah's horses of fire, it is vain to speculate. The main lesson, however, is plain. The Creator of animals and of man is one and the same God, and they 'are not forgotten before him.' They are dear to God, and they are the objects of his mercy, and their races shall receive some considerable advance of happiness at the Messianic renovation of the world: and therefore we find them taking a prominent part in that cherubic symbol which sets forth the total vitality of the globe."

3. This brings us, then, as by a natural sequence, to the only other aspect of the cherubic symbol which it seems needful to consider; the fact, namely, that while the cherubim *thus symbolise creation*, they do not do so under its present conditions, as subjected to the bondage of corruption, groaning and travailing in pain together, and under the dominion of "the prince of the power of the air:" but DELIVERED, RESTORED, AND GLORIFIED; ruled over by that "King who shall rule in righteousness, and those princes who shall execute judgment" in the "new heavens and new earth" for which, believing God's promise, we wait. With the brief indication, it can be no more, of two lines of thought tending to establish this point, we may conclude this already protracted chapter.

(1). This is clearly the truth taught us by the *association of the cherubim in the vision of John*, which we are now considering, *with the crowned and enthroned elders*. The glorified church, as we have found the elders representatively to be, could not without more than a symbolic anachronism be represented in connection with a world the "fashion of which is passing away." The eternal throne, enduring and immovable as its Divine Occupant, cannot be supposed to rest upon that which may be shaken, and shall finally be destroyed. God's *realised ideal* in creation can alone be in harmony with God's *realised ideal* in humanity. The simple fact that the cherubim are here found in heaven, as of old in the most holy place the type of heaven—supposing them to represent creation—involves the conclusion that they represent it as glorified. "The cherub," says Bähr, "as creation individualised, is at the same time the being in which the glory of God manifests itself. Hence it appears as the throne of God itself, or in the closest connection with the throne; where Jehovah in his majesty and glory reveals himself, there the cherub also appears." Thus God is sometimes said to "dwell between the cherubim" (Psa. xcix. 1); and to "shine forth" (Psa. lxxx. 1); to "sit upon the cherubim" (Psa. xcix. 1); to "ride upon the cherubim" (Psa. xviii. 10). They *bear up*, even while they participate in, the Divine glory pre-eminently manifested in the risen Church: the cherubim are not crowned, because the crowned elders constitute, as it were, their crown; the glorified church associated with Christ constituting the royalty of creation. Hence, in Ezekiel's sublime vision, the united wings of the "living creatures" support the "firmament of terrible crystal" upon which the seer



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beheld "the likeness of a sapphire throne, and upon the likeness of the throne was the likeness as the appearance of a man above upon it." A glorious revelation, can we doubt, of the risen Saviour as the representative of glorified humanity, exalted to the throne of the redeemed creation. And so, in like manner, in the present Apocalyptic vision, the "four living creatures" are seen "in the midst of the throne, and round about the throne," that is, as explained in the last chapter, supporting it on their couchant forms, their hinder parts being beneath it, and their faces looking outwards. While in the fact, hereafter to be noticed, that as the first four seals are successively broken, one of the four living creatures utters the loud entreating cry, "COME," we may even hear the present groaning and travailing of creation waiting for the manifestation of the sons of God, and the coming of him who shall deliver it from that bondage of corruption, failure, and death under which its glory is bowed to the dust.

(2.) And so, once more, the fact that the cherubic symbol can only find its complete realisation in a redeemed creation, is also taught us by the circumstance that *we ever in Scripture find the cherubim indwelt by the Shekinah*,—the visible glory of the Divine Presence. The glory which indwelt the Edenic cherubim,—identified by Faber and other writers with the Shekinah,—as "a fire infolding itself;" reappears in the tabernacle, and continues inseparable from the cherubim throughout the Scriptures. As with them it first appeared of old, so with them it departed from God's desecrated temple (Ezek. x. 19): but not for ever; Ezekiel, in his later days, beheld the Shekinah re-entering the temple, in its latter day splendour, accompanied doubtless by the cherubim, for he says, "the visions were like the vision that I saw by the river Chebar." It is important also to observe that the term used in the prophecies generally to designate that manifested presence of God which shall hereafter, in the eternal kingdom of Christ, be universally revealed, and which in our English version is rendered "glory," is the very same word by which the sacred writers describe the radiance which shone forth from above the mercy-seat and between the cherubim, the precise term which is used in speaking of "the glory of the Lord" filling the tabernacle and the temple (see Ex. xl. 34, 35; 2 Chron. v. 14; vii. 2). When, therefore, we read that "the glory of the Lord shall be revealed, and all flesh shall see it together" (Isa. xl. 5); and when we find this declaration confirmed by the Divine oath, in the words, "As truly as I live, all the earth shall be filled with the glory of the Lord" (Num. xiv. 21); we have plainly a prediction which, as type and antitype, identifies the Shekinah in the "holy of holies" of old, with that "glory of the Lord" whose ultimate sphere of manifestation is found only in those "new heavens and new earth" which are to supersede the millennial kingdom of Christ, and which must therefore also be held to identify the associated symbol—that of the cherubim—in

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like manner with *that renewed creation in and through which that glory is to be manifested.*

Of the things which we have thus spoken, then, this is the sum. We recognise in the cherubim of glory the great scriptural symbol of the realisation of God's ideal in the final glorification of the mundane creation; we trace it from Genesis to Revelation, spanning the whole field of revelation as with a rainbow of undying hope, till its ever-growing splendours are lost in the sublime declaration with which the canon of inspiration virtually closes:—"And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will *dwell* (*Shekinise*) *with them*, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, nor pain: FOR THE FORMER THINGS ARE PASSED AWAY." (Rev. xxi. 1-4.)

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## THE EASTERN QUESTION.

### IS TURKEY SYMBOLISED BY THE DRYING UP OF THE EUPHRATES IN REV. XVI. 12?

THE Eastern Question is at present exciting considerable attention. This has arisen partly from the financial condition of Turkey, and the insurrection of certain of its subject peoples, but chiefly from the part which Britain has taken in the purchase of shares of the Suez Canal, and other proceedings not exactly in harmony with the great powers of Europe. A few remarks on the place which Turkey is supposed to occupy in prophecy may not be without some use in the pages of the RAINBOW.

For upwards of two hundred and forty years the generality of interpreters of prophecy have held that the decay of the Turkish power is predicted in this passage:—"The sixth angel poured out his vial on the great river Euphrates. And the water thereof was dried up, that the way of the kings of the East might be prepared." Joseph Mede seems to have been the first to give this interpretation. It is contained in his commentary on the Apocalypse, published in 1632. Luther's view, published 1534, was that it signified the exhaustion of the wealth and power of Papal Rome, the modern Babylon. And Pareus held the same view, published in 1608. Mede was the next commentator, and his view was adopted by the great majority of his successors in this department of Biblical study.

The late E. B. Elliott, in his *Horæ Apocalypticæ*, who adopts the same view, says: "It is manifest that the same Turkish power

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is here intended that was described, under the sixth trumpet, as loosed from the Euphrates. Like the Assyrian power of old, when providentially employed to desolate Judah, it had overflowed from its Euphratean river-banks over Grecian Christendom. And now the Apocalyptic vision represented that its symbolic river-flood was to be dried up." But I fail to find in anything, either under the sixth trumpet, or here under the sixth vial, the slightest allusion to a river overflowing its banks. In Rev. xvi. 12, it is simply the drying up of the water of the river that is described, and under the sixth trumpet the figure of an inundation is nowhere to be found.

But Mr. Elliott quotes a passage from Isaiah (viii. 7) to illustrate the scriptural use of a river-flood to signify a conquering power. "Now, therefore, behold the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory, and he shall come up over all his channels, and go over all his banks," &c. But this is only the invading army of Assyria that is denoted by an inundation. This was fulfilled in the invasion under Sennacherib, so signally defeated. It is not a power making an extensive incursion into a distant territory, acquiring a new capital, and there fixing the seat of its government, as the case of the Turkish empire demands. We have in Jer. xlvii. 2, 3, a similar instance of invasion signified by an inundation :—"Behold, waters shall rise up out of the south, and shall be an overflowing flood, and shall overflow the land, and all that is therein, . . . . at the noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots," &c.

The fact that the Euphrates runs through the Turkish territory is generally assigned as a reason for applying the symbol to Turkey; but I think it can be easily shown that the context points expressly to a different signification. It is also affirmed that a river is, in Scripture, used to symbolise an empire. The only instance of this I have seen is Rahab, supposed to be the Nile, signifying Egypt. But Rahab, according to Dr. Kitto, is "a name signifying 'sea-monster,' which is applied as an appellation to Egypt in Psa. lxxiv., lxxxvii., lxxxix.; Isa. li. (and sometimes to its king, Ezek. xxix. 3; xxxiii. 3; comp. Psa. lxviii. 31); which metaphorical designation probably involves an allusion to the crocodiles, hippopotami, and other aquatic creatures of the Nile."

We shall see, in looking into the apocalyptic scene, that there is nothing corresponding to an inundation, or a river overflowing its banks. It is the drying up of the bed of a river flowing naturally between its banks.

I may mention that many hold the literal sense of this passage. This derives an appearance of soundness from Isaiah xi. 15, 16, where there is evidently a physical drying up of the Euphrates predicted, in order to afford a passage for Israel from Assyria. But there is nothing to connect this prediction with what is depicted in

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Rev. xvi. 12. Besides other reasons, which shall be presented immediately, I would only mention here that the term "kings of the East" cannot, with any propriety, be applied to the gathering tribes of Israel. The context points to a metaphorical sense, which commends itself more to my judgment, and I request the attention of the reader to a few remarks thereon.

It seems to me that the interpretation which finds the Turkish empire in this prophecy, ignores the entire context of five chapters (xiv. to xviii., both inclusive). This portion of the Apocalypse shows that the grand theme of the prophecy is the destruction of Babylon, whatever that name may be found to signify. The river Euphrates bore a very important relation to Babylon of old, and it is surely no stretch of conjecture to suppose that here also an equally important relationship is intended.

But there is evidence of a more explicit character as to the closeness of this relation. The woman who is called "MYSTERY, BABYLON THE GREAT," is described as "sitting upon many waters," and is expressly said to be "that great city which reigneth over the kings of the earth" (Rev. xvii. 1, 18). This "sitting upon many waters" is the very style of the prophets in their description of old Babylon. Thus, in Isa. xliv. 27; xlv. 1, 2, in a prophecy concerning the deliverance of the Jews from the seventy years' captivity in Babylon by Cyrus, it is said, "That saith to the deep, Be dry, and I will dry up thy rivers; that saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid. Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass, and cut in pieces the bars of iron." Again, in Jer. l. 35-38: "A sword is upon the Chaldeans, saith the Lord, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men; . . . a drought is upon her waters; and they shall be dried up." Also in Jer. li. 12, 13: "The Lord hath both devised and done that which he spake against the inhabitants of Babylon. O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness."

It is plain from these quotations, that the Euphrates is spoken of as "many waters," and that Babylon is described as dwelling upon (that is, beside) "many waters," just as we have it in the Revelation. It seems to be a Hebrew idiom to use "waters" in the plural in speaking of a large river. An example may be seen in Dan. xii. 5-7, compared with x. 4, 5. We have, therefore, in Revelation, a picture derived from Babylon on the Euphrates, and not a mere allusion to the river as an isolated object.

Another element of this picture is derived from the means by

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which the conquest of Babylon was effected, and by which a way was prepared for the kings of the east and their armies. Cyrus had besieged Babylon for two years, but the city contained so much land within its walls, that its inhabitants were sustained by the produce. He then resorted to stratagem. The Euphrates ran through the centre of the city. He opened up certain old channels which had been originally made for drawing off the superfluous waters in times of flood into an extensive artificial lake. He had his soldiers stationed at the northern side of the city, where it was entered by the Euphrates, and at the southern side, where the river left it. He gave orders that when the waters should subside to a certain point, admitting of the passage of his troops, they should enter the bed of the river simultaneously at both points, and join their forces for a combined entrance. "Belshazzar was celebrating the annual festival of the god Bel, and was spending the night in revelling and banqueting; and Cyrus thought it a suitable moment to surprise the enemy, and take him unprepared. "The gates of brass," never open on any other occasion, had this night been left unclosed. The ascent from the river to the city was free, and invited the easy approach of the invader. Both parties met according to appointment at the gate of the royal palace, and surprising the guard of Belshazzar, instantly cut them to pieces. Thus by drying up the Euphrates a way for the kings of the east was prepared, and Babylon was taken.

But what does Scripture tell us about "the kings of the east?" The prophecies already quoted leave no doubt in the matter. In Jer. li. 11 we read, "The Lord hath raised up the kings of the Medes; for his device is against Babylon to destroy it." Those "kings of the Medes" were Cyrus and Darius. Of the former it is written, "Thus saith the Lord to his anointed, to Cyrus" (already quoted). Again, "I have raised up one from the north, and he shall come; from the rising of the sun (the east) he shall call upon my name; and he shall come upon princes as upon mortar, and as the potter treadeth clay." (Isa. xli. 25.) On this verse Cobbin says, "Cyrus, by his father, was a Mede; by his mother, a Persian. And his army consisted of Medes, whose country lay north, and Persians, whose country lay east, from Babylon." In Isa. xlvi. 11, Cyrus is thus spoken of:—"My counsel shall stand, and I will do all my pleasure; calling a ravenous bird from the east, the man that executeth my counsel from a far country." A different quality of this chosen one is thus referred to:—"Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings." (Isa. xli. 2.)

It is worthy of note, that Media lay as much to the east as to the north of Babylon. Cyrus was the son of Cambyses, satrap or king of Persia, and of Mandana, daughter of Astyages, king of the Medes. He was nephew to Cyaxares II., who was otherwise

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called Darius the Mede, mentioned in Daniel. It was the Medes and Persians united who conquered Babylon, and "the kings of the east" may be said to be Darius and Cyrus, though there were other kings who had by this time been subjected to their sway.

In addition to these historical facts, which so exactly correspond with the scene depicted in Rev. xvi. 12, there are several other points of analogy which clearly show that the entire picture in the Revelation is derived directly from the conquest of old Babylon. To show this more plainly, I put the quotations from the prophets and the Apocalyse in parallel columns:—

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| "Babylon hath been a golden cup in the LORD'S hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad." (Jer. li. 7.) | "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." (Rev. xiv. 8.)<br>"And the woman was arrayed in purple and scarlet colour, and decked with gold, and precious stones, and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." (Rev. xvii. 3, 4.) |
| "Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth. They shall hold the bow and the lance: they are cruel, and will not show mercy: their voice shall roar like the sea, and they shall ride upon horses, every one put in array, like a man to the battle, against thee, O daughter of Babylon." (Jer. l. 41, 42.) | "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." (Rev. xvii. 16.) |
| "Babylon is suddenly fallen and destroyed." (Jer. li. 8.) | "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." (Rev. xviii. 2.)<br>"Alas, alas! that great city Babylon, that mighty city! for in one hour is thy judgment come." (Rev. xviii. 10.) |
| "Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The Lord hath redeemed his servant Jacob." (Isa. xlviii. 20.)<br>"Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the LORD'S vengeance; he will render unto her a recompence." (Jer. li. 6.) | "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues: For her sins hath reached unto heaven, and God hath remembered her iniquities." (Rev. xviii. 4, 5.) |

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| "Thou saidst, I shall be a lady for ever: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it. Therefore hear now this, thou that art given to pleasure, that dwellest carelessly; that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children: But these two things shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments." (Isa. xlvii. 7-9.) | "How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire." (Rev. xviii. 7, 8.) |
| "Their Redeemer is strong; The LORD of hosts is his name: he shall throughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon." (Jer. l. 34.) | "Strong is the Lord God who judgeth her." (Rev. xviii. 8.) |
| "Sing, O ye heavens; for the LORD hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel." (Isa. xliv. 34.) | "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her." (Rev. xviii. 20.) |
| "And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates: And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her; and they shall be weary. Thus far are the words of Jeremiah." (Jer. li. 63, 64.) | "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." (Rev. xviii. 21.) |

This comparison places it beyond a doubt that the Babylon of the Revelation is, in some important respects, analogous to ancient Babylon. And it is just as clear that the Euphrates of the Revelation is related to the modern Babylon similarly to that of the Euphrates of history to ancient Babylon.

But what is of equal certainty and importance is the fact, that "the waters upon (or beside) which the woman (Babylon) sits," are identical with the Euphrates. It becomes an important question, therefore, What are signified by those waters? It is expressly intimated that the waters are "peoples, and multitudes, and nations, and tongues" (Rev. xvii. 15). This is a divine interpretation, and shows that the waters are metaphorical. But if, as is made certain from the explanation just quoted, the waters are identical with the Euphrates, there is no escape from the conclusion that the Euphrates is also metaphorical. If this be so, then there is no ground for the literal sense of the drying up of the Euphrates, and the

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metaphorical drying up of that river must have a relation to the destruction of the apocalyptic Babylon, similar to that which the drying up of the literal Euphrates in the days of Cyrus had to *literal* Babylon. For, surely, if the Euphrates be metaphorical, Babylon must also be employed in the same sense.

The metaphorical sense of the river Euphrates is farther confirmed by the vials and their contents. They are said to be filled with the wrath of God, which is poured from them on various objects, of which the Euphrates is one. But if the vials are metaphorical, and also the operations of filling and pouring the wrath of God, how can we escape the conclusion that the Euphrates is also metaphorical? And if so, Is not the drying up, as well as the passage so made for the kings of the East, and the kings of the East themselves, also metaphorical?

What then is the thing signified? Is there any ground for the supposition that the Euphrates signifies the Turkish Empire? Does the modern Babylon, assuming it, as Mede and his followers do, to be the Papacy, bear a relation to the Turkish Empire, corresponding in any way to that sustained by ancient Babylon to the literal river Euphrates? Can the explanation given of "the waters beside which the woman sits," be applied to the Euphrates as the symbol of Turkey? In other words—Are "peoples, and multitudes, and nations, and tongues," a fair description of the Turkish Empire. If so, I am not aware of any reasonable grounds upon which it has been maintained.

On the assumption, however, that Babylon signifies the Papacy, might we not find a fitting fulfilment of the "peoples, multitudes, nations, and tongues," in the nations of modern Christendom, so called? Luther saw in the drying-up process, the exhaustion of the wealth and power of Papal Rome. Is there not something like this to be seen in the evident withdrawal of national support from the Papacy already begun in several continental countries?

But without insisting on this, or any other detailed exposition of this prophecy, I would suggest that it might be understood in a more general sense, similar to that in which the parables of our Lord are in most cases to be taken, namely, as designated to teach some particular lesson, details being subordinated to the main object, and not therefore to be taken as if every item must have a distinct meaning. The parable of the rich man and Lazarus is a case in point.

Applying this principle to the seven last plagues, denoted by the seven vials of wrath, which are preliminary to the destruction of Babylon, we find that the last but one (the sixth), the drying up of the Euphrates, has a special bearing on ancient Babylon and the means of its conquest. In addition to this there is a certain resemblance of a general character between the seven plagues of the vials and the plagues which were inflicted upon Egypt, preliminary to the deliverance of the Israelites. This is farther verified by the

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introduction of a scene from the deliverance from Egypt—just at the first intimation of the vial-plagues, namely, a song of victory, the song of MOSES and of the Lamb, sung on (the shore of) a sea of glass (a smooth sea), by those who had gotten the victory over the beast. As John simply describes what he saw without in every case naming the objects, are we not left to infer that this sea was the Egyptian sea, and that the picture is derived from the Israelites singing their song of victory on its eastern shore, after their deliverance from Egypt? I rather think this is the view taken by Mr. Elliott.

It seems to me that the grand design of this part of the prophecy is, not so much to point out a variety of detailed events which should take place, but rather that a vivid picture of the certainty of the fulfilment of the Divine purposes should be presented to the churches of the first century and onwards, in order to sustain them in the midst of persecution.

At the same time, I have no doubt that the principal features in the prophecy, such as Babylon, the beast, the woman, &c., have a meaning. The fourth beast of Daniel vii. seems to furnish materials for the subsequent development of "the kingdom of men." And possibly the name Babylon in the Apocalypse is derived from the fact that the first phase of that kingdom was the Babylonish, which was represented by the first beast, and by the golden head of Nebuchadnezzar's image.

There seems also some reason for connecting the Papacy with the fourth empire, inasmuch as for upwards of a thousand years it actually possessed the city of Rome, the ancient capital of the fourth dominion.

In regard to Turkey being symbolised by the Euphrates, I think I have said enough to show that that interpretation is at least extremely questionable, and therefore to be maintained with becoming modesty.

The decay of the Turkish power has been viewed as an important sign of the Second Advent of our Lord. But even assuming that Turkey is the power denoted by the Euphrates, and taking Turkish affairs at the very worst, it surely cannot be said to present greater urgency as a sign of Christ's appearing, than the repeated statements of Scripture that the Lord is at hand. Commentators hold that the sixth vial began to be poured out in A.D. 1820, that is, fifty-six years ago, and that as a consequence Turkey has been wasting away ever since. The decay of Turkey has thus been very gradual, and it should not be surprising, though proceeding at a corresponding rate, if a number of years should still elapse ere it be completed.

Then, again, it is the European portion of Turkey that is the scene of insurrection, and most likely to be first subjected to partition or extinction. Turkey in Asia may survive as the Ottoman Empire for years to come, as there is not the same reasons for

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desiring its overthrow in Asia as in Europe. And it is in Asia that Turkey comes more directly in relation to Scripture prophecy, seeing she has possession of the Holy Land.

But what evidence is there that the decay of Turkey is an event which immediately precedes the Advent? Is not Rev. xvi. 12 followed by the "gathering of the kings of the earth, and of the whole world to the battle of that great day of God Almighty?" No one will affirm that this gathering has commenced, for, with the exception of Turkey, peace prevails almost everywhere at present. True, this gathering may begin even before the power of Turkey passes away; but from the sequence of events intimated in the passage, it is just as likely that Turkey will cease to exist before the gathering begins. Then the time such a gathering will occupy, and that particular stage of it—if not at its very close—at which the Advent shall take place, are questions which require to be answered before the fall of Turkey can be of any practical use as a sign. And considering the attitude of the great powers of Europe towards each other, it is quite possible that the existence of Turkey may be prolonged in Europe for a considerable period.

The giving so much prominence to political events as signs of the Lord's coming seems to me to tend to the neglect of the repeated warnings given to watch because the time is unknown, and to say with the evil servant (in his heart), "My Lord delayeth his coming." We stand directly related, not to Christ's public appearing WITH his saints, but to that earlier and probably private meeting which shall take place at the resurrection when he comes, at the initial stage of his advent, to meet his saints. No foreknowledge of the events of that time and their order can give us notice of the resurrection, to which point all our watching should be directed—a watching not for signs, but to maintain the necessary character of those who wait for, look for, and love his appearing.

Edinburgh. J. CAMERON.

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## THE BIBLICAL DEVELOPMENT OF THE AGES.

### NO. III.—OLD TESTAMENT GLIMPSES OF THE FUTURE.

HAVING in our last paper considered some of the footprints of the past discoverable in the elder Scriptures, we may now inquire, in the same Scriptures, after such intimations of the *future* as bear upon the general subject now in hand,—the Unfolding of the Ages. Of the Future, the Old Testament gives us the following Glimpses:—

1. The future as *Divine*. Of course we are using the word future with a relative application,—we are thinking of the future of created things: their future is divine, depends on the Divine will; the future in which we are interested, and for which we wait, hangs on the Divine decree, and will unfold the Divine power, wisdom, love, holiness, and glory.

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(1.) Isa. lvii. 15: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a humble and contrite spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

Mark the phrase,—that inhabiteth eternity, that inhabiteth *adh*: that is, progression, continuance, perpetuity; in other words, that dwells in futurity, creates its riches, spreads them around him, fills them with his presence and glory. This is manifestly the burden of the passage, as appears both from the common usage of the word *adh*, and from the scope of this place:—from the common usage of *adh*, which in no single clear case is applied to the "past eternity," in only two or three occurrences out of *forty-eight* is used of the "past" at all, but almost without exception looks forward and onward from the time at which it is employed; also from the scope of this place, where what God would, in futurity, be to the poor and contrite of heart is the burden of the assurance,—inhabiting futurity in all the holy majesty becoming his name, he will yet make his abode with the lowly, this is what he graciously declares. The more lowly and contrite we are, the more ready are we to hang all our hopes of futurity on Jehovah. Let us hear what contrite Israel says:—

(2.) Isa. lxiv. 5: "Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved."

"In those,"—namely, "in thy ways;" in thy ways of judgment and mercy, of humbling and raising, convicting and forgiving; in THOSE (בהם),—not in ourselves,—"is continuance" (עולם, *olam*), indefinite duration, a distant, a future, even an unending age. There *is* a future for us: we shall not be destroyed, but "we shall be saved." Our future comes from thee. It comes by thine intervention. It comes from thee in a manner worthy of thee, being vouchsafed to us through the orderly channels and according to the characteristic methods of thy redeeming love. Thus does the voice of the lowly confessing his sin, respond to the voice of the Lofty One proclaiming his holiness. They both attest the future to be divine.

2. The future as *Messianic*. The most direct testimony to this effect is, perhaps,—

(1.) Isa. ix. 6, 7: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this."

Our object in quoting this passage is to single out from it the title rendered above "everlasting Father," which, when rendered exactly, conveys the very notion to sustain which we allege it. The strictest translation, we believe, of which *'abhi-'adh* (אבי-עד) is susceptible is, "Father of perpetuity." The latitude with which the Hebrews used

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the notion of fatherhood is notorious. There is no reason, however, for imagining that they went beyond a strictly legitimate figurative use of the term. Some notion of fatherhood was before their minds, which they applied to the matter in hand with more or less of grace and perspicuity. Thus, whether they applied it to a king's confidential adviser (Gen. xlv. 8), or to an inventor and leader of one of the fine arts (Gen. iv. 21), it was a very intelligible service in which they employed a universally familiar word. Now, in trying to determine the exact light in which the term "father" is here best to be seen, we may recur to a fundamental law applicable to the interpretation of all figures of speech. It is this: To keep as close as possible to the unfigurative meaning of the word. When we say "as close as possible," we admit, of course, that we may be compelled to turn aside from the central meaning to something in the force of the word more incidental or inferential. We ought, if possible, to make a good figure. But if the most obvious and essential force of the word will at the same time make the happiest metaphor, that, of course, is doubly superior to any other. Now the nearest non-literal meaning we can give to the word "father" is "originator," "producer," "author," just because the most fundamental literal sense is "begetter." Hence the signification of the title before us is, "Author of perpetuity," and, as included in this, "Author of futurity." We say at once "perpetuity" or "futurity," because we have already ascertained that this is the essential force of the word *adh*. "Father," or "Author of *a future age*," is not far from the sense: had *olam* been used instead of *adh*, it would have been the exact and happy rendering. But as it is the more abstract term, synonymous but not identical with *olam*, that is used, we must on this account prefer the corresponding rendering:—than which, we now make bold to say, a more fitting and felicitous one could not be imagined. "Father of perpetuity, Prince of prosperity:"* a crowning couplet of descriptive designation, eloquent with cognate ideas of surpassing comprehensiveness and beauty; applicable—most delightfully applicable—to the strain in which they are here found. When God gives to a people such a "child," such a "son," such a "governor," no marvel that there is in store for that people a future of unlimited prosperity. He who is given is one of themselves, but he is wise, mighty, divine; hence his victorious reign shall secure interminable advancement. He who unites in his own person these attributes is, by the fact, no other than the Messiah. Given primarily to Israel, we rejoice to know that he has also been given "for a light to the Gentiles," to be Jehovah's "salvation to the ends of the earth." Well may Israel say, "In thy ways is a future age," when those ways are travailing in birth with the very father and founder of a redeemed futurity, a saved and prosperous perpetuity. No wonder that in that futurity the holy God of love delights to "dwell."

(2.) We might add to the foregoing testimony all the passages which, like Psalm lxxii. 7, call the future Messiah's days. They will be "HIS days" indeed, seeing that mediatorially they will owe their very origin to him. As, however, from all points of our subject this spot will be conspicuous, we may pass on.

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* *Shalom* is more than "peace."

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3. The future as a *sequel*. It will be a sequel to the past, and not merely a start towards a remoter future. It will close and crown the days gone by, as well as herald further days to come. We lay the more stress on this, just for the very reason that the terms "time" and "eternity," as now popularly used, are scarcely to be found in the inspired vocabulary. We do not, indeed, suppose them to be fraught with ideas exclusively false. There is some truth in the assumptions they imply. Hence we would not, if we could, rudely banish them altogether without first sifting out of them whatever truth they convey. With this qualification, we proceed to say, in terms which will be sufficiently well understood, that the Divine and Messianic future of which the Old Testament treats appears there as the end of "time" no less than as the beginning of "eternity." In other words, the future foretold in the Old Testament is set forth as an after-time; and that with some frequency. The phrase commonly rendered in the Authorised Version as "the last" or "latter days," is more exactly "the latter portion of the days" (אחרית ימים). A brief examination of this appellation of the future cannot fail to be of service.

The word *acharith* is the exact counterpart of *reshith*. As *reshith* is "beginning," so *acharith* is "end." "The eyes of the Lord thy God are upon it (the land) from the *reshith* (beginning) of the year even unto the *acharith* (end) of the year." (Deut. xi. 16.) At the same time, *acharith* means "end" in a broad rather than a narrow sense. Derived from *achar*, "after," *acharith* means afterpart in contrast to forepart, and may describe a line quite as well as a point: "So the Lord blessed the latter end (*acharith*) of Job more than the beginning (the *reshith*)." (Job xlii. 12.) The *acharith* of Job must have extended over a period nearly or quite commensurate with his *reshith*. We know that it did reach along through "an hundred and forty years" (ver. 16). We must beware, therefore, of supposing that "the *acharith* of the days" in the Scriptures must necessarily be a short period of time. The word may in one context be equivalent to our phrase "last end," in its more restricted use; even as Balaam exclaims, "Let me die the death of the righteous, and let my last end (my *acharith*) be like his." (Num. xxiii. 10.) But there is nothing in the make or general use of the word to create that presumption. For example, in reading Deut. iv. 30, "When thou art in tribulation, and all these things are come upon thee, even in the latter days (in the *acharith* of the days), if thou turn to the Lord thy God, and shalt be obedient to his voice; . . . he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them;" no one would think of restricting narrowly the period of tribulation here spoken of, in the light of the centuries of dispersion through which Israel has passed; and with as little right or fitness could a very brief period be thought of as suited to the fulfilment of the covenant made with the fathers of Israel. That covenant could not be fulfilled in a day. Besides when Jehovah himself says to Israel, "For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness (kindness of *olam*, kindness of an extended, protracted, indefinite, or even perpetual age = age-abiding kindness) will I have mercy on thee" (Isa. liv. 7, 8): when Jehovah

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says this, we may make bold to affirm that we have his authority for giving a very liberal construction to the duration of "the latter part of the days."

If for a moment we look at the things which are foretold as to come to pass "in the *acharith* of the days," we shall gain further instruction at once as to the scope of the period, and as to its general characteristics. The prophetic Jacob, addressing his twelve sons as to "the *acharith* of the days" (Gen. xlix.), places within that period the crowning development of their descendants, the twelve tribes, inclusive of the advent of Shiloh and the submission of the peoples (עמים) unto him. Moses speaks of the main burden of Israel's tribulation as falling upon them, or yielding penitential fruit in them, "in the *acharith* of the days." (Deut. iv. 30; xxxi. 29.) Using the word *acharith* alone as sufficiently explicit, and at the same time as in some measure movable in its application, Jehovah appears to bring Israel's final recovery and crowning mercies into it, where he exclaims through Moses (chap. xxxii. 29, 30), "O that they were wise, that they understood this, that they would consider their *acharith!* How should one chase a thousand," &c.; for, the inspiration of courage and victory derived by considering it shows, one would think, plainly enough, that here "their latter end" means, not their death as individuals, nor their great and long tribulation as a people, but the revealed summit and crown of their national history, in which even *goim* (nations, Gentiles) are summoned sympathisingly to rejoice along with Jehovah's people, for that then he will be "merciful unto his land and to his people" (ver. 43). Isaiah (ii. 1-5) and Micah (iv. 1-4) use the full phrase, "*acharith* of the days," as descriptive of the happy period,—a period of at least considerable duration,—when men shall "learn war no more." Jeremiah uses the term pretty freely. He is concerned for the *acharith* of a people so wicked as his (v. 28-31). Well he may be concerned, for he says, "The anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart;" but he adds consolingly, "in the *acharith* of the days ye shall consider it perfectly" (xxiii. 20). This is consolatory, whether the consideration foretold be that of the penitent nation resolving upon its return to its Divine chastener, or the still more perfect—because more calm and illumined—contemplation which the forgiven and restored can direct to their bygone days of sorrow. The almost verbal repetition of this passage in chap. xxx. 24, is worthy of note, not only because of the recurrence of the phrase, "*acharith* of the days," but because of the more glowing connection in which the same thoughts are on this second occasion found. Another parallelism in Jeremiah will repay attention. In chap. xxix. 11 we read: "I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end;" or, more exactly, "a latter end and a hope" ("an *acharith* and a *tiqwah*, אחרית ותקוה); for note the same terms in chap. xxxi. 17, "There is hope in thine end (there is a *tiqwah* for thine *acharith*, ויש-תקוה לאחריתך), saith the LORD, that thy children shall come again to their own border,"—a return of Rachel's sons this time plainly transcending that from Babylon, since it is to the "nations" and to "the isles afar



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off" that Jehovah declares, "He that scattered Israel will gather him" (ver. 10). Daniel also uses this latter-day word in a very suggestive manner; speaking, in chap. viii. 19, of "the *acharith* of the indignation," and in verse 23, of "the *acharith* of the Grecian kingdom," telling in chap. x. 14, of the visit of the angel to make him understand what should befall his people "in the *acharith* of the days" (באחרית הימים), and how, after the angelic communication has been made, although he has heard he has not understood, but is at least concerned for the issue, asking, "O my Lord, what shall be the end (the *acharith*) of these things?" Especially by noticing the comprehensiveness of the angelic prophecy (x. 18—xii. 4-7), may we conceive of the amplitude of "the latter part of the days:" wars and rumours of wars, the rise and fall of nations, the final time of bitterest tribulation, the deliverance of Israel, the resurrection of the righteous—all are included. Nay, it might almost seem as though this closing period of detailed futurity should only in a partial sense be a *closing* period at all—as though, in some other sense reconcilable with this view, it should melt away into some new and more glorious beginning. What sort of a close must that be which unveils in "the brightness of the (moral) firmament," "the stars" of God's kingdom shining "for *olam* and *adh*"—age-abidingly and perpetually? We may allow Hosea (iii. 4, 5) to terminate our examination of this suggestive word: "For the children of Israel shall abide many days (ימים רבים) without a king, and without a prince, and without a sacrifice, and without an image, and without teraphim. Afterwards (אחר) shall the children of Israel return and seek the LORD their God, and David their king; and shall fear—shall have a salutary dread towards (ופחדו אל־) the Lord and his goodness in the *acharith* of the days." Well may such a dread spring from "considering perfectly" the intents of the heart of their God in so long chastening them.

4. The future as *new*. Though never called distinctively a new age, yet the elements of a new time are clearly set forth. Some such references have already been given in passing. Just another or two may be added. Thus we read of a new people, Psa. xxii. 30, 31; cii. 18; new predictions, Isa. xlii. 9; a new song, Psa. xcvi. 1; xcviii. 1; Isa. xlii. 10; a new linking of God to history, Jer. xvi. 14, 15; a new name, Isa, lxii. 2; new heavens and earth, Isa. lxv. 17; a new covenant, Jer. xxxi. 31. These hints will be useful when we advance to New Testament teaching.

5. The future as *abiding*. This attribute of the future, as revealed in the Old Testament, acquires enhanced importance when taken in connection with what was just now before us—the future as a sequel. If the same events which are to form the crown and close of the days are nevertheless to continue, and that indefinitely and even perpetually, then assuredly we are forced to the conclusion that the close of the old time will be the seed-bed and beginning of a new time. We have already accumulated so large a body of Old Testament evidence in proof of the permanence of the future, that it may now suffice to add the singular and most conclusive circumstance that, while as yet the passing away of the present visible universe has not been spoken of, it is enough to say, e.g., of the Messiah's days (Psa. lxxii. 5), that they shall continue "as long as the sun and moon endure;" but that, when the making of new heavens

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and a new earth has been foretold (Isa. lxv. 17), then THESE are brought forward as *a new standard of continuance*: "As the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain" (lxvi. 22). The Hebrew Scriptures, therefore, do in the strongest forms of speech known to them affirm the age-abiding perpetuity of the glorious future which they foretell.

* JOSEPH B. ROTHERHAM.

(*To be continued.*)

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## SAVED IN HOPE.

THE age of gloom and grief is past,
The age of glory dawns at last;
For earth and man, so long oppressed,
Has come the promised day of rest;
And saints, whose faith was tested long,
Now gladly sing the Victor's song.
The hope that cheered them through the night
Is now a fact in glorious light.
He whom, unseen, they yet adored,
Is now their seen and glorious Lord;
His presence is their crown of joy,
Their cup of bliss without alloy,
Their more than all that faith believed,
Their more than all that hope conceived.
The consummation far excels
The grandest things the Bible tells,
Because our ever bounteous Lord
Delights to give beyond his word.
"The men who look for Christ are fools"—
So said the philosophic schools—
For Christ, so-called, was but a name,
A myth that had no right to fame.
And shortly, from her temple bright,
Science would flash such streams of light,
That men would everywhere decline
To call the Gospel tales divine.
The story of the cross, indeed,
Had sometimes met a human need;
For every superstition sends
Some soothing doctrine to its friends.
But now that story, like the rest,
Has had its day and done its best:
Then let it die; we will not mourn;
A nobler creed, of wisdom born,
The age demands—a creed for mind,
Enlarged, expanded, and refined,
For cultured mind that needs no "word,"
Itself its priest, its light, its Lord!



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The church, too, said that Christ's return
Would only be the earth to burn,
At some far distant epoch, bright
With universal Gospel light.
Though why he should destroy a world
O'er which his banner was unfurled,
Seemed passing strange to those who saw
In such a deed nor grace nor law.
But then it had this useful side,
It helped, in some degree, to hide
"The Gospel of the glory" which
Apostles and their followers preach.
But when the King of glory came,
No longer myth or empty name,
But Jesus, Lord, the Christ of God,
To make the earth his loved abode,
*No longer* said the scorning schools
"The men who looked for Christ were fools!" W. L.

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## ARE THE DEAD ALIVE?

(*Concluded from page* 420.)

PAUL asks the Corinthians, "How say some among you, that there is no resurrection of the dead?" To me it appears that Mr. Hayward, if not in express terms, at least in effect, says the same thing. With him "the body is not the man;" "the body will not retain its identity;" "but the soul, the personality, will." "The body that is sown is *not* the body that shall be:" referring to Paul's statement regarding the sowing of the grain. (1 Cor. xv. 37.) I am persuaded, however, that had Paul held Mr. Hayward's doctrine, he would never have penned that chapter. In it he invariably and emphatically affirms the resurrection of the dead as the only hope of life for man; and as plainly affirms that the body is the man. "The first *man*, Adam, was made a living soul." "The first *man* is of the *earth* earthy." (1 Cor. xv. 45-47.) These statements exactly agree with the account of his creation, "God formed *man* of the dust of the ground, breathed into his nostrils the breath of life, and he (the man) became a living soul" That then which was made of dust was the *man*, both according to Paul and the account of his creation. And he became a living soul (*not*, he received a living soul) by the inbreathing of the "breath, or spirit of life." Thus we have Scripture affirming that which was made of dust to be the man, even apart from and previous to the possession of soul or spirit. Does Scripture anywhere affirm either soul or spirit to be the man apart from the body? Can any one point to a solitary instance? I am quite aware that the body is called "our body," and the objection has been raised that what belongs to a man cannot be the man himself! But the same is said of soul and spirit. The soul, is the man's soul, and the spirit, is the man's spirit; and hence by this kind of reasoning the man becomes a nonentity. But Paul affirms that the man dies. He also affirms that believers will

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again be "made alive." That "they that sleep shall wake;" that "they that are dead shall be raised." Not that another body will be raised; nor an "entirely different body given." But, "waiting for the adoption, to wit, the redemption of our body;' Speaking of our life being hid with Christ," Mr. Hayward says, "It must be *individual*, or it could not be *our* life." So surely it must be individual, identical, or it could not be the "redemption of our body." With Paul it is not a living soul, nor an immortal soul, that puts on the resurrection body, but "this corruptible must put on incorruption, and this mortal must put on immortality." Indeed, Paul's entire teaching throughout this chapter will not compare, but only contrast, with any of all the different grades and shades of conception, regarding "preserved soul or spirit life," from the stereotyped faith of Presbyterian orthodoxy,—"The souls of believers are at their death made perfect in holiness, and do immediately pass into glory,"—down to the feeblest possible life existence, just hovering, as it were, between life and death. That "not the body, but the soul, the personality, will retain its identity," by being "preserved in conscious life through death," seems to be at variance with Paul's reasoning throughout. And had Mr. Hayward, instead of Paul, been replying to the sceptical question, "How are the dead raised up, and with what body do they come?" it seems impossible to conceive how his reply could have borne any resemblance to that of Paul. Just let any one read carefully Mr. Hayward's papers and 1 Cor. xv., and then try if he can conceive it possible that both are expressive of the same thoughts. The very fact that Paul had to reply to such questions, together with the way in which he has replied, appears to me proof positive that the "life-preserved" theory was foreign to his teaching.

The whole question of identity is admittedly difficult and mysterious; yet, with all deference, we cannot see how the "body, being composed of the same particles of dust," would, in any degree, "assist to verify its identity." It is not by the presence of the "same dust particles" that identity is verified in the present life; nor can we see how it could be of any service in the life to come; either in the case of the personal, inward consciousness of identity, of the raised dead themselves, or by outward manifestation to others. Nevertheless, we think Paul distinctly teaches the identity of the raised dead, even in the analogy of the seed sown, "That which thou sowest is not quickened except it die." And "thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain, but God giveth it a body as it hath pleased him, and to *every seed his own body*." (1 Cor. xv. 36-54.) Thus every seed has its own body, not an entirely different body. True, the seed is not sown in the blade, the ear, and the full corn in the ear; but if tares appear in blade, in the field where the sower sowed wheat, the sower knows that it is not the body of that seed which he sowed.

I do not think Paul's object was to explain resurrection, but rather to reprove that sceptical philosophy which derided resurrection life on the ground that it was impossible to raise the *same* body to life. Yet Paul, in his whole reply never attempts to even modify the supposed impossibility of such a thing, by representing that it is "the preservation of the same soul and spirit," that "the body will not retain its identity;" but that "the soul, the personality, will." Again I ask, why is this, if

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such was Paul's doctrine? That both the raised dead and the living believers will be changed Paul plainly teaches, but changing is not equivalent to giving an entirely new and different body. "He shall change these vile bodies, and fashion them like his own glorious body." But he who "changes, and fashions our bodies after the likeness of his own," himself rose from the dead with essentially the same body which he had before. "Handle me and see," said he to his disciples, "that it is I myself." "I MYSELF!" (not "identity of soul or spirit), "for a spirit hath not flesh and bones as ye see me have." (Luke xxiv.) With the wound in his side, and the print of the nails in his hands, he appeared before them, and did eat of a broiled fish and an honey-comb. And said Peter afterwards, "We are his witnesses;" "God showed him openly, even to us who did eat and drink with him after he rose from the dead." (Acts x. 40.) "That which we have heard," says John, "which we have seen with our eyes, which we have looked upon, and our hands have handled . . . we declare unto you." (1 John i. 1.) Thus was Jesus identified by his disciples, but neither by the same dust particles, nor preserved soul-life. But he could also appear unto them without their knowing him; he could even appear in their midst while they were in a room with the doors shut, and again vanish out of their sight. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."

Mr. Hayward would almost seem to have some misgivings as to the *proof* of "soul or spirit-life in death, being altogether satisfactory. The variety of passages pleaded in its support, is not by any means very assuring. Where the "distinction between the soul and spirit" is recognised, if it could be well established that, in death, the soul is preserved in conscious life, there would seem little use in seeking the support of passages which speak of the spirit, but not of the soul. And if such life for the spirit could be well established, there would seem to be equally little use for seeking support from passages which speak of the soul but not of the spirit. Or if such life for either soul or spirit could be well established, what need to seek support from passages, which, neither in text nor context, speak of either soul or spirit, but simply of the dead? I protest against a passage, which speaks only of the *dead*, being claimed as evidence in the case of either a soul or a spirit, of which it is affirmed that it is not dead, but alive. If either the soul or spirit of a man be "preserved a living conscious entity" when the man dies, the proof must be found in passages (if there be such) which speak of such *living beings*, and not in passages which speak of *the dead*. For if either soul or spirit be a conscious living entity, it cannot properly be designated as "*the dead*." And hence I refuse to admit that Rev. xiv. 13 has any bearing upon the question of "soul life" during the time of the saints' death at all. Nor, when a "living emotional being speaks of resting in death," do I think that it generally conveys more than the mere idea of complete relief from all crushing toil, and anxious thought, or, in a word, deliverance from whatever is felt to be oppressive and burdensome. Doubtless it was on this principle that Solomon, when he saw the oppressions that are done upon the earth, "praised the dead which are already dead, more

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than the living which are yet alive," for as he taught that "the dead know not anything," it could not be on the principle that the dead were experiencing happiness; but because "there the prisoners rest together, they hear not the voice of the oppressor."

The "Rest" of Rev. xiv. 13 is evidently the antithesis to verse 11, where it is said, "They have *no rest* day nor night who worship the beast or his image." In contrast with these it is said, verses 12, 13. "Here is the endurance of the saints; here are they keeping the commands of God, and the faith of Jesus, . . . Write happy are the dead who in the Lord are dying from this time; yes (saith the Spirit), that they may rest from their toils—but their works do follow them!" (*Young.*)

On this passage Mr. Hayward thinks that I "have erroneously ascribed to him a mistake." If I have done so I regret it. But if so, I cannot see that the question is in the smallest degree affected by my misunderstanding of his words. Does the passage in question afford any grounds on which to predicate the idea that the actually dead are experiencing happiness? This is the real question. I did think that Mr. Hayward's language indicated that he understood the passage to mean the "actually dead" *then*. And I have not been alone in so understanding him. His words are, "The dead, not they who have the prospect of death, with a sure prospect of subsequent recovery, but the dead, the actually dead are pronounced blessed. Blessed are they from henceforth." Now I still think, and would humbly submit, that Mr. Hayward has made a grave mistake with regard to this portion of Holy writ.

First: by predicating a general principle on a special case.

Second: by applying the passage to the *souls* of saints, while souls are not in the passage—text or context.

Third: by making the passage read, "Blessed are the *dead* from henceforth," instead of Blessed are they *who die* from henceforth.

Fourth: by making the blessedness (happiness) to attach to the *souls* of saints, while the saints are in the death-state.

To whatever time the "henceforth" may apply, *none* of the dead, who have *been dead* up to that time have any portion in the "blessedness" here named; and hence no argument can fairly be educed from this passage regarding the condition of the dead *generally*. "The dead, the actually dead, are pronounced blessed. Blessed are they from henceforth," conveys the idea that the *dead* generally are embraced in this blessedness; whereas the blessedness pertains *only* to those in *special* circumstances. The beastly powers "make war with the saints," and "command all that dwell upon the earth to worship the beast and his image," and in fury persecute those who hear the angel's message: "Fear God and give glory to HIM," and who keep the command of God, and the faith of Jesus. These faithful persecuted ones suffer in consequence and have *no rest*, because they worship not the beast nor his image. While the coming of the hour of God's judgment upon the worshippers of the beast, who are made to "drink the wine of God's wrath which is poured out without mixture," so that they *have no rest* day nor night who worship the beast and his image." And hence *death* and the *grave* become the only asylum of *rest* for either the worshippers of God, or the worshippers of the beast. But with regard to this *death-rest* there is this

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tremendous difference: "The sins" of the persecutors "are open before hand, going before unto judgment." But "Blessed are those who die in the Lord," they *rest* from their suffering, but "their works follow them." "Follow them"—not unto *death* surely! but onward to "The time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great;" and when the "wrath of God" comes upon the "angry nations," to "destroy them that destroy the earth." (Rev. xi. 18.)

And why make the "blessedness" to adhere to the saints in their death-state? "Their works follow them," not into their death rest, but beyond! It is not in death that the saints are rewarded "according to their works," but "when the Son of man cometh in his glory."

In this same book John says, "I saw the *dead*, small and great, stand before God. . . . and the *dead* were judged out of those things written in the book." (Rev. xx. 12.) Will Mr. Hayward say "the dead," not those who had been dead and made alive, "but the dead—the actually dead" stand before God and are judged? I cannot see how he can consistently contend for the "actually dead" in the former case and not in the latter.

On John xii. 25, "He that hateth his life (his soul) in this world shall keep it (guard it) unto (or into) life eternal," the remark is made, "Here is a Divine testimony on which we fully rely. Our faith adheres to it as true, and we joyfully build our hope upon it for the future." Is Mr. Hayward's "faith" stedfast? What he evidently wishes to be understood by the above is, that the "faithful unto death" keep their "life through death." But how does this agree with what was formerly said about Paul? That "he committed his life, his soul, to Christ, after he himself should have *ceased in any sort to keep it*."

If any one has any doubts as to this passage from John, we only refer to the parallel passages, as given by Matthew, Mark, and Luke (see Matt. x. 39, and xvi. 25): "He that findeth his life shall lose it, and he that loseth his life for my sake shall *find it*." And this passage we think is finely illustrated by Rev. xiv., which we have been considering. All that will not worship the image of the beast are "caused to be killed." (Rev. xiii. 15.) Those who, to save their life, worship the image, only save it to lose it for ever. The persecuted saints, many of them, will not worship the image;—they "lose their life," but they "find it" again, when they "shall come forth unto the resurrection of life," "neither can they die any more."

The question, "What remains to hope for?" has been answered by a quotation from the Apostle Peter: "An inheritance incorruptible, undefiled, and that fadeth not away." This answer looks so beautiful, that we almost feel sorry to disturb it. We certainly do look, with "a lively hope, for an inheritance incorruptible and undefiled," even as we look for eternal life in that inheritance. But we are told that the believer has "eternal life *now*," because Jesus said, "He that heareth my word, and believeth him that sent me, *hath* everlasting life." But did not Paul tell believers eighteen hundred years ago that they had attained to this inheritance? In my category of things said to have been attained, are these words from Paul: "But you *are come* unto the city of the

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living God, the heavenly Jerusalem;" and presuming it will be admitted that the "incorruptible and undefiled inheritance" of Peter, is the location of the "heavenly Jerusalem," we must just repeat the question, "What remains to hope for?"

It is impossible to ignore the fact, that God "calleth the things that be not, as though they were!" Paul distinctly declares it. (Rom. iv. 17.) And almost every page of Scripture bears witness to it! "I have made thee a father of many nations;" quoted by Paul in the above passage is a case in point. So also is Ezek. xxxix. 8. And it was because, although spoken of as *already done*, it was in "anticipation" of the time to come, that I referred to it. I am not aware of the "mistake" alluded to.

After defending the position that "the saints are recipients of everlasting life *now*," it seems strange to find Mr. Hayward saying, "Of course, this is a free manner of speaking. In strictness the everlasting life, objectively considered, awaits us in the life to come, seeing that the life of the age to come is what it really means. . . . Now since eternal life, as already intimated, means properly the life of the age to come, none can suppose that life, in this objective sense of it, is to be possessed in this age."

What can this mean? Defending a position, and yet practically admitting that the position is indefensible? This seems, not only "a free manner of speaking," but a misleading manner of speaking! And yet after all it would seem as if the admission were made in the same "free manner of speaking" as the defence of the position. For no sooner is the admission made than regret is expressed that I should still deem that the "eternal life, that God hath given to us, is in his Son," "in such wise that it is in no degree imparted to his Son's redeemed people." Now, what is meant by degrees of "eternal life?" Is it a large or a small amount? We can form some conception of what is meant by a great degree of animal life, or a small degree of spiritual life; but "eternal life" we apprehend simply has to do with duration; and in its duration there can be no degrees. It cannot be longer than to last for ever! And if it be shorter it cannot be eternal life. J. MILL.

Cupar.

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## CORRESPONDENCE.

### THE RAISING OF SAMUEL.

DEAR SIR,—I cannot accept the suggestion of our esteemed contributor "Z" that the spirit of Samuel was *raised*. That Samuel appeared and could not appear without his spirit, are points of equal certainty, but I must object to the term raised in its application to the spirit of man, inasmuch as it implies the spirit to be buried as well as the body, which is absurd. In a whirling sphere like ours the words up and down are but popular terms, and the use of the words "up" and "ascending" are the only warrant for saying that Samuel was *raised*. Ecclesiastes iii. 21, tells us "the spirit of man goeth upward, and the spirit of the beast goeth downward to the earth," whatever that may mean;

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and surely the spirit that "returns to God who gave it" ascends. How then can a spirit be *raised?*

It is passing strange to find this instance of Samuel's interrupted rest quoted as an *unanswerable* argument for the consciousness of the intermediate state. If Samuel had appeared at Endor or elsewhere uncalled and uninvited, and pronounced sentence upon Saul without interrogation, it might serve the purpose well; but when we find Samuel at rest until called for, and complaining of disturbance when called, it is surely more *against* than for the argument.

There ought, however, to be no doubt that Samuel veritably appeared since the sacred narrative so distinctly says it, and that, while the bones of Samuel remained undisturbed in Ramah, his spirit clad in human form, and mantled too, appeared to Saul, in order that he might have no doubt of its being the self-same man whose presence he had invoked. And Samuel must *needs* be clad in human form,—in some sort,—to speak in human language to the hapless monarch, and clad in mantle, too, as his wont had been to appear among men.

But all in *miracle*, an exception to the rule of the separate state, and allowed by God to teach us: (1st) That neither to witches alive nor prophets dead may we seek for direction what to do; (2nd) That if God has departed from us, in vain shall we seek to Satan or to saints for reversal of our doom; and (3rdly) That if our seeking be in God-forbidden ways our finding will be death and judgment.

So far from encouraging the Spiritualist to seek communications with the dead, this incident in its result to Saul ought to be a powerful deterrent. That the Spiritualist *is* acquainted with phenomena concerning which we count it both safest and wisest to remain ignorant we entertain no doubt, but that their communion is with demons and not with departed spirits of men—whether the medium himself believes it or not—we are equally satisfied.

My valued friend and brother, our esteemed contributor, will not then I hope conclude so hastily that "this narrative stands right in the path of the notion that there is no such thing as consciousness after death in the intermediate state," and that, "therefore it must be gagged, throttled, or got rid of somehow." I hope he will now see I have had recourse to no unfair interpretation, but am able to accept it in all the length and breadth of its teaching.

Furthermore, I cannot agree with him that it is rightly inferred from 2 Cor. v. 8, and 2 Cor. xii. 2, that men can be "*absent*" from their bodies or "*out of*" them. As to the first passage he must be aware that Alford's reading of it runs thus: "We would rather go from our home in the body, and come to our home in the Lord," the meaning of which I take to be an expression of desire for the experience of the changed ones at his coming, thus,—We would rather exchange our home in the natural body for our home in the spiritual body and *so* to be present with the Lord, as it was evidently the apostle's wish "not to be unclothed but clothed upon." (See 4th verse.) As to the second passage, surely we are not to understand by the words, "I cannot tell," that Paul could not at the time he wrote tell whether fourteen years ago he was in the body or not. Surely all doubt concerning this vanished the moment he returned to self-consciousness. That *for the time* he was in the trance, and his spirit

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caught up into the third heavens while his body remained below, *he knew not* whether he was in or out of the body, I beg to submit, meets all the necessities of the passage.

NATHANIEL STARKEY.

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## THE RICH MAN AND LAZARUS.

DEAR SIR,—Your exposition of "The Rich Man and Lazarus," in the RAINBOW for August, 1876, interested me, for one, greatly. Between six and seven years ago, I was led to see clearly the true doctrine of *immortality in Christ alone*, and with my rejection of the orthodox heresy, my very obscure ideas of the meaning of this parable, based on the popular erroneous rendering thereof, all went by the board. For some time the parable was to me a profound mystery. About two years ago I arrived at, after much study of the Word, substantially the same belief as that held by you. You will therefore understand how your statement of it cheered me.

I would now, with the hope of provoking discussion and learning more, venture on the following remarks:—

At page 345 of the RAINBOW number under reference, you write thus: "The minor details of the parable, such as, 'the tip of the finger in water,' and, 'the five brethren,' whatever they may actually mean," &c. &c. I should much like to learn what meaning, if any, is intended for us all by the "tip of the finger in the water;" but with regard to "the five brethren," I would suggest that the rich man is, as you say, "the Jewish nation," but limiting the word "Jewish" to its proper sense, the tribes of Judah and Benjamin, then in the land. As the *one* "rich man" typifies (if this is right) the *two* known tribes; so "the *five* brethren" set forth the *ten* lost tribes.

The "rich man," thus considered, saw Jesus in the flesh, and would not believe in him, alive, dead, or risen again. He put it from him wilfully, and if I am right in so reading Acts v. 28, knowingly. The "rich man" is buried; his "five brethren" are spoken of as living; and as having "Moses and the prophets." In God's purposes they were sent out of the house before the Lord came in flesh.

Where those "five brethren" are now is another and a deeply interesting question. That they are living, who can doubt? Isaiah lxvi. 8, speaks of Zion's astonishment at a nation born at once. They go back to the land of promise not in their full number, for even its enlarged bounds could never hold them all at once, but by selected families and individuals. *Now* they are hidden; ere long they shall be known.

I may be wrong, but judging from some of the prophecies you quote, you apparently mean by "Jewish" the nation of Israel. Here I venture to differ from you.

Yours sincerely,

Bangalore. J. VAN SOMEREN.

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## CHRIST'S ARGUMENT FOR THE RESURRECTION.

SIR,—Will you allow me to make one or two remarks upon Mr. Hobson's letter, on the words, "I am the God of Abraham, of Isaac, and of Jacob," and our Lord's argument from them, taken in connection with the words of Moses, "O God, the God of the spirits of all flesh."

1. Mr. Hobson says, "No great importance is, in my opinion, to be attached to the words in which

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Moses addressed God in prayer. He may have used an unwarranted expression."

But surely "this solution of the difficulty" raises another quite as great, as to what is and what is not to be regarded as "Scripture given by inspiration, and profitable for doctrine." For if the words of Moses, the man of God, are to be regarded as of "no great importance," and even as "an unwarranted expression," where are we to draw the line and say what is and what is not "of importance?" Many, if not most, of the passages quoted by St. Paul from the Old Testament, in support of his doctrine, are simply the utterances of some Old Testament saint addressed to God. Are we therefore to say of these, that they are of "no great importance," or "unwarranted expressions?" Will not Universalists instead of being answered or silenced, be only strengthened and justified in distrusting us by such language? Is it not certain that Moses, "the man of God," is more likely to speak according to the mind of God than any uninspired man?

2. The latter part of his letter, instead of answering, seems still more directly to support Universalism. For he argues that "the resurrection of Abraham, Isaac, and Jacob," (and of course, also, their "living unto God,") "as proved by our Lord from the words of God to Moses at the bush, depend essentially on the fact, alluded to and implied in those words, of God having made a promise to them, which required their resurrection from the dead for its fulfilment." But is not this exactly the argument of Universalists from the promise made to Abraham, namely, that "In his seed all the nations of the earth shall be blessed?" And as to what Mr. H. says respecting "God not being ashamed to be called the God of Abraham;" was it because of what Abraham, Isaac, and Jacob were in themselves, that "God was not ashamed to be called their God," or was it not rather because, having made them a promise, God would have been ashamed had he not fulfilled it? Is it really true, that "there are many, concerning whom we may say, God would be ashamed to be called their God." If God is not their God, in whom are they to trust? Is he the God of the elect only? Is he not also the God of the Gentiles, spite of all their sin and abominations? Yes, he is, so St. Paul tells us, the God of the Gentiles also.

Trusting that from the grave importance of the points thus noticed they may receive further attention in your columns,

I am, yours sincerely,

Hull. J. W.

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## THE SPIRIT MAN.

DEAR SIR,—If Mr. Warleigh declares that I have misrepresented him, of course it must be so, and I am in the wrong. But when he says, at the same time, that he is quite sure I would not wish to misrepresent him, then I feel that I can again stand on my feet, and heartily say, "Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil which shall not break my head." The good fellowship prevailing among the advocates of the doctrine of Life in Christ always kindles anew at the name of Warleigh. And I will take good heed, for my part, never again to seem (without the pressing sense of duty) to dim the lustre of that position which he has won by fortitude and faith.

JAMES WAYLEN.

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# LITERATURE.

*Christian Giving.* Letter to the Churches of the General Baptist Association. By Joseph Fletcher. E. Marlborough and Co.

Good counsel well put. "God's ownership, and man's stewardship," says Mr. Fletcher, "constitute a double foundation on which to rest all our giving."

*Life in Christ.* A Sermon. By J. C. Jones, M.A. London: E. Marlborough, and Co.

Mr. Jones says some very good things which have, in substance, been often said before; but when he calls our doctrine, which is in reality the only true doctrine, of life in Christ, "a hazy and indefinite theory," he speaks for himself. We hope the haze will pass from his vision soon, that he may see the sublime reality and glory in it, as we do.

*The Doctrine of Immortality.* By James H. Whitmore.

*Earnest Words for Honest Sceptics.* By Mrs. H. V. Reed. London: Kellaway and Co.

The first of these books is well known, and justly appreciated; and the second will be valued as a useful manual as soon as it is known. Both writers are American, and we like to welcome any good thing from our cousins.

*The Partition of Turkey;* or the Eastern Question According to Prophecy. Elliot Stock.

*New Light on the Eastern Question;* or the Future Centre of Commerce. Marlborough and Co.

Wretched Turkey, too long shielded from ruin by the English Government, engages the thoughts of all thinking men. These pamphlets deal briefly with the Eastern Question. From the second—"New Light"—which deserves to be studied, we extract the concluding section, entitled:

"THE NEW NATION AND FUTURE CENTRE OF COMMERCE AND CIVILISATION.

"In the inevitable fall of the Ottoman Empire—and we say 'inevitable' advisedly, for we put little faith in the permanent effect for good of recent violent changes at Constantinople; they have been brought about too much in the old-fashioned Turkish fashion of intrigue and assassination—it may become a matter of compromise between Russia and the Great Powers as to the possession of Turkey proper and its Asiatic dependencies. When the hour has come to blot out the miserable rule of the Sultans, Russia will want a part of Turkey. But what will be done with the other part of her possessions? It would be a fit time for Western Europe to get a foothold on Syria, and take it out of the hands of the present holders, for Syria, in time to come, will be coveted by Russia far more than it is now. It would be a deceptive policy to allow the continuance of the Turkish rule in Asia after it had been swept out of Europe. Suppose Russia and some other power ruled in Turkey, the Ottoman rule in Asia would be weaker than ever in consequence; and what is going on in European Turkey now, would be repeated before long in Asiatic Turkey; and as the question in its broadest aspect seems to be getting ripe for settlement, would it not be wiser to divide the whole of the Turkish Empire among the interested powers, and entirely supersede the effete and corrupt Ottoman Government? for only in this way can the Eastern Question

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ever receive a peaceful and satisfactory solution.

"Syria then would become a great centre of trade; it was so centuries ago, and received the commerce of surrounding countries into its lap. If it was felt to be a convenient emporium then, it will be found so again, but under improved circumstances. Its position will be a remarkable one when rapid communication with India, China, and Africa is made. The sea-board adjoining Europe is small, but would be advantageous. There is no part of the world so well adapted as Syria for a universal depôt and market. The Suez Canal has improved its maritime position; it commands the south sea-board of Europe; the north of Africa and India are all within a few days' sail. There is a clear way for America, as there is no part of its eastern coast that cannot easily be reached by sea from Syria. The busiest and most thickly-populated part of America (North and South) is the east coast; but should the rail through Asia be completed, America would be able to travel east and west to one point, but if she travelled west, after the long sea voyage there would be the land route, as though the Great Designer had planned the trade of Western America to terminate in the east of Asia or China. The preponderance of trade would be from the *east coast* of America; there would only be the sea voyage to bring them to the chief market of Asia, Syria. Besides this, America will always have a good European trade, and her merchants, therefore, will have a special inducement to trade across the Atlantic rather than the Pacific. Again, it is only natural to consider that wherever the seat of commerce is, her face will be turned thither; indeed, that is the instinct of nations, that they shall face and push towards the centre. There is no centre now of the great land division. It has to be created, and can be no other than Syria, standing as it will, when the projects hinted at have been accomplished, within easy access of the masses of the earth's population, and traditionally, as well as positively, one of the richest districts on the earth's surface. The centre of commerce must be in the centre of civilisation; this is the position England has so long held. The influence of Europe will be the means of making Syria a neutral country, and in the face of this, it would not be difficult to dispossess Turkey; and the question raised, as it will be, can only have, as we have tried to show, one satisfactory solution. A conference of nations interested in the scheme can alone settle it. Any existing nation possessing it would be an envied one, and hold sway subject to the bitter objection of all commercial powers; this would but retard, instead of furthering the interests of all. This conference could decree that no European power should possess Syria, and instead create a new nation, who should hold the country under the combined protection of all the Powers, without being subject to any—making that community the medium of the commerce of Asia. The examination of this subject points directly to a people scattered over the face of the earth, who in justice ought to occupy such a position, and are practically more fitted than any other to do so. It will be at once apparent to the reflective reader, that allusion is here made to the Jews, whose right to possess the land is indisputable, if rights can be regarded after the lapse of so long a period of dispossession.

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Naturally the land is theirs, and the Powers would be justified in building up this people, possessing as they do such wonderful intelligence and capacity. In every business, craft, profession, or trade, we find the Jew, and this too in every land, so that, as a people they are acquainted with the languages of the whole earth, and if it is needful to have another nation handling the cemmerce of the world, here they are, of all the most capable, needing no training, for experience in the business of the world has grown into their very lives. It is the Jew who can trade, from the value of a pin to the debt of a nation.

"It may be thought that these views are far in advance of the times; but, after all, perhaps, not so far as many may be inclined to believe, for the tide of events rises rapidly in these latter days, and this riddle of the nations is waiting to be solved. In what way the problem can be best worked out, has occupied the attention of public writers for a long time, and the subject having had our careful thoughts for some years, will justify our bringing our views prominently before thinking minds; and we firmly believe that in the direction we have indicated lies the whole solution of the puzzling Eastern Question. Conferring such a position on the Jews might render them objects of envy, in the same way that our own country has been the envied by all nations, but such a thought must be dismissed as foolish where the good of all is concerned. Palestine should be made the keystone of all nationalities, and an Empire or Commonwealth founded on so substantial a basis must necessarily be great and lasting. There would be no sacrifice made to any individual Power, for at the present time, a land such as Palestine now is, without a settled people, laws, or religion, can be of little use to its possessors. Turkey has neither wealth nor vitality sufficient to secure the success of a country like this, or it would have done so long ago. Syria for future greatness demands a population with energy and capacity for trade and self-government. It is, indeed, a pity that a land and its surroundings, such as Syria—displaying luxuriance and fertility when cultivated, where the vine and the olive grow freely, and where aromatic plants and delicious fruits thrive abundantly, with arable and pasture land notorious from the earliest historic period for its richness, with a climate that would be healthy but for the filth and wretchedness of its inhabitants—it is a pity, we say, that a country like this, thus centrally situated, and suitable to the requirements of commerce, should be left to riot and robbers; a blot and a scar among civilised nations. But the time is not far distant, when Turkey will lose this rich inheritance, which she has wasted so shamefully; and why England has supported her claim to it so long seems a mystery of perverse statesmanship, for it has long been a loss to us, that an intelligent people did not dwell in this land of traditional greatness and holiness.

"For the aggrandisement of nations were the Jews dispossessed of their own land, and for the aggrandisement of nations will they be restored, and all honour to the statesman, of whatever land he be, who shall have the wisdom to plan, and the strength to carry out, an Eastern policy broad enough to embrace the rapidly widening area of the world's civilisation."

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# NOTICES.

"The Christian World" says, "All Protestants worthy of the name should rejoice that the whole question of the future destiny of men is being earnestly re-considered by the best minds amongst us, and that some, at least, of the mediæval notions which have done so much to hinder the progress of the Gospel on the earth, are likely to pass away as the hideous dreams of a bad and barbarous age."

"The Messenger" is a small magazine, price twopence, edited by Mr. M. W. Strang (7, Hampden Terrace, Mount Florida), Glasgow, one of our valued contributors. This is sufficient guarantee that, whatever its ecclesiastical leanings—a matter that does not concern us—its main doctrine will be in harmony with our own. The greater the number of advocates of those doctrines become, the greater our satisfaction. A private note says, "There is a wonderful difference now in the number of minds delivered from vain tradition, as to the kingdom of God and the hope of eternal life, compared with the supporters of true doctrine on these points a few years ago; and your long-established and honoured magazine, the Rainbow, has, under God, been a chief factor in bringing about this increase."

"Biblical Psychology," by the late J. L. Forster, is a book for those who can appreciate arguments in which the philosophical and metaphysical do service to the Scriptural in relation to the nature of man.

Mr. J. C. Akester, Hessle Road, Hull, has published "A Plan of the Ages," of which he says, "This is an attempt, by means of a diagram, to show God's purpose from eternity to eternity. It is put forth with a view to help students of the Word to understand the various dispensations, a true knowledge of which is essential to all who would intelligently read the prophecies of Daniel, and the Revelation of Jesus Christ given to John." Price 6d. plain, 1s. coloured.

"A. B."—It is the simplest truth, axiomatic in its clearness, that no man has a right over the conscience of another. If, therefore, Creeds or bylaws for the protection of Christianity lead to the suspension or expulsion of Christian men for teaching what they find in the Holy Scriptures, the sooner those bylaws are sold as waste-paper the better for the Gospel of Christ.

"Evangelist."—Many of the so-called religious tracts are poison. I you would put nothing but truth into the hands of the people, you must weed those tracts most carefully. Out of a thousand recently purchased, we destroyed three hundred as teaching lies in the name of the Lord.

"K."—To give private reasons why letters and papers are sometimes declined, would be foolish labour. Great freedom of discussion is given in the Rainbow, but even that has its limits, of which the editor is the responsible judge. We have declined papers on both sides of certain questions when we found that they did not help the point at issue. Our own convictions are never allowed to stand in the way of discussion; but mere assertion without reference to Scripture, or the palpable misapplication of Scripture, cannot increase light. We respectfully ask attention to this note. It will save trouble and disappointment.

"A Professor of Geometry."—As we do not see the point of your letter, its publication is respectfully declined.

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# THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

NOVEMBER, 1876.

## THE BEREAN CASKET.

IN as few words as possible we shall try to answer some of "W. W.'s" questions, premising that there is nothing in Scripture to cast doubt on the pre-millennial advent of the Lord, but on the contrary, every thing to prove that it is an *essential* part of the Divine arrangement for the future government of the world.

1. Even if we admitted the correctness of the translation you favour—Dan. ix. 26—"And the city and the sanctuary are no longer his," which we do not, it does not follow that they never shall be his. A fact for a time does not necessitate the same fact for all time. The Lord "came unto his own possessions, and his own people received him not," but this historical fact does not preclude the fulfilment of his own prophecy, "Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." But "no longer" is untenable whether it throws the mind back on previous possession, or future, or non-possession. He is to be cut off and "there shall be nothing for him," strictly, "not for himself;" or, fairly expressed, "the city and the holy place are not his." All this is historically true. The temple was "my Father's house" down to the time of his rejection; then it was *your* house,—left desolate." But though the heir was slain by the infatuated tenants, the Proprietor has not given up his claim to the property. On the contrary, no man can break the seals from the title deeds of the inheritance except the rightful heir. (Rev. v.)

2. "In Ezekiel xvi. 55, it is declared that Jerusalem will only be restored to its former state when Sodom and her daughters are. Is there any promise that Sodom will be restored?"

If we were left in the dark about the future of Jerusalem the passage might suggest the *inference* that as the restoration of Sodom and Samaria is out of the question, so also is that of Jeru-



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salem. But this idea must be rejected, because we have many plain predictions of the restoration of Jerusalem, and it is always a mistake to allow the obscure to cast doubt upon the clear. The *moral* significance of the paragraph is obvious. It is a severe censure of Jerusalem, whose sins were greater than those of her sisters Sodom and Samaria, and *might* mean, in sharp sarcasm, but for the reason just assigned, "Restore *you!* yes, when your sister Sodom is restored—that Sodom which in your self-righteous pride you would not even name." (Ver. 56.) But we need not go beyond this Scripture to see that this is not the meaning; for here is the blessed and beautiful conclusion of the chapter: "Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger; and I will give them unto thee for daughters, but not by thy covenant. And I will establish my covenant with thee; and thou shalt know that I am the Lord, that thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God." (Ezek. xvi. 60-63.)

We have thus already an answer to the question, "Is there any promise that Sodom will be restored?" Moreover our Lord seems to allude to this when he says, (1) "It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment than for that city" that should refuse the message of the twelve (Matt. x. 15); and (2) "It shall be more tolerable for the land of Sodom in the day of judgment than for" Capernaum. Now, is there any prophetic hint that in the day of judgment—the thousand years, as one day, in which the Lord will judge the world in righteousness—the desolate region on and near which the wicked cities of the plain once stood will be restored to fertility and beauty? That extraordinary physical and geographical changes will accompany the Lord's Advent is certain, and we might fairly conclude, even without direct information, that the salt sea and its neighbourhood would be beneficially affected by those changes. We, of course, have no theory to support for which the restoration of that accursed spot would be an argument. It would not in the slightest degree affect the truth of our general teaching if it could be shown that the Dead Sea and its coasts will continue for another thousand years—or until the new earth appears—as they have continued for the past three thousand seven hundred years. But we have a very strong desire to know what is revealed, whatever may be its bearing on popular or even unpopular opinion.

Now, as to physical changes in what was once the Holy Land, and will be so again, when the Lord comes, we have this most remarkable and exciting information: "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on

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the east; and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah, king of Judah; and the Lord my God shall come, and all the saints with thee. And it shall come to pass in that day that the light shall not be clear, nor dark; but it shall be one day which shall be known to the Lord, not day nor night; but it shall come to pass that at evening time it shall be light. And it shall be in that day that living waters shall go out from Jerusalem, half of them toward the former sea, and half of them toward the hinder* sea; in summer and in winter it shall be." (Zech. xiv. 4-8.)

It is impossible to over-estimate the effect of those living waters upon the Dead Sea. Ezekiel had a joyful vision of the astonishing change: "These waters issue out toward the east country, and go down into the desert,† and go into the sea,‡ which being brought forth into the sea the waters shall be healed. And it shall come to pass that every thing that liveth which moveth, whithersoever the rivers shall come, shall live, and there shall be a very great multitude of fish, because these waters shall come thither; for they shall be healed; and every thing shall live whither the river cometh.§ And it shall come to pass that the fishers shall stand upon it from En-gedi even unto En-eglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the Great Sea, exceeding many." (Ezek. xlvii. 8-10.) Then we have a picture of the astonishing fertility of the region, because of this new and glorious river. The fruit of those trees shall be for meat, "and the leaf thereof for medicine." All this supposes a vast population. The Salt Sea is forty miles long, and from nine to ten miles broad. Nothing can live in it. Every living thing sent into its waters by the turbulent Jordan instantly dies. What a marvellous change there will be when the seer's vision will become an accomplished fact! Every thing will then live; and En-gedi at the southern, and En-eglaim at the northern end of the Dead Sea shall witness its busy and prosperous fishermen gathering wealth for themselves and others from the teeming waters of the redeemed lake. Yes! the land of Sodom will be

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* "Former and hinder"—eastern and western, the Dead Sea and the Mediterranean.

† Or plain. ‡ The Dead Sea.

§ To any *habitual* reader of this publication it is needless to say that I read these prophecies literally. Of course I am aware that Ezekiel's river is a favourite with many preachers as a "metaphor" indicative of the growth or spread of the Gospel in the world; but I am also aware that no preacher can so use it without mistaking the grand old prophet.



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restored, and its new cities will be inhabited by a righteous people, when the Lord is King in Zion.

3. It was expedient for the Lord to go away that the Spirit might come to introduce the dispensation of pure grace. The Jews rejected him who came in the Father's name, and that opened the way for revealing the great secret of the church. But it will also be expedient for him to return, according to his promise, to fulfil a multitude of predictions respecting Israel and Judah, and the kingdom of God in the world—predictions which, from their very nature, *cannot* be fulfilled without his personal presence on the earth. The world stands sorely in need of its divinely appointed King, God's Anointed, at the present time. Its rulers are miserably incompetent, and its wise men are at their wits' end. But will it say, "Come, Lord Jesus?" No, but it is in such trouble that if the Antichrist should appear now offering deliverance, he would be hailed and worshipped with joy. And that will be the fact soon. ED.

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## THE GREAT QUESTION.

"Lovest thou me?"—JOHN xxi. 15.

WHAT wondrous grace! the Saviour asks
For human hearts like mine;
In his great love my spirit basks—
A love which is divine.

O that I could to him return
Affections pure as light,
Unceasingly to glow and burn
As incense in his sight!

He loves the love of those he loves,
Though cold compared with his,
Because in ancient Eden's groves
No fruit could equal this.

It proves that from the living Vine
The sap has gently flowed,
That nourishes the life divine,
And brings forth fruit to God.

It tells him that his work for man
Was not performed in vain,
And that the great redeeming plan
To heaven and earth is gain.

Then, Lord, accept my grateful heart;
I give it all to thee,
In wondering praise for what thou art—
Of love the boundless sea!

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# THE FATHERHOOD OF GOD.

BY A MEMBER OF THE FREE CHURCH OF SCOTLAND.

THERE is and has been in theological teaching a marked tendency to decry and underrate that conception of God which regards him as the Father, and more especially as the world-wide Father—the Father of all men. And, too frequently, even where the name is allowed, its meaning and fulness are limited, or in such a way generalised, as to reduce it to a mere theological term, sanctioned indeed by Holy Writ, but largely divested of its humanness (or rather divineness)—a mere appendage to the Majesty of Deity; an accommodation of ideas to suit human weakness; a glory-ray projected from the Light of lights to lead men up to the full orb of *Godhead*, as the highest conception of the Divine Being. This sentiment, unhappily, is too generally the heritage of Scotland, and may largely be accounted for probably from the fact that there Calvinism has found a fruitful soil; and, where strict Calvinism abounds, we naturally look for a spirit of exclusiveness, and one-sidedness, not to say spiritual pride and complacency. It is quite true that the teaching of Calvinism is extensively directed against spiritual pride; and yet, strange though the anomaly be, Calvinism but originates the very self-sufficiency it seeks to destroy. The motives are good, but the results weak. And it is little to be wondered at, that the teaching which lays such stress on the doctrine of election, does, as human nature (even regenerated human nature) is at present constituted, at the same time foster a feeling of self-satisfaction and esteem, which blossoms forth into character too much coloured with pride and prejudice, and yielding fruit in uncatholic and contracted sympathies. Whether our Scottish Calvinism has originated our Scottish Judaism, or the Judaism has kept alive the Calvinism, I do not say; but the two "walk together," being "well agreed;" and until Scotland grow out of this spirit of Judaism, her Christianity in its best form must suffer, though her morality and formality may stand. Far too long she has regarded the forensic aspect of God's nature and dealings, and lost sight very much of the love of the Father in the regal splendour and majesty of the heavenly King. In this way a sharp distinctness is often felt if not expressed, between God and the Son of God, by which the former is invested with the attribute of justice, and stands mainly in the attitude of the Divine Lawgiver, while the Son is the merciful being who restrains the offended Father by his entreaties,—nay! by himself offering to pay the uttermost farthing if God will but stay his wrath—the outcome of his inflexible justice—and be satisfied. Now, I do not say that this grim conception of the Divine Being by those who appropriate it, is their only view of his character, but that it casts its dark shadow over the more lovable and benign attributes of him who made us, and "who sent his Son to redeem us," and so, to a cer-

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tain extent repels from, rather than attracts to God, is but too apparent to any one acquainted with the tone of Scottish religious character and teaching. Now this conception of, and feeling towards God must continue so long as the home and popular teaching lays so much stress on one side of the Divine nature, to the too great exclusion of the other; and must keep Scotland in the rear of religious development. Safer by far, for the true interests of Christianity, and the spiritual life and health of the people that the prominence should be given to the Fatherhood of God (which draws out affection) than that this should be made subordinate to the Kingship (which inspires dread or respect). Nor is it a mere question of expediency this "showing of the Father"—a something more palatable to teach and to receive (though it is that too), for it is the very truth of God, and contains in itself the highest possible manifestation which God can give, or man receive of his Divine character of the Divine Being. "Show us the Father, and it sufficeth us," is the yearning cry, not of one, but of humanity; and if the cry be not audible in words, it is there in the heart of man, as an unsatisfied longing. Christ the Son of God, came to satisfy that longing; came from "the bosom of the Father to declare him," to express the "brightness of the Father's glory;" and thus, man's need and Christ's mission met—"God and sinners were reconciled."

In considering this subject of the Divine Fatherhood, we will endeavour to ascertain the teaching alike of Scripture and reason, and at the same time notice some objections which may be made to the propositions set forth.

In placing the Fatherhood of God as the fullest and truest conception we have of the essential nature of the Supreme Being, it may save misunderstanding and confusion to state in what fatherhood consists, and how it operates. And without being too definitive, it will be enough to say that it represents *parentage* on the passive side, and *love, care,* and *government* on the active. Now it is possible for a man to be a father in the barest possible sense, by having the passive connection with the name, and being simply a parent: but this anomaly of a father without fatherliness concerns us but little at present, for our question is pre-eminently a practical one, for, could we prove no more than the parental nature of God, we establish a fact, which, alone, separated from the active outcomes of that nature, would alienate us from the Father. The ideal human father, then, must possess more or less the attributes of love, care, and government, and just in proportion as he has, and wisely exercises these qualities, is he the best and truest and highest ideal. We cease to respect the father who loves not, and who consequently provides not for, nor in any true sense rules over his children; we deny him the name of father. As we think of these three attributes with relationship to the fatherhood, we naturally give the first place both in order and worth to the "*love*,"

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and it is a noticeable fact that in all true natures (it holds good in the lower order of creatures as well as in man) this love, or natural affection if you will, is the *heritage* of the parent—the child is the *pledge* of the father's love. And further, the love prompts to the care, for the child we love we are ever ready to guard and provide for, yea, to spend and to be spent for; and this, not from a sense of duty only, but *instinctively*,—by Divine instigation. The Government—(the third outcome of the Father, as also of the Love)—considered as a necessary attribute of the Father, is apt to be overlooked or underrated, for it at once suggests to some minds more of the magistrate than of the father. But there can be no inconsistency here; for where there exist the ignorance, waywardness and rebellion of the child, he fails to act the fatherly who, from weakness or ignorance, refuses to uphold his authority and will. Let the father fail to insist upon these, and at once the injustice will tell upon the child; for where there is no paternal law that must be obeyed, the child will set up its own rule, and govern itself according to the laws of its own nature and crude sense of propriety, and thus the child becomes "alienated from the life of its father, through the ignorance that is in it, because of the blindness" and "perverseness" of its heart. This estrangement upon the part of the child inevitably destroys, or at least limits, the outgoings of the filial *from*, and the incomings of the fatherly *to* the heart of the child; but, nevertheless, neither is the fatherhood of the one, nor the sonship of the other gone—there is a want of *unity*—the unity of sympathy and purpose; and this break in the connection between them makes the father *less the father*, and the son *less the son*, than when there was perfect concord between them. But not in their essential natures—only in the active relationship of their natures. And mark, further, that it is possible for a father to have acted out consistently his truest fatherliness, and yet, on the part of the son there may be estrangement through a spirit of rebellion—destroying, or limiting, it is true, the filial in *him* but not killing the love or care (or fatherliness) of the father, though the highest realisations of the father, viz., the assimilation of the child to himself, may be for the time a-wanting. In this sense, the son makes the father; for an imperfect sonship limits the fatherhood, by preventing that full flow of the fatherly to and through the son, and *back again* to himself. (After all, the filial is but the reflex and reflux of the paternal. May not this thought throw light upon the "Son of God being *one* with the Father." "I and my Father (he doesn't say, "my God") are *one*." The *perfect son* one with the Father.) In short, part of the fatherly is latent, but still *there*, and ready to manifest itself, so soon as the child restores its filial dues, and lays them on the father's bosom. In the meantime, "What son is he whom the father chasteneth not?"

We now come to inquire what place this fatherhood we have been

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describing has in the Godhead. We recognise in the human fatherhood the highest or one of the highest forms of humanity; it enfolds in its heart and calls forth into life the truest and best instincts of man; and it "lives, moves, and has its being" in love and sacrifice. It comes (what Christian at least can deny it?) from the "Father of lights"—one of his "good and perfect gifts," therefore it is "lovely and of good report." It is a rill from the great Fountain—a stream from the "river of God." Thank God, "he is not far from any one of us," "nor has left himself without witness." He fills the heavens, but he "visits the children of men," coming down to them in human form, in an earthly father's, yea, a mother's heart. It is another form of the incarnation. Some men and theologians may place him afar off and shroud him "in awe and majesty wherein doth sit the fear and dread of kings," but the "Father of spirits" cannot thus be isolated from his children, he is too human (and what is most truly and essentially human is divine) for that. If, then, the human fatherhood be derived from the Divine Being, it follows that the fatherhood exists in truest and most perfect ideal in him who inspires the fatherly in man; and that there will be an identity of nature and likeness between the prototype and the type. Following the general outline, in what fatherhood consists, as already laid down, few, except perhaps some modern scientists (if indeed they are not misunderstood), will dispute the truth, that we are *all* "his offspring." But this natural and universal parentage (though of itself constituting Fatherhood in its baldest sense) which I have described as the passive side of the fatherhood—cut off from its fatherly outcomes, would be an abnormal (if the word be admissible in this application) condition of things, involving such apathy on the part of the heavenly Parent to the works of his own hands, as it is hard to conceive of, or believe in, by any one desirous of knowing the true nature of God from the Bible revelation. Reason and instinct revolt at the idea of a God creating a vast family, and then separating himself from all love, care, or interest in it. "Behold the fowls of the air . . . your heavenly Father feedeth them. Are ye not much *better* than they?" Nor will it mend matters much to say that *all* are not thus disregarded—only some, be they non-elect or non-select. Were there only *one* thus shut out from the Father's sympathy, it would strike a deeper chill in our hearts than were the whole creation, for then, all would fare alike. But the Fatherliness, as well as Parentage of God rests upon no narrow basis—its foundation is as wide and as immovable as the infinite God; its roots strike deep down into the unfathomable depths of his essential nature, even to the eternal love. If it be granted, as already shown (as I think it will be), that the love is the leading feature of the father, how much more then is he *the* Father whose name and nature are love? And if you have any warrant in Scripture to limit his love, and exclude from it even one of his creatures;

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then, and not till then, may you limit his Fatherhood. "God so loved *the world* that he gave his only begotten Son," and how could he who "is love" act otherwise than consistently with his own nature, and his parental relationship to the world? Theological metaphysicians may tell us that this love of *God* is not the love of the *Father;* it is a poor shift and more subtile than significant, for what matters it? If God be our *Father*, then it is the Father's love after all; and if he—*if* he be *not* our Father, then he loves *like* a Father, and the Father would be no more to us than he. But further: the earthly father's love is created, or at least called forth by the existence of the child—until the child comes, the *fatherly* (I do not say *human*) love is absent, for it requires the reflex influence of the child to originate it. But not so is it with the heavenly Father as respects his human family, for parental love with him anticipated his human children. Not only did it exist in the abstract in its relative connection with the essential and so eternal nature of God which is love (it is apparent that I am so far distinguishing between fatherly love as such, and love absolute), but it had a distinct existence, and went forth to the eternal Son whom "he loved before the foundation of the world." Granted that the quality of that love which was directed to the eternal "Son of his love," must in some sense have been different from "the love wherewith he hath loved us," it was still the same in *kind*, and proceeded from the heart of the Eternal Father. Many people not recognising the various qualities, degrees, and manifestations of the divine love, as also the differences in nature of the subjects of it, have fallen into the erroneous and cheerless belief that God is a Father only to those who are his redeemed ones, and thus a large portion of mankind is orphaned, and the Heavenly Father bereft of his children. Granted again, that there is a distinction between the love he bears to his Divine Son, his angelic children, his human family generally, and his redeemed children, it is in each case the love of a common Father, in whom "the whole family in heaven and earth are named." A family likeness (alas! how feeble in the human family) "after the image of God," runs through the children, and if to our unloving gaze the lineaments are absent, or marred, or few, the hope of the world is, that the Father's eye detects his own image in all of us, and sees it possible to conform us perfectly to his own likeness. Sad, yet popular teaching is that which makes God our Father *only* "*in Christ*," as it is phrased. Were the meaning that the Fatherhood was only to be made apparent as revealed in the face of Christ, "who, being the brightness of his Father's glory, and the express image of his person," "showed forth the Father," there would be a sound of the Gospel in it,—nay! it would be *the* Gospel. But when the meaning intended is, that only those who are united to Christ have any sonship towards the Father, we are ready to ask whether our personal identity has been changed, or merely our moral and spiritual

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nature quickened? whether, to be once a child is not to be always a child—once the Father, always the Father? Am I assuming a theorem on this point without a warrant?—take then that parable, the most human and the most divine of them all. How stands it with the prodigal?—is he a "son" as well as a beggar, a profligate, and an alien? If so, he thinks he may ask for a *servant's* place from one whom he may then regard only as a master; but his instincts are truer than his judgment, for, "I will go unto my *father*," is upon his lips and in his heart. If he was conscious of his own infidelity, he knew also his father's constancy, and "his father," we read, "saw him a long way off," nor shrank with indignation and righteous wrath from the encounter with his child in rags and poverty; but, with the strength, I had almost said blindness of his affection, "ran, and fell on his neck and kissed him," in the name, in the right, and in the overflowing joy of an enriched father. "Can a woman forget her sucking child? . . . Yea, she may forget, yet will not I forget thee, saith the Lord." Nor is the difficulty evaded by such figurative expressions as "natural father," and "spiritual father," for what is the latter but an intensification of the former. The elements in each case are similar though mingled. The spiritual Father is the natural father with his longings satisfied; and the spiritual child is the subdued child, no longer in the "far country," but at home in the Father's heart, whose pulsations cause the beatings of the truest life in his own.

We have referred to the parentage and love of God as, so far, establishing the Fatherhood; and, to complete the conditions of Fatherhood as already laid down, we have yet to ascertain what place *care* and *government* have in the Heavenly Father. When we have admitted the universalness of his love, mere consistency would require that his care also should be world-wide; for he could not love his creatures and be indifferent to their wants. And it would seem almost superfluous to spend time in urging this, were it not that those who deny the universalness of God's Fatherhood, endeavour to dissociate this element from the Fatherhood, and refer it merely to that common care which God, as Creator and King, displays towards all creation. Worlds in their orbits, the flowers of the field, fowls of the air, beasts of the forest, small and great, all partake, they would tell us, of this general bounty, and sinful man, with the rest, comes in for his share. Be it so: but not *only* so. It may be true, but only in so far as it is part of a larger truth; for God cares for man in a larger, more special and personal way than that, or we should ultimately fare as the lower creatures do. Man is "of more value than many sparrows," and if our "Heavenly Father careth for them, *how much more* will he care for us?" We have but to examine our own nature to be convinced that, in a thousand ways, he would naturally treat us with more than a mere Creator's bounty; for, notwithstanding our low estate by sin, there are infinite possibilities within us of realising

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a grand ideal; and we are capable of "being made partakers of the Divine nature," and beings "touched to so fine an issue" as *that*, are more than common clay. He who endowed man with a human nature—human, yet how Divine!—placed in each heart a conscience—his own witnessing presence within the man—in a word, so fashioned him (that is, all men) that he could realise true blessedness only as he realised God, thus making him capable of ultimately recognising the Father; he, who, at "large cost," and infinite pains, took humanity by the hand by his dear Son, "that *whosoever* believeth on him might not perish, but have everlasting life," surely thus evinced a *special* care, not of a Creator, but of a merciful Father. And, as it was for *all*, then are *all* sons. And here, lest some should say, "that there is no difference between redeemed sons and unredeemed—they are all cared for," I would reply, "Yes, thank God, *all* cared for," but not all alike. One needs what the other needs not; one is *capable of receiving* what the other is not. He may be pleased with the one, and angry with the other, and yet make rich provision for both; and if he treats one differently from the other, certain it is that he cares well for both. And, judging from outward appearances in our daily life, we cannot deny that the wicked as well as the good are recipients of God's care and bounty, and are not sparingly cared for either. If the question of degree be mentioned, I would remember that sinners on earth, not angels in heaven, called out the mightiest forth-putting of God's care; and it was impenitent Jerusalem that drew from the Christ more bitter tears than beloved Lazarus. "They that are whole *need* not a physician's care, and the wayward child requires the most attention. To the rude barbarian who knows not God, as well as to the enlightened saint who has no hope but in God, the words hold good, "He *careth* for *you*."

The question as to the universal government of God will find little opposition from any professing or real Christian; but whether that government be rectorial or parental in its character is hotly debated. Those who limit the Fatherhood, of course, favour the belief that the paternal government is partial, the kingly rule universal, and even including within it the paternal. That is to say, his Fatherly rule has its rise in his kingly nature, and then the Fatherly is subordinated to the regal. Now, as God in his nature is absolutely *perfect*, it follows, that that which is *most essentially* his nature ranks highest in our conception of his character; and, if we may speak it thus, it is the fountain-head of Deity, from whence all other attributes flow. Or, if the figure be inadmissible, it is the quality which binds all other parts of his nature together. We read then, that "God *is* love," (not *loves* merely—it is his very "nature and property"—his deepest essence). All his attributes must therefore be related to, and in harmony with this love; yea, even his very wrath must have a dependent relationship

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to it, even as human love sometimes gives rise to human anger. Is it too much to affirm that God's universal kingdom sprang out of the depths of his infinite love? He created because he loved. If it be so, then the government of that kingdom is, like the kingdom itself, the outcome of that love; and, therefore, instead of the Fatherly taking its rise in the kingly, the kingly flows forth out of the bosom of the Fatherly; that is, if the "love" establish the Fatherhood, as I have already endeavoured to show. In any case, the government is loving though kingly in its character; and, in dismissing this part of our subject, let me remark, that no government is so strong as that which originates in love and regard for its subjects, and is carried out in the same spirit. In other words, the true Father is the best king, and such a king is the Heavenly Father who rules in heaven and on earth, "who is over *all*, God, blessed for evermore."

We have so far traced the Fatherhood of God, mainly as it is to be seen in himself, but it might further be *inferred* from the filial nature of his children. The Fatherly finds its complement in the child, the child its complement in the Father; the former reaching *down*, the latter stretching *up*. Now as man cannot and does not find any aspect of the Divine being so soul-satisfying, so heart-resting as that which reveals the Fatherly heart of God, and thus meets his highest instincts, and holiest desires, so we rightly conclude, that he who so fashioned man with this filial tendency towards himself must have done so out of his Fatherly feelings towards him. I am not wishing to affirm that all men are thus conscious of a filial relationship to the Supreme Father, although I think that were man's feelings sufficiently perceptible in their subtle risings and workings, we should find that, at bottom, there is in all men, at least all thinking men, who are trying to live in earnest, a *desire*, which if resolved into words, would express itself thus, "Show us the Father, and it sufficeth us." Such a feeling, if not in full flower, exists in germ. With some it may be no more than a distrust of self, and a vague longing for a higher power outside self, begotten by a mere sense of human weakness, and developed by the recognised manifestations of a power above and around man, as visible in the handiwork of an Omnipotent Creator. "I will lift mine eyes to the *hills* from whence cometh mine aid," sang one who knew to whom belongeth the "strength of the hills." With less or more knowledge and confidence in God than David had, mankind has uttered the same psalm during all ages. This feeling of dependence and insufficiency on the part of man, while it clearly points to the fact of the existence of a Being above, superior and related to man, no less surely indicates the child-like nature of man towards that Being, in so far, at least, as dependence is a prime element in the moral constitution of any child. But the heart seeks more than a "power above him;" for, as knowledge increases, and the shadows of life play about his path,

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he sighs for one upon whom he may *repose;* one not only powerful, wise, and just, but good and loving, tender and sympathetic. That which is kingly only will not suffice, for although such a one may yield him a sense of safety, and thus, so far, drive out his fear, he will not satisfy the cravings of the most divine part of his nature—his love—which will be satisfied only when it meets love. If you tell me that *all* men are not thus evincing a filial feeling towards the Heavenly Father, I affirm it is nevertheless *in their nature* to do so, and, if it do not exhibit those tendencies referred to, surely we may say in very wide truth, that all do seek after happiness in some form, and the very unsatisfactoriness of the result in those who seek it apart from him, who is, in his Fatherhood, the culmination and climax of their deepest longings if they but knew it, points, though at an infinite distance, to the fact that he who made all men for himself made them sons.

It would further seem that the growth of this filial nature in man, in so far as it is the result of experience (not of revealed truth as a truth for his acceptance) is according to his growth in the knowledge of the character and dealings of God in his relationship to men. The Jews of old, who had but a partial knowledge of God, and regarded him as he was then broadly revealed, as a King and a Lawgiver, very rarely rose to that higher conception of him as a Father, though, doubtless, *he was* their Father. And, yet, here and there we find one who knew God better and more truly than the nation at large, drawing near to him with the cry of a child, "Thou art my Father, my God, and the Rock of my salvation." "Thou art our Father; we are the clay, and thou our potter." "Like as a father pitieth his children, so the Lord pitieth them that fear him." "Doubtless thou *art* our Father, although Abraham be ignorant of us, and Israel acknowledge us not." In the fulness of time, probably when the world was ready for it, it pleased God to reveal himself in his more gentle aspect, and he sent out his Son to speak out his new name (but not new nature) of Father, and with this new revelation of himself men received "power" to realise that they were "*sons* of God." And it does seem paradoxical that, notwithstanding "God hath in these last days spoken to us by his" dear "Son," and plainly revealed himself as the Father, the Jewish and not the Christian feeling towards him so largely exists; and yet thus does a faulty theology and a national system of training act, which aim too much at dogma and too little at deep spiritual life. Still, true though it be that this retrograde movement towards Judaism exists, it is there in many instances, more as the utterance of a bygone creed persistently held, because at one time it had been implicitly believed as part of the "faith once delivered unto" the fathers, than as a *truth believed* in; for, when doctrinal definitions are made subordinate to instinctive and *heart-felt* truth, it is often seen that the life is truer than the creed—the heart than the head. In summing up these observations regarding

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man's filial tendency towards God, I would remark, that those aspirations of man, which, in their beginnings, or in their more exalted developments seek the merciful, forgiving, loving, and lovable aspects of God's character—fledgling aspirations seeking their true home, and finding it only when they find God; I say that whatever in man, however dimly it may be, shadows forth this is as filial as it is human. For the nature of man's aspirations is to be interpreted by that which most completely satisfies them, and thus, if the simple desire for happiness attains its fulfilment when it reaches repose in the Fatherhood of God, as its *supreme* felicity (that is, a realisation of sonship), it follows that his nature is essentially filial, for nothing less will fully satisfy it.

In bringing our inquiries on this vital subject to a close, I would add, that it would appear that this truth of the universal Fatherhood of God is the highest Gospel teaching, and, when heartily and lovingly received, brings with it salvation. The loss of the Father through the first Adam was man's ruin; the restoration *of* and *to* the Father, his redemption; and this latter the Second Adam effected, who came from the "bosom of the Father to *declare him*." We need not, surely, penetrate far into the mysteries of the atonement in order to be saved, for here, in the folds of the *Father's heart*, are wrapped up all the solemn secrets of our Elder Brother's sacred life and death, and to rest here is true reconciliation and at-*one*-ment.

"The law was given by Moses, but grace and truth came by Jesus Christ." "*Now* are we the *sons* of God, and it doth not yet appear what we shall be, but we know that when it shall appear, we shall be like him, for we shall see him as he is." Then shall the filial glow in the brightness of the Father's countenance, and "be changed into the same image, from glory to glory."

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## ON THE SERVILE INTERPRETATION OF SCRIPTURE.

"I speak as to wise men; judge ye what I say."—1 Cor. x. 15.

THE danger of interpreting divine rules and divine commandments in a *servile* way is very great, and lands us in tremendous difficulties. If even in human laws we naturally allow a certain degree of license as to what the *meaning* of the law may be,—how much more should this be the case with the divine law. Who so zealous for the letter as the Pharisees of old? Who so ready to magnify every jot and tittle of the law as they,—and yet, who so far off from the truth?

"Where the Spirit of the Lord is, there is liberty." This liberty or freedom belongs to the sons of God; it must, therefore, be interpreted in the noblest sense, and implies a freedom of interpre-

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tation, in respect of Scripture, which combines veneration with Christian common sense. It consists in giving to all the utterances of the Spirit of God a *liberal* as opposed to a *servile* interpretation. It implies a boldness of investigation untramelled by Church or any other human authority; a boldness, in fact, which interprets and explains everything that God does or says in a spirit akin to his own—which is *love*.

We are all too apt to forget that in consequence of the weakness and imperfection of our nature, and of the darkness resulting from the sin which blinds our eyes so much, we are still, more or less, children in knowledge and must be treated as such. An earthly father frequently has to seem very terrible to a child because the child is as yet only impressible, to a large extent, through fear of punishment; but as we follow on to know the Lord, we shall be able more and more to see our Father's real meaning, and shall be led not by fear but by love.

"I have yet many things to say unto you," said our Lord, "but ye cannot bear them now;" and precisely in the same manner does St. Paul address his converts, "I have fed you with milk, and not with meat, for hitherto ye were not able to bear it, neither yet are ye able." The cause of this inability to rise beyond the level of childishness in the knowledge of divine things he truly ascribes not to their want of intelligence, but to their want of love. By far the greater part of the quarrels among Christians arises from this, that they are yet children not only in understanding but in love, and consequently are unable to bear the full light of truth, some seeing only one portion and some another of what the Spirit of Christ reveals. Some, no doubt, there are who, though God-fearing, zealous, earnest men, are yet in partial darkness because they fear to trust in Christ alone, and think it presumption to neglect or call in question the teaching of "the Church;" thus, in fact, calling some man or some body of men fathers upon the earth. It is this timidity which so often leads to superstition, and causes the Scriptures of truth and peace to be interpreted in so terribly servile and literal a manner. Even so, however, if all the *glorious* texts of the Bible were also interpreted on a similarly literal principle, no great harm would be done. But the marvellous part of it all is, that while men are quite ready to interpret *literally* all the apparently harsh texts of Scripture, they will not do the same with the comforting ones, but explain away these without any difficulty.

I unhesitatingly assert, therefore, that it was never meant that in interpreting Scripture, we were to be bound by the mere letter; and yet how often—more especially in reference to what are called *awakening* (i.e., terror-inspiring) texts—we are met with the remark, "I simply take the words of Scripture." The best answer to this would undoubtedly be,—How often did the disciples "simply take the words" of Christ and interpret them *literally*, and were rebuked by our Lord for their want of understanding? When, for instance,

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our Lord said to his disciples, "Our friend Lazarus sleepeth," he uttered what seemed a plain literal fact, and yet his words, taken literally, were not true, for Lazarus was *dead*. So again, when our Lord says, "Take, eat, this is my body;" we, as Protestants, have no difficulty in taking the metaphorical instead of the literal interpretation. There are many other cases recorded in the Gospels in which our Lord's words were erroneously taken as *literally* true, when he never so intended them, although doubtless they were so understood by those who heard him. Indeed it is abundantly evident that he often spoke metaphorically, nay more, that he generally spoke in parables, though he told his disciples that the time would come when he would no more do so, but would "show them plainly of the Father." From this it is clear that he had not hitherto, as a rule, told them *plainly* of the Father; doubtless because they were not able to bear it.

When again he said, "How hardly shall they that have riches enter into the kingdom of heaven," the astonishment of the Apostles was very great until he explained that it was not the having the riches but the *trusting* in them that was so dangerous. We may also infer from our Lord's remark, "with God all things are possible," that many apparently hopeless texts are not so necessarily.

Turning to the Epistles of St. Paul we find the same thing. St. Paul says, for instance, "I wrote unto you in an epistle not to company with fornicators." His words had obviously been taken literally, too literally, by some of the brethren, and he, therefore, in a subsequent epistle, explains what his real meaning was. He certainly never meant his epistles to be interpreted in the servilely literal manner they so often are.

We come, then, to this; that in the interpretation of Scripture we are bound not only to use common sense and reason, but always to give a meaning to every passage that is consistent with the character of God; in fact, to interpret every thing in a spirit of large-heartedness and love. We must, so to speak, interpret the narrow texts by the broader ones, not the broad by the narrower, and then we shall probably find how easily they can be harmonised; both being true, but both being in full accord with righteousness and love. Let us take a few of these cases and see if it be not so.

The first passage I propose to consider is the following: "Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do" (Luke xvii. 9, 10). Let us then suppose one of the bystanders to have heard this remark of our Lord to his disciples. Would he not have said, This seems very hard,—is it the case then that the Messiah is no kinder than earthly masters? But if the same by-

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stander had followed the Lord as a disciple, he would have heard him also say, "Blessed is that servant whom his Lord when he cometh shall find so doing. Verily I say unto you, That he shall gird himself, and make him to sit down to meat, and will come forth and serve him" (Luke xii. 37); and still more than this, if he had been with Christ a short time before his betrayal he would have heard him say, "Henceforth I call you not *servants*, . . . but *friends*." (John xv. 15.)

Thus, then, the apparent narrowness of the text first referred to is explained. Both sayings were true, and both had their especial use and application; the object of the one being, not to teach them that they had a hard Master, but to prevent their being puffed up with pride and supposing that they *merited* anything: whereas the object of our Lord's second saying was to show them how much more gracious and glorious a Master they served, than any earthly one could possibly be.

Again, let us take the passage: "He that is not with me is against me; and he that gathereth not with me scattereth" (Luke xi. 23). After hearing this, perhaps many of the disciples might have thought themselves justified in forbidding the man who cast out devils in the name of Christ to do so any more, because he followed not with them." But our Lord here again corrects this erroneous impression by saying, "Forbid him not; for he that is not against us is for us" (Luke ix. 50). This, coupled with the words, "There is no man who shall do a miracle in my name, that can lightly speak evil of me" (Mark ix. 39), is a lesson to us to use our common sense and reason even in obeying what may, at first sight, appear a direct command of Christ. The Apostles ought to have seen by the light of their common sense, that a man who cast out demons in their Master's name was really on their side. Our Lord here also gives us the most wonderful proof possible of his great tolerance towards those who followed not with his own disciples, provided only they did the works of God. Here was the case of a man who was not a disciple, who did not follow Christ even when he was on earth, actually said by Christ himself to be on his side, because he did works like his own.

If, then, Christ himself did not require some of those who had such faith in him as to work miracles in his name, to follow him as belonging to the number of his disciples, what shall we say of any church or body of men whatever, who anathematise their fellow believers because they do not follow *after them?*

In Mark iv. 11, 12, we read: "Unto them that are without all these things are done in parables; that seeing they may see and not perceive, and hearing they may hear and not understand; lest at any time they should be converted, and their sins should be forgiven them." This is probably one of the strongest Calvinistic texts to be found in the New Testament, and it does unquestionably at first sight appear to favour Calvinistic views; but when



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looked at fairly and properly it seems to me to bear quite a different meaning.

Two facts must be borne in mind in reference to this passage. First, that it was prefaced by the words, "He that hath ears to hear, let him hear;" and secondly, that it was not until after the great Sermon on the Mount, when our Lord spoke openly and plainly to all that chose to listen, that he began to speak in parables. Again, we must remember that our Lord was here simply quoting the prophecy of Isaiah, from which it appears that *in consequence of* the sins of the people God had taken away from them—as he always does now also from the disobedient—the privilege of understanding clearly. This is no new thing in the earth; it is simply and solely the natural *effect* of disobedience.

The parallel passage in Matthew has, as the Lord's answer to the question, "Why speakest thou unto them in parable?" "*Because* they seeing see not; and hearing they hear not, neither do they understand." In this respect, then, our Lord was acting as a wise master-builder would do: he does not attempt to teach truth to those who are incapable of understanding him. He first preached the great truths of the kingdom openly and plainly, and then, when he found that he was not understood, and that those who heard him were not yet spiritually prepared to follow him; then—wisely and prudently—he does not any longer cast pearls before swine, but begins to speak in parables; leaving however the door quite open for those who have ears to hear and to understand. His object is not and never was to *press* men into his kingdom. He never tries to retain those who do not wish to stop; but his love and his pity are always ready for those who desire his help.

That this was Christ's real object in teaching by parables is plain from Mark iv. 33: "And with many such parables spake he the word unto them *as they were able to hear it.*" And again, Mark vi. 34: "And Jesus when he came out saw much people and was moved with compassion toward them, because they were as sheep not having a shepherd, and he began to teach them many things." Thus his love and his pity caused him to break through his rule, and, as I believe, to anticipate as it were the time when he would, as Ruler of the earth, be able to teach both them and even his disciples no longer in parables, but to "show them plainly of the Father."

I come now to a class of texts which have been and still are to many a great stumbling-block. I do not for a moment profess to be able to satisfy all objections against them. I can only state how these things present themselves to me, and how little they disquiet my own mind when viewed calmly and fairly. I allude to what are called "the cursing Psalms," such as, e.g., Psa. cix. 10. It is useless to deny that these Psalms give utterance to feelings and expressions which, whatever else they may be, are not Christian, are in fact utterly unchristian. Let us look the matter fairly in the

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face. Here is David imprecating deadly vengeance on his enemies, wishing that their children may be fatherless and beg their bread, seeking it out also in desolate places; with other similar expressions. All this seems to me distinctly to prove that David was not a perfect man, but that the Spirit of God showed in him, and allowed him to speak, what were the *legal* aspects and the *legal* consequences of such acts as those of David's enemies. Do not the tremendous imprecations in the Law and the Prophets,—those for instance in Deuteronomy and in Jeremiah,—fully bear out this view? David spoke as a man, but his utterances were so overruled by the Divine Spirit as, while being true, yet only to show the legal side of the question. As a matter of *fact*, did not all these imprecations come true? Did not the most awful sufferings befall the Jews, and to this day does not the commission of crime bring the most terrible consequences on the guilty and on the innocent? This world is a world in which *Law* and not *Gospel* reigns. It is inevitable and absolutely necessary, always and everywhere, that law should precede Gospel.

The difficulty felt in connection with these Psalms arises then, as I venture to think, from two erroneous views. First, that these imprecations refer to *futurity*,—which they certainly do not,—and secondly, that in spite of St. Paul's distinct assertion to the contrary they are construed to mean simply *curses* and nothing more. We thus in fact put ourselves—consciously or unconsciously—into the position of the supposed objector in the Epistle to the Romans, and are really arguing that "they stumbled *in order that* they might fall." I need not say how St. Paul at once denies this, and declares plainly that not only was that view false, but that God would actually bring out of that stumbling, greater good.

The proper way, therefore, to interpret such language, as it seems to me, is, as it were, to look at the sunlight under the cloud. The curses of these Psalms, like all curses pronounced by God, are easily and naturally changed into blessings, just as the original primeval curse, "In the sweat of thy face shalt thou eat bread," is in reality not a curse but a blessing. Even so, under the dark threatenings and frownings of the law, of which many of the Psalms are simply the exponents, may be seen the glory and the beauty beyond. God is a being who constantly evokes good out of evil, and makes that very evil subservient to good.

Matthew xviii. 34, 35: "And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." This passage is supposed to teach that because the unforgiving servant never could by any possibility pay all that was due, it is tantamount to a sentence of everlasting punishment. At first sight indeed it does appear so; but when one comes to use a little



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common sense and reason upon it the difficulty entirely disappears. Suppose the unfeeling servant to be delivered to the tormentors as threatened; and suppose him, after suffering a certain time, to become sensible how wrongly he had acted, is there anything in the parable, supposing him to be deeply penitent, to forbid the idea of his lord forgiving him? Had he not before heard the first stern order, that he should be sold and his wife and children and all that he had, and yet had not his master relented? Why then might he not still indulge the hope that if he would only confess his cruelty and beseech forgiveness, he should once more be set free, and free in a nobler sense, because he could now forgive all who had trespassed against him. Who that knows what God is can doubt that he would be so forgiven?

How is it that we are all so ready to assume that God is not so merciful as man? and in spite of the plainest and most direct statements of Scripture persist in saying that the mercies of God do not endure for ever? Is the service of God so much inferior to "the service of the kingdoms of the countries;" or is our eye evil because he is good? Nothing is more wonderful than the manner in which, in Scripture, in spite of God's express declaration to the contrary, he does yet *relent* on repentance. The supposition that he cannot forgive sins after death rests on the mere *theory* of Augustinianism, that his "*justice*" must be satisfied before he can forgive.

Heb. vi. 4-6: "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance." On this "Conybeare and Howson" remark: "A reason is here given by the writer why he will not attempt to teach his readers the rudiments of Christianity over again; viz., that it is useless to attempt by the repetition of such instructions to recall those who have renounced Christianity to repentance. The *impossibility* which he speaks of has reference (it should be observed) only to *human agents;* it is only said that all human means of acting on the heart have been exhausted in such a case. Of course no limit is placed on the Divine Power. Even in a passage (Heb. x. 26-31) which is much stronger than the present passage, it is not said that such apostates are never brought to repentance, but only that it cannot be *expected* they ever should be."

In fine, then, to take the bare *words* of Christ, and refuse to listen to anything but the letter is certain to lead us astray. Such a blind adherence to the letter may easily make us Pharisees, but can under no circumstances lead us to walk, as we ought to walk, under the perfect law of liberty. Our Lord's *words* are not always by any means so easy to understand as might have been expected.

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It is only as he is followed patiently and lovingly that his real meaning can be ascertained. It was in fact through giving too literal a meaning to the words of the prophets that the Jews looked for a merely earthly deliverer.

* T. W.

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## NOT WORTHY.

"Lord, I am not worthy that thou shouldest come under my roof."
—MATT. viii. 8.

LORD, I am dust, and sin, and shame,
Not worthy to pronounce thy name;
Nor dare I for the honour pray
That thou shouldest visit where I stay.

I am not worthy; deeds of mine
Can never merit smile of thine.
I nothing have to give thee, Lord;
I bow before thee self-abhorred.

I am not worthy to beseech
A single word of gracious speech;
But O, let my unworthiness
Plead for me in my sore distress!

Because unworthy, be my guest!
My sins will die at thy behest,
My darkness to thy light give place,
My lips adore thy wondrous grace!

I am unworthy, therefore come;
Lord Jesus, make my heart thy home!
It is a mud-hut, dark as night;
Thy presence, Lord, will make it light.

It is the monarch makes the court;
If to a hovel he resort,
That hovel shines a palace fair,
Because the King himself is there!

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## "THE TIMES OF RESTORATION OF ALL THINGS."

### PART IV.

THAT "the times of restoration of all things" is a subject which has been very largely dwelt upon in the Old Testament, and concerning which God "hath spoken by the mouth of all his holy prophets since the world began," is what we have been en-

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deavouring to show in our previous papers. Indeed, when the subject is once fairly before the mind, it will be found running through every part of the Word of God, and many things hitherto obscure will become plain when considered in its light. We shall now briefly call attention to passages in the New Testament that bear upon the subject.

Our Lord himself has told us that the inhabitants of Sodom, Tyre, Sidon, Nineveh, the Queen of the south, and the men to whom he was speaking, shall all "rise up in the day of judgment." On another occasion he said: "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." (John v. 28, 29.) The resurrection of all, and a day of judgment is, then, too clearly revealed to admit of dispute amongst those who accept the Bible as the Word of God: but it is commonly assumed, without the slightest inquiry, that it will be a day of wholesale condemnation; when all who have not in this life exercised saving faith in the Redeemer,—of whom a vast number never heard,—will have their destiny fixed for eternity. Let us endeavour to ascertain whether this assumption is supported by the Scriptures.

The judgment was a subject quite familiar to the minds of the Jews: their Scriptures abound with references to it, and the following passages will show some of the ideas which they must necessarily have associated with the word:—

"He is the Rock, his work is perfect: for all his ways are *judgment:* a God of truth and without iniquity, just and right is he." (Deut. xxxii. 4.)

"He loveth righteousness and *judgment:* the earth is full of the goodness of the Lord." (Psa. xxxiii. 5.)

"Justice and *judgment* are the habitation of thy throne: mercy and truth shall go before thy face." (Psa. lxxxix. 14.)

"And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, *judging*, and *seeking judgment*, and hasting righteousness." (Isa. xvi. 5.)

"And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of *judgment:* blessed are all they that wait for him." (Isa. xxx. 18.)

"Behold my servant, whom I uphold; . . . he shall bring forth *judgment* to the Gentiles . . . He shall not fail nor be discouraged, till he have set *judgment* in the earth: and the isles shall wait for his law." (Isa. xlii. 1, 4.)

"O Lord, correct me, but with *judgment;* not in thine anger, lest thou bring me to nothing." (Jer. x. 24.)

When we meet with passages in which "the *day of judgment*" is directly spoken of, the word seems to be used in its ordinary ·riptural meaning, and not in the restricted sense generally

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ascribed to it in our day. Take for instance the ninety-eighth Psalm, here we find language of the most exulting and joyful character, all the earth being called upon to rejoice and sing praises —in prospect of the Lord's coming to *judge the earth*, "for with righteousness shall he *judge the world*, and the people with equity." This Psalm fairly expresses what appears to have been the general expectation of the prophets respecting the judgment day. Isaiah, speaking of the time when the Lord shall judge among the nations, gives expression to similar ideas (ii. 4); and the same may be said of Jer. xxiii. 5-8. Psalms lxxii. and xcvi. will be found quite in harmony with the ninety-eighth, already quoted, and brief allusions in others are to the same effect.

In considering the words of our Lord and his apostles respecting the day of judgment, we must remember that they were speaking of a familiar subject and one which was constantly brought before the minds of their Jewish hearers in the reading of the Scriptures. A knowledge of the teaching of the Old Testament is one of the best possible helps to a right understanding of the New, and if it becomes a question whether the words of our Lord and his apostles are to be read in the light of ancient prophecy or in the light of modern human tradition, we ought not to hesitate in making our choice between them.

The Apostle Paul speaking at Athens of the judgment of the world in righteousness, uses precisely the same words as the Psalmist, and doubtless in precisely the same sense. On another occasion he stated that "in times past" God had "suffered all nations to walk in their own ways" (Acts xiv. 16), and in this address at Athens he affirms that "the times of heathen ignorance God winked at (overlooked);" and when he proceeds to speak of the judgment day, and apparently quotes Psa. xcviii., he utters not a word which leads us to suppose that he did not share the joy of the Psalmist in contemplating the time when the Lord Jesus shall judge the world in righteousness.

We are taught indeed that the judgment day will be to the wicked a day of righteous retribution: "For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." In that day it will be more tolerable for Tyre and Sidon than for others who are still greater sinners; whilst of some it is even said: "It shall not be forgiven them, neither in this world, neither in the world to come." But if we consider our Lord's words respecting the Ninevites (Luke xi. 32), in connection with the words of God to Jonah respecting them (Jonah iv. 11), we shall perhaps find reason to believe that "the day of judgment" will be to them a day of salvation. God's pity and love towards them form a striking contrast to the feelings of Jonah, similar indeed to the contrast between the spirit of our Lord and that of his disciples, when he rebuked them for desiring that fire might came down from heaven and consume the Samaritans; and we are

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so conscious of this difference, as between God and men, that we unhesitatingly commend the judgment of David, when he said: "Let us fall now into the hand of the Lord, for his mercies are great, and let us not fall into the hand of man." (2 Sam. xxiv. 14.)

The spirit of Jonah, and of the elder brother in the parable, clings to us most tenaciously, and needs to be carefully guarded against; for we are all too apt to think of God as "altogether such an one as ourselves," and that he will deal with his human creatures in judgment as men deal with one another. Forgetting our own experience of his boundless mercy and long-suffering, we indulge in harsh and unfeeling thoughts respecting those who have not been so favourably circumstanced, but who are, nevertheless, the objects of God's love and tender care; and whom we too must learn to pity and love, if we would be perfect even as our Father which is in heaven is perfect.

It is plainly revealed that "we shall all stand before the judgment-seat of Christ," and that "every one of us shall give account of himself to God." It was, be it remembered, to "*the Church of God* at Corinth," that the Apostle wrote: "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. v. 10.) Righteous retribution is a good and salutary thing, and those who repent and turn to God now, are being dealt with as with sons, and their discipline and chastisement, though designed for their profit, are not joyous, but grievous. "O Lord correct me, but with judgment," expresses the very desire of those who are seeking to become like their great Pattern and Example; for it is to a great extent through suffering that we are perfected. We could not desire a better thing for our thoughtless and worldly friends, than that they too should be corrected by God in righteous judgment, and made to see their sin and folly in choosing to live in a state of alienation from Him. Now this appears to have been the very thing expected by prophets and apostles in the day of judgment, and consequently they could rejoice themselves, and call upon the heavens to rejoice, and the earth to be glad, because the Lord would reign and judge the people righteously.

The prospect of the future revealed to us by the Word of God, is one which may be calmly and joyfully dwelt upon if rightly viewed. If it were not so, the language of the prophets respecting it would not only seem to us unaccountable, but altogether unfeeling and revolting. The stony and thorny ground hearers, in the parable, who are in this world worsted in the conflict, have the sympathy, or at least the compassion of their brethren who, by the grace of God, are enabled to overcome. But it is not possible that God can be less sympathetic and compassionate than man. Their failure undoubtedly involves the loss of

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much that might otherwise have been theirs, but everything is not lost. We cannot class them with the enemies who are to be destroyed, because, like the foolish virgins, they fail and suffer loss in consequence.

We are not overlooking the fact that the Scriptures also speak of a judgment when the decisions will be final, irreversible, eternal: everlasting blessedness to those whose names are in the book of life; everlasting destruction to those who shall be cast into the lake of fire which is the second death. In Rev. xx. 11—xxi. 8, we have a description of this final judgment, which we there see is to take place at the end of the millennial age, after the earth has been visited with the most terrible judgments, and which immediately precedes the eternal state, when "there shall be no more death, neither sorrow, nor crying, nor pain."

We find nothing in the Scriptures to justify the views that have been so generally entertained respecting the judgment day, either as to its duration or character. According to the Word of God, that day will be a solemn reality *for all*, when inconsistent and worldly believers will find that there is such a thing as suffering loss, whereas others will receive a reward; and of being shut out like the foolish virgins, whilst others will obtain admittance; for, let us be assured of this, our God is no respecter of persons, and "unto whomsoever much is given, of him shall be much required."

We hear quite enough of God's justice when sinners are concerned, but it seems almost lost sight of when believers are spoken of; a few selected texts being strained and dwelt upon to the exclusion of the general teaching of the Scriptures, and even of that sense of right and justice which God has implanted within us.

If we read of the unprofitable servant who hid his talent in the earth, being cast into outer darkness, we are told that this cannot apply to the believer because every believer is saved, and consequently the lesson taught in the parable is lost. But it is not a question of life or safety, but one of reward; it was the Lord's own servants who were called together, to whom the talents were committed, and on his return the question was one of profitable or unprofitable service, and of corresponding reward.

The "high calling" to which we have been called by Christ, but for which few will be chosen, has been degraded, and spoken of as if it could be attained without denying oneself, taking up the cross, or following our suffering Lord. Persons have been constantly taught that because they have believed in Christ they are safe, and that no such things as discipline, sorrow, weeping, wailing, and gnashing of teeth can possibly happen to them hereafter. Yet it was to believers, to his own followers, to those who had received much, that our Lord's most earnest and solemn admonitions and warnings were addressed. If we look at the Epistles we find that the great concern of the Apostles was for *believers*. It

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was for them more especially that they prayed and laboured; all the exhortations and warnings were for them; and they were as constantly instructed to warn, exhort, admonish, and edify one another, and to watch over one another. They were also taught to desire earnestly gifts that would edify the church; and mutual edification is always spoken of as the great work to which they should direct their best energies.

The course thus taken by the Apostles is quite intelligible and consistent with their views of the judgment; because they could calmly and confidently leave the unconverted in the hands of a merciful and loving judge who would deal with them righteously. They also knew what a heavy responsibility rests upon believers, and what a serious matter the judgment will be for them. The Apostle Paul looked with confidence to his own appearance before the righteous judge, for he had fought a good fight, finished his course, kept the faith, excercised himself to have always a conscience void of offence toward God and toward men, and could say, "Ye are witnesses, and God also, how holily and justly and unblamably we behaved ourselves among you that believe." We can understand the Lord, the righteous Judge, bestowing the crown of righteousness on such an one as Paul; but to suppose that it can be bestowed upon any who do not do the will of God, and keep not his commandments, we must set aside the most solemn declarations of our Lord, and the whole drift of the teaching of the Bible. Not the whole body of believers in Sardis, but the few who had not defiled their garments, are to walk with the Lord in white, for they alone are worthy.

The special promises which are addressed to those who *follow* the Lord, *overcome* the world, and *endure* to the end, have been too often regarded as belonging to every believer, however inconsistent, worldly, or unfaithful he may be. But such is not the teaching of Scripture; we find nothing there to lead us to think that God's way of perfecting character will be altered in another world, and that discipline and suffering will be laid aside before their work is accomplished. There is no reason whatever to conclude that those believers who are now unfaithful and worldly, and who wilfully shirk the duties and discipline through which God trains his sons and daughters, will not have to pass through such discipline and culture in the coming age. The promise of preservation from the hour of temptation which is to try them that dwell on the earth, is for those believers who now keep the word of Christ's patience, but not for the unfaithful and disobedient.

Our Lord could not possibly utter idle or unmeaning threats; it is a solemn truth that "That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." This truth may be very unacceptable to the majority of believers, and if we desire to persuade ourselves that it does not apply to us, we can easily do so. But though we

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may easily deceive ourselves if we will, that does not alter God's truth. If we are unfaithful servants, we shall most certainly be dealt with accordingly, for there will in due time be a revelation of the righteous judgment of God, who will render *to every man according to his deeds*. In that day we shall undoubtedly be dealt with in mercy and love, but because God loves us he will as a wise and loving Father subject us to righteous judgment for our good.

* A. H.

*(To be continued.)*

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## THE FUTURE HOME OF THE REDEEMED.

"In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there you may be also."—JOHN xiv. 2, 3.

THESE words of the Lord to his disciples are often, and confidently quoted as evidence that the final and eternal dwelling-place of the righteous is not on earth, but in heaven. Those who have followed us in former papers on this subject, will surely pause before they come to such a conclusion, for we have found the testimony of Scripture declaring with the utmost explicitness, that the earth is to be the eternal inheritance and home of the redeemed. To quote our Lord's words, therefore, as teaching the opposite, is to set his teaching in opposition to holy Scripture; yea, in opposition to himself. Referring the reader to what we have formerly advanced, we would now call his attention to the fact that, Jesus did not say to his disciples: "I go to prepare a place *in heaven* for you." He did not; and, when we remember that he had promised to these same disciples, as their reward for leaving all and following him, that "in the regeneration, when the Son of man shall sit on the throne of his glory," they should also "sit on twelve thrones judging the twelve tribes of Israel" (Matt. xix. 28), we may well pause before we assume that the place he said he was going to prepare for them was a place in heaven. Rather let us see if the language here is not capable of being understood in harmony with the reward promised to these disciples, and in harmony with his teaching that "the meek shall inherit the earth."

His language here is: "If I go and prepare a place for you, I will come again and receive you unto myself, that where I am there you may be also." The question, Where is the Lord to be after he comes for his own? here suggests itself; and the answer to that question establishes the truth that the eternal dwelling-place of the saints is on the earth. For the Lord is coming back to earth; not on a visit, but to reign. "When the Son of man shall come in his glory, then shall he sit upon the throne of his glory" (Matt. xxv. 31); for "the Lord God will give unto him the throne of his father David, and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke i. 32.) Jehovah has promised to "set his King on Zion, the hill

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of his holiness" (Psa. ii. 6), where he "will dwell in the midst of the children of Israel for ever." (Ezek. xliii. 7.) And as his disciples are to be with him where he is, we may safely conclude that the place he spoke of going to prepare for them, is a place in that kingdom appointed to him by the Father; the more especially so, since he comforted his little flock with the assurance that it was his Father's good pleasure to give them the kingdom—even "the kingdom which God hath promised to them that love him." And it is "the kingdom and dominion, and the greatness of the kingdom UNDER THE WHOLE HEAVEN," which is to be "given to the people of the saints of the Most High." (Dan. vii. 27.)

Keeping these truths in mind, the expression, "I go to prepare a place for you," is quite in harmony with the Lord's teaching on another occasion, when he used the parable regarding himself: "A certain nobleman went into a far country to receive for himself a kingdom, and to return." (Luke xix. 11.)

Of the nature of that preparation, or in what it consists, we have no information, and it would be unbecoming in us to dogmatise; but to those who believe that "all power in heaven and in earth" has been given to him,—that, seated with his Father on his throne, "head over all things to the church, which is his body" (Eph. i. 22, 23), he shares with his Father the exercise of divine rule "in the army of heaven, and among the inhabitants of earth,"—it will not appear an unlikely or forced idea that the Lord, since his ascension to the right hand of the Father, has been overruling the events of history, and the devices of men during these two thousand years, for the preparing of the earth as the inheritance and dwelling-place of his people.

That "the place" he spoke of preparing is not in heaven, but on earth, is confirmed by the expression, "My Father's house." "In my Father's house are many mansions,"—rather, "abodes or dwelling-places," for we do not speak of *a mansion* being inside of a house. The scriptural use of the phrase, "My Father's house,"—the sense in which it was used by the Lord himself on other occasions—should settle its import in this one. Well, in this same record (John ii. 13-17), we find that Jesus, addressing the money-changers, and sellers of oxen, sheep, and doves, in the temple at Jerusalem, said, "Take these things hence; make not my Father's house a house of merchandise;" and the historian informs us that "his disciples remembered that it was written, The zeal of thine house hath eaten me up." Now here we have an instance of Jesus calling the temple his Father's house, and we find that his disciples understood him to use the words in that sense. Is it not, therefore, most reasonable to believe that the Lord used the words in the same sense, and that his disciples would so understand them, when he said, "In my father's house are many mansions?" Apart from foregone conclusions, there is no reasonable ground for understanding the words in any other sense; for we have not a single instance of Jesus elsewhere speaking of heaven as his Father's house.

Moreover, while, in the Scriptures, the phrases "house of God" and "house of the Lord" frequently occur, in none of these instances do we find them applied to heaven, but always to a place on earth. This may be a hard saying to many, nevertheless it is true; and if we will learn the meaning of Scripture, we must do so by understanding its

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terms according to the usage of these writings, without respect to theological conceptions and definitions; and, therefore, we understand the Lord to use the words, "My Father's house," in John xiv. 2, in the same sense as in chap. ii. 16, and throughout the Scriptures.

This application of the words of the promise is in perfect harmony with the revealed purpose of God regarding his house in the future age. True, indeed, the temple which our Lord called the house of his Father has for centuries been laid in ruins; and the temple of the future will not only be a new edifice, but far surpass in grandeur and stability that house from which the Christ expelled the changers of money; yet, just as the temple of Herod, though a re-erection of the temple of Solomon, where Jehovah dwelt between the cherubim, is spoken of by Jesus as that which God had appointed as the house of prayer for all nations (Mark viii. 17), so does he describe that house of God to which

"All tribes and tongues shall flow."

Jehovah had promised to David that, after his decease, a son of his "shall build a house for my name; and I will stablish the throne of his kingdom for ever." (2 Sam. vii. 13.) This was so far fulfilled in the temple built by Solomon; but that gorgeous and hallowed structure was but the shadow of that "latter house," of which Jehovah spoke when he said, "Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord. Even he shall build the temple of the Lord; and he shall bear the glory; and shall sit and rule upon his throne; and he shall be a priest upon his throne." (Hag. ii. 11-14; Zech. vi. 12, 13.) In Ezekiel xliii. 1-7, is a description of a vision the prophet had of this future house of God, "The Spirit took me up, and brought me into the inner court; and behold the glory of the Lord filled the house." "And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name shall the house of Israel no more defile."

These latter words unmistakably point forward to the time when the Redeemer shall have come to Zion, and turned away ungodliness from Jacob; when he shall be sitting on the throne of his glory; and when the disciples, whom he comforted with the hope of a place in his Father's house, shall be sitting on twelve thrones judging the twelve tribes of Israel.

In that coming age, the faithful ones who fear the Lord and do his will, shall receive within the walls of God's house "a place and a name better than of sons and daughters." "And will make them joyful in his house of prayer; for his house shall be called a house of prayer for all peoples." (Isa. lvi. 4-7.)

So, then, the promise of the Lord to his sorrowing little flock, recorded in John xiv. 2, 3, is quite in harmony with the testimonies elsewhere given in Scripture, that the final abode of the saved is not in heaven, but on earth.

But though such is the case, it does not, therefore, follow that the redeemed shall not at any time enter heaven. The angels of God, whose abode is in heaven, came oftentimes to earth on errands of service and love; even so may the redeemed from among men, when made incor-

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ruptible, and "on a par with the angels," come and go from earth to heaven: but as Gabriel, who, when announcing the birth of Zacharias' son, spoke of himself as one who "stood in the presence of God," so the earth shall, in the ages to come, be the abode and domain of the faithful in Christ Jesus.

Moreover, there is reason to believe that, in the interval between their meeting the Lord in the air and their coming with him on the day when "his feet shall stand on the Mount of Olives," they shall be in the presence of God in heaven: for in the vision of John, recorded in Rev. v., before the sealed book has been opened, or any of the vials of God's wrath poured upon the earth, the redeemed are represented as singing, "Worthy is the Lamb to take the book, and to open the seals thereof." But from the words of that same song we learn that they rejoiced in hope of reigning with Christ on the earth. "Thou hast made us unto our God kings and priests, and we shall reign on (επι, *upon*) the earth." (Rev. v. 9, 10.)

And when all on earth shall have been subjected to God, and the last sinner cast into the lake of fire, and death and hades for ever destroyed, EARTH still—renewed and perfected—shall continue the dwelling-place of the saints; for to earth shall the new Jerusalem descend, "prepared as a bride adorned for her husband," in which the redeemed of the Lord shall dwell in the light of the glory of God and the Lamb, and "reign for ever and ever." Then shall "the tabernacle of God be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God; and God shall wipe all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."

W. LAING.

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## UNDISGUISED SCEPTICISM.*

WERE this work anonymous and not one of a class of daring books, in all probability we should pass it over in silent contempt; for whilst its pretentiousness is excessive, its intrinsic value is below estimate. Considered, however, as one of very many similar books recently put forward by those the world is proud to own as its formers and leaders of thought: as a volume certain, by reason of the author's high position, to be widely read: its individual worthlessness has a mischievous importance thrust upon it which can scarcely be over rated. Ready many years ago, only to-day has it appeared; like another Goliath, "to defy the armies of the living God."

At first, timidly permitting the works of Colenso and his associates to take the lead; now it comes eagerly forward to share their notoriety. There is no lack of talent in the book, but it is comparable rather to gilding than solid gold. Laid on to beautify, this gilding but heightens its monstrosity: the latter is the prominent characteristic, the former, in view of it, goes clean out of mind. All we can realise is a sort of

* Notes on the Earlier Hebrew Scriptures, by Sir G. B. Airy, K.C.B. Longmans.

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Nebuchadnezzar's image, having the terrific proportions of a most momentous sign of the times. Such signs no longer "few and far between," we think these representative works might do a good little imagined by their authors, did they receive closer attention from the Christian community than hitherto has been accorded.

"The signs of the times" (were not Christians divinely instructed to observe them?) duly noted and justly valued, surely there would be far less of that mournful lethargy now, alas! so apparent in connection with the church's hope, viz., the personal return of Christ.

Instead of loving his appearing, by some Christians the personal return of their Lord stands in such sad contrast with their own unpreparedness to meet him, that they tremble at the thought. The possibility of his advent in their own day realised, as though still under condemnation, they are filled by a dread as unreasonable as it is indescribable.

Instead of "looking for the manifestation of the glory of the great God and of our Saviour Jesus Christ"—according to the express injunctions of the Lord himself, again and again impressed by his apostles—the church of to-day, as if unwilling that so it should be, is but half-persuaded that he will return in person at all; whilst, as for the imminence of the event, numberless good Christians make a show of the quality of their Christianity by ridiculing as monomaniacs those courageous enough to proclaim it.

Only then as a conspicuous and unmistakable sign of the times, which Christians would do well carefully to remark, have we any concern with Sir G. B. Airy's notes; once shivering in the van of scepticism, now valorous at his rear. We call very particular attention to their—evidently undesigned—filling in of outstanding prophecy; prophecy so proved, therefore, in process of fulfilment.

One word before we proceed. Because of the exalted position and influence of the author of these notes, and the currency they are sure to gain, we hold it the clear duty of every Christian periodical to protest, and in no honeyed phrases, against their false and foolish deductions. As one of the most public, deliberate, and withal paltry insults ever offered to the Sacred Oracles—in all essentials the most unimpugnable records the world contains;—for the honour of their God (whatever their minor differences), let Christians unite as one man in denouncing this book; for its aims are distinctly these—to prove the God of the Bible one of the myth-gods of priestcraft, and his prophets mercenary impostors. Reader, are we not here as God's witnesses? Is not his being, holy and true, that before all for which our witness is to testify? Are there not babes in Christ to be nurtured in the fear and admonition of the Lord? Then let us show, as we should, our bold and intelligent abhorrence of these teachings, lest anywhere their skin-deep profundity impose upon the weak, and bring into contempt his infallible teachings whose service we profess.

As showing to what sceptical science, consistently professed, leads her professors, and as a trustworthy indication whither the world of the ungodly, following these, is tending, Sir G. B. Airy's notes are a sign of the times both terrible and distressing. Yet, upon the other hand, they should be received as evidence, no less certain than satisfac-

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tory, that "the good time coming," for which every enlightened Christian inexpressibly longs, cannot be far from realisation.

With little direct bearing upon "the revealed future of the church," such volumes as that before us are obviously among the instrumentalities "the god of this world" is now very freely using to wean the hearts of men from their legitimate allegiance, instrumentalities long ago foreshown as at some time to be fatally influential in bringing about "the revealed future" of that part of "the world" called Christendom, viz., its corruption and eventual apostasy.

When the Son of man comes "the second time," comes in person, comes with his glorified body—the church—to rule the world, "shall he find faith on the earth?" It would seem not. After the true church, quick and dead, has been caught away to meet her Lord "in the air," faith on earth during her temporary absence, during the contemporaneous rule upon it of the Antichrist, will unquestionably revive, flourish, and bear much fruit; but the unprecedented persecutions then to prevail will serve a double purpose: not alone faith's heroic development in spite of devilish opposition, but, in the persons of its professors, its swift and utter extermination. Under the Antichrist's terrible sway the number "slain for the Word of God and the testimony they held" will not apparently be fulfilled till the last believer in God's Anointed One has undergone the dread penalty of his stedfastness—martyrdom; so that, at the time of the Lord's second advent, "with all his saints," to "destroy them which destroy the earth," the whole world will be "wondering after the beast," and worshipping (not as it would seem by mistake, but), wittingly worshipping the dragon who gives him his power, that is, the devil himself. Awful as is this picture, yet Divinely limned it must needs supervene that in the last days of the present dispensation evil will be the world's good.

Whether we contemplate church or world, on either hand the prophesied signs of the Lord's return are growing more and more numerous, distinct, and emphatic; showing "children of the kingdom" that the great consummation for which they sigh is "near at hand, even at the doors."

A few short years ago, what was the condition of the Christian family? So far from watching for the Lord's return, his directions to do this were misunderstood, and, "they all slumbered and slept." Now, the cry, "Behold the bridegroom cometh," is ringing through the world. Some give heed, some are unheeding, and nothing is clearer than that the church's attitude to-day all but parallels that of the whole ten virgins in Matthew xxv. At present, judging by appearances (which may deceive us as once they deceived Elijah, Rom. xi. 2-4), less than a moiety are ready, more than a moiety are unready; but the two parties, in point of numbers, are obviously so rapidly assimilating that, the period when the church shall resemble the ten virgins, five wise and five foolish, seems a matter more of days than years. And what does this impress? What, but that the return of the Lord (not yet to earth, but to meet his saints in the air) is indeed imminent.

And the world's condition equally necessitates the same conclusion. Who but must see that "the wickedness" of the world is "very great!" "filled with violence," its dark places "full of the habitations of

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cruelty." Could it have been more corrupt in Noah's day? Does it not, at this moment, fill in almost every detail of those prophetic sketches which picture it ripe for the reception of the Antichrist, ready for the vials of wrath to be poured from heaven upon it? Of its lengthy programme, the most has been gone through; and as for the few remaining incidents (those perhaps already in progress, or on the point of commencing), we gather that these will occupy the least time. Made acquainted beforehand, with their fearful details, we are also instructed that the scenes yet to be enacted will be far too tremendous to last long. So far as time is concerned, "for the elect's sake (i.e., the elect nation, the Jews) those days (i.e., the last of this dispensation) shall be shortened."

The book under notice, written in the very spirit of Antichrist, is likely, working with the legion to which it belongs, to do doughty service in drawing the people to his cause; deluding the natural man with the allegorical, mythical, traditional, and altogether untrustworthy character (as inspired truth, supplying man with a heaven-originated faith) of those earlier Hebrew Scriptures for so many ages regarded as genuine literal records of man's intercourse with God, and of God's government of man. It will be powerless, however, to shake the faith of one Christian worthy the name. Such an one, "knowing whom he has believed," and "ready always to give an answer to every man that asketh a reason of the hope that is in him," will neither be deluded by its pretended wisdom, nor in the least at fault concerning the source whence all such wisdom emanates. Its daring antagonism to the volume which so graphically pictures its teachings in advance will not at all surprise him, because, forewarned, he has long been expecting to encounter it. The marvel would have been, had no such teachings obtained, had no such antagonism been shown. "Knowing that there shall come *in the last days* false teachers," "scoffers" at God's works and words (as what these profess to be, *his* works, *his* word), and that many will follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of, and observing the closer correspondence between these prophecies (but specimens of a number to the same effect) and the character of the bold piece of book-making which has induced these thoughts; instead of the Scriptures being invalidated as the inspired Word of God, the spiritually enlightened Bible student finds in the unrelieved scepticism of Sir G. B. Airy's notes, but one more proof of their absolute reliableness. Clear evidence, taken in connection with concurrent witness pointing in the like direction, that the last of "the last days" are the present days; both necessary and unnecessary confirmation that "in old time holy men of God *did* speak (as God by Peter declares they did), moved by the Holy Spirit."

But whilst the "thoroughly furnished" man of God will probably get even better rooted and grounded under the influences striving to unsettle him—these foretold oppositions of false teachers—certain of the weaker brethren may, by such hindrances, "be soon shaken and troubled," and especially those who try to reconcile Scripture with modern science. There is, however, good reason for hoping—wherever slow poisoning by minim doses of Tyndall and Colenso has been an habitual self-indulgence—that the depraved moral digestion may be,



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though violently, relieved by this truly emetic dose of Airy. What Christian, be he never so weakly (that is to say—strongest of the strong, in his own estimation), but must nauseate with inexpressible loathing the Scriptures according to the Astronomer Royal: without the supernatural —without one trace of an over-ruling Providence—WITHOUT GOD! And not alone without God, but so repulsively profane as to comprise (if in the main the *real* histories Sir G. B. Airy hold them) the most shameless records of man's unscrupulous audacity, successful imposture, wholesale lying, and despicable, common-place trickery the world contains. Reader! these are neither thoughtless words, nor frenzied words: intensely in earnest, we have spoken calmly and truthfully: judge ye if the language is too strong.

Sir G. B. Airy, like the rest of his class, takes up the Scriptures to establish as contradictions apparent differences which are not necessarily contradictions, and to disestablish clear harmonies. He will have it, though the two are easily reconcilable, that the Book of Genesis opens with "two discordant accounts" of the one creation, both put forward by Moses (who is saddled with the entire responsibility) from motives of policy: the first,—the myth of the Egyptians—because it enjoins that very salutary observance, the setting apart of the seventh day as a day of rest; and the second—Arabian or Oriental—because it enforces the sanctity of marriage. The Sabbath, therefore, is held to be of heathen origination, and our only warrant for keeping it holy—"the authority of a myth." When that gets recognised, as doubtless by the world it will, there will soon be an end of Sabbath observance. The marriage-tie has nothing to recommend it but human "policy." To man belongs the credit of the idea: consequently, whoever will, may renounce his marriage vows without fear of offending God. This, long ago realised by a section of the Spiritists, has already been practised.

The history of the fall, "with all that precedes and follows for some distance"—this too is pronounced "mythical."

Genesis iii. 22 is supposed to be Indian "sentiment."

"The history of Lamech is a mere myth"—another of those preserved by Moses for beneficent purposes.

After the "mythical"—which is held to terminate "at the end of Genesis iv."—"the reign of tradition begins:" begins with the deluge; or rather, one of the deluges; for we appear to have had any number of deluges (some less, and some possibly greater) both before this one and since. According to our author, the deluge was nothing more than "a flood of the Nile," brought about, in its exceptionally large proportions, by an unusually wet season. And, disastrous as were its effects, it was not so much of a deluge either; for the water only rose twenty-seven feet four inches: which brings out that "all the high hills under the whole heaven, *and the mountains*, covered," were "less than twenty-seven feet in height." Mount Ararat, being a trifle higher than twenty-seven feet, obviously, could not have been covered: it seems to have been a purely exceptional case; and that so, as it clearly offered Noah's dove—not alone a rest, but an unlimited choice of rests for the sole of her foot, her returning to Noah because "she found no rest" seems somewhat inexplicable; she appears to have gone back to the ark with a lie in her mouth, before she returned with the olive-leaf.

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It did not occur possibly to our author that his twenty-seven feet four inches could and should have been measured upward from the tops instead of from the bottoms of the mountains; neither, if it had occurred, could he possibly have allowed that so it might have been; for, if it had, the traditional deluge would both have deserved its name, and have fulfilled to the letter the details given—which would not comfortably have fitted in with the rest of his argument.

After his deluge in miniature, it is amazing to find Sir G. B. Airy a firm believer in Noah's ark; for, where was the need for it? To think of a man squandering time and labour over this unwieldy structure, when the little, local deluge he fully anticipated (or why the ark?) together with its cause and probable effect, might easily be avoided, by just getting out of its way! Instead of leisurely going twenty-seven feet five inches up Ararat and its neighbouring mountains (there was no need to have hurried, for the Nile never rises at once), Noah preferred to lavish one hundred and twenty previous years on building an ark he did not want; and the lazy world, rather than be bothered to move, tacitly elected to stay where it was and be comfortably drowned!

There was another course open. Well aware of what was coming, Noah might have emigrated; but why Lot fled from Sodom fire, and Noah did not flee from Nile water, our author avoids explaining. *After* the flood, our author thinks, Noah *did* migrate: he sends him to Canaan. But he should have done that before; for was it likely, if crossing into Canaan would have saved him, that Noah would have taken upon himself the trouble of the ark, and all the further inconvenience of remaining where he was? Could he have planned otherwise, would he have wasted one hundred and twenty of his best years (or even twelve, should our author cavil at the 0) over the construction of a superfluous "box" for which there was not the slightest occasion?

In his next edition, our author, to be consistent, must do one of two things: either he must elevate his deluge twenty-seven feet four inches above the highest mountains, or he must get rid of Noah's ark. As matters stand, Noah had no sane excuse for saving himself by the means selected; whilst our author's local world (he may make it as small as he pleases) allowing itself to be drowned rather than trouble to go ten yards to save its life, is far too idiotic to be believed in as real. Should our author refuse to give increased volume to his deluge, and persist in retaining Noah's ark, perhaps he will so far condescend as to make it clear how the said ark could have floated about in twenty-seven feet four inches of water for one hundred and fifty days, without once grounding upon any of the many scarcely submerged "eminences?"

Abraham, happening to have bought a grave in Canaan, Moses, we are instructed, craftily preserved the record of the transaction (or we never should presumably have heard of it) to justify, or more properly, to make a pretence of justifying, the Israelites in the belief that they had a patrimonial right *to the entire country in which it was situate.* But why not have laid claim to the entire world in which it was situate? for clearly he had as much ground for the one claim as the other. Moses seems to have been a fine diplomatist, within limits; his strategy was good so far as it went, but it seems to have lacked breadth and comprehensiveness. It is worthy of remark that this grave episode in no way detracts, ap-



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parently, from the high estimate Sir G. B. Airy has formed of the character of Moses.

In the next place, Moses, for purely sanitary ends, institutes the rite of circumcision; and then, the reign of myth and tradition terminates, and history begins.

WALTER ROWTON.

(*To be concluded.*)

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## "MAN GIVETH UP THE GHOST, AND WHERE IS HE?"

I WAS not, I feel persuaded, the only reader of the RAINBOW,—and I have been its deeply interested reader for many years,—who perused the excellent letter of Mr. Hicks, in the July number, with much satisfaction and entire agreement. Nor have I failed also to notice the fact that, hitherto at least, no attempt has been made to meet what seems to me the unanswerable argument of that letter, as against the too common use of the words, "The dead know not anything," disingenuously torn from their context, in the controversy as to the consciousness or unconsciousness of departed souls. Perhaps Mr. Mills, when he wrote his article, "Are the dead alive?" which appears in the September number, had not read Mr. Hicks' letter; let us hope he had not, because, if he had, it was hardly candid—without any attempt on his part to answer Mr. Hicks—to quote those now discredited words, in this application at least, as an undoubted proof-text on his side of the question.

But let that pass. My main object in writing these lines is to point out the fact that another text, quoted by Mr. Starkey as the title to his paper in the September number, may justly be placed under the same controversial taboo as Eccles. ix. 5.

Job, in the midnight of his despondency, asks the question, "Man dieth and wasteth away;" or, "is cut off;" "yea, man giveth up the ghost, and where is he?" (xiv. 10); and these words also are quoted by those of our brethren who advocate an interval of non-existence between death and resurrection, as an intimation, having divine authority, tending to establish their view. The vital connection of the words, however, with both the preceding and following context,—apart from which they are but as a bleeding fragment cut from the living body,—is commonly overlooked. The whole passage is an exquisitely beautiful one, and of great importance from the insight it gives us into the eschatology of the Old Testament:—

> "For there is hope of a tree, if it be cut down, that it will sprout again,
> And that the tender branch thereof will not cease.
> Though the root thereof wax old in the earth,—and the stock thereof die in the ground;
> Yet through the scent of water it will bud,—and bring forth boughs like a plant.
> BUT—in mournful contrast with this—man dieth and wasteth away [is reduced to nothingness]; yea, man giveth up the ghost, and where is he?"

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"*Where is he?*" In the two following verses Job gives the answer to this question; but mark, it is Job's answer, according to the light and hope which he then possessed; not God's answer, according to his infinite knowledge:—

"As the waters fail from the sea,—and the flood decayeth and drieth up:
So man lieth down, and *riseth not:*
*Till the heavens be no more, they shall not awake,—nor be raised out of their sleep.*"

That the words, "Till the heavens be no more, they shall not awake," &c., are equivalent—according to the Hebrew idiom—to saying, "They shall *never* awake or be raised out of their sleep," is generally admitted by competent critics. The following are examples of the same usage:—

Gen. xxviii. 15: God said to Jacob: "I will not leave thee, *until* I have done that which I have spoken to thee of." Of course this does not imply that he would leave him then.

1 Sam. xv. 35: "Samuel came no more to see Saul *until* the day of his death." That is to say, he never came again to see Saul.

2 Sam. vi. 23: "Therefore Michal, the daughter of Saul, had no child *unto* the day of her death." In other words, she never had a child.

Hence this passage, if it is supposed to prove anything as to the state of man beyond death, proves too much: for it plainly intimates not only that there is no survival of the spirit, but no resurrection of the body; in other words, that there is no future life for man at all.

"His lot blank death, and utter nothingness."

But surely the reasonable way of looking at this passage, and indeed the whole class to which it belongs,—such as Eccles. ix. 5; Psa. vi. 5; cxv. 17; cxlvi. 5,—is to regard them as examples of the fact that till Christ had "abolished death, and brought life and incorruption to light through the Gospel," to even the holiest and most enlightened Jew,—and Job was not a Jew,—the outlook beyond death was dark, uncertain, and oftentimes hopeless. If they had any hope of immortality at all, and surely "at no time could they who trusted in God and loved him, dream that their trust and love were only for this world,"—yet it shone into their souls only as a star when the heavens are clear and calm, but which every drifting cloud and rising mist quenched as in a moment: while we, the children of the day, walk continually in the radiance of an uprisen sun whose light floods all the atmosphere even when his bright disc is hidden from our eyes.

There is one other point in connection with such passages as Job xiv. 7-12, and Eccles. ix. 5, 6, which I desire, in conclusion, briefly to touch upon, namely, the carefulness—if I may use such an expression—with which they exclude *all hope* of a future life. Not only, on the one hand, do they exclude all hope of a survival of the conscious spirit, "Man dieth and is reduced to nothingness; he giveth up the spirit, and where is he?" "The dead know not anything:" but equally, on the other hand, do they deny any resurrection: "Man lieth down, and riseth not; till the heavens be no more they shall not awake, nor be raised out of their sleep." "Neither have they any more a reward, for the memory of them

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is forgotten; neither have they any more a portion for ever in anything that is done under the sun." Is it not to meet this twofold despair that Christ brought "life *and* incorruption to light?" He revealed not the "life" of the spirit merely; telling us that "all live unto God," and himself when put to death in the flesh, yet living in the spirit, and going and preaching the Gospel to the spirits in prison (1 Pet. iii. 18-20; iv. 6),—

"Spirit to spirit—ghost to ghost;"

but also the "incorruption" of the body; being raised in a body of flesh and bones now "no more to return to corruption;" and leaving us, by the mouth of his Apostle, the glorious promise that "this corruptible (body) shall put on incorruption;" as well as "this mortal (soul) put on immortality." * FIDUS.

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## THE PRUDENCE OF CHRIST.

THE prudence of Christ in his conduct among his people was as remarkable as any of his other qualities. Perhaps this character of our Lord is better seen in regard to his claim to royalty than in any other respect.

He had here a most difficult part to discharge. He must needs give sufficient proof that he was King of Israel, as the prophets had foretold of him. He must assert this, and prove this by his words and by his works before his death. Here—in his very success here—lay one grand danger arising from the temper and circumstances of his people and his times. If his just claim were accepted, the people would insist on making him king *in their sense:* popular tumults would arise: a colourable pretext would be afforded to the Romans for condemning him as a rebel against imperial authority: hostile feeling would identify him with one of the many false Christs of popular insurrections: his name would have been handed down to succeeding ages as but one of such pretenders: our faith would falter at such a view of Christ.

The extreme danger of this is seen readily from the conduct of the Jews to other men who claimed the office of the Christ, and from their conduct on many occasions to Christ himself. The setting up to be the predicted king of prophecy was with every one except Jesus of Nazareth a call to arms responded to eagerly by a fierce and excited people. This we know from history. From our Gospels we know that multitudes were waiting and ready to act a similar part by Christ. Without any encouragement from him, nay, against his will, the exhibition of a power which proved him to be the prophet predicted by Moses was seized on by them as the opportunity for forcibly making him a king, and as such the leader of opposition against Roman rule. (John vi. 15.)

Viewing these two matters, viz., the necessity of his claiming to be and establishing his claim to be King of Israel, and also to escape all just suspicion of setting up to be such a king as the people expected or of producing popular tumults, the conduct of Christ was pre-eminently prudent. He claimed and was acknowledged to be King from first to last. As such he was worshipped by the wise men in his cradle at

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Bethlehem. As such he was acknowledged by Nathaniel and his disciples at the outset of his public life. As such he was hailed by multitudes in his triumphal procession into Jerusalem. (Matt. ii. 2 ; John i. 49 ; xii. 13.) Yet, he never created a tumult: he never gave the slightest pretext for charging him with opposing Roman rule: such a charge was made against him before Pilate, but the man who was most directly interested in such matters only treated the charge as an impertinence. (Luke xxiii. 15.)

The necessity for such a prudent course was certainly present in Christ's mind. (John vi. 15.) It gives us also a clue to some of his conduct which it is else not always easy to comprehend. Hence, when enthusiasm runs high he returns to a desert and hides in its welcome solitude till popular ardour has abated. Hence, we have little doubt, was the reason why, on several occasions when he had wrought one of his great works, he enjoined a partial or a total silence. (Matt. ix. 30 ; xii. 16 ; Mark vii. 36.) We cannot suppose that he gave an injunction that he did not wish to be obeyed. In his desire to avoid popular excitement there appears to be the real reason for such conduct on his part, and when his injunction was not followed we find him retiring from the scene altogether. (Luke xv. 14-16.)

The great thing to be noted here is that Christ succeeded in both his objects. He was acknowledged as king by numbers during his earthly life, and these numbers have ever since been growing and increasing. To them—the honest and the candid—he gave sufficient proof that he was King of Israel. On the other hand, the suspicion even that he wanted to be king in the sense that Herod and Cæsar were kings, or in the sense that the false pretenders to be Messiah wanted to be kings, has never attached for a moment to his name. The Jewish nation never did affirm it of him, and do not affirm it of him now. Infidels may call him enthusiast, but such an idea as we speak of they never attribute to him. All this exhibits an astonishing prudence in the conduct of Christ. When we take into account the strange, excitable, suspicious, fierce, crafty temperament of the Jewish people in the time of Christ, as we find them depicted in the pages of Josephus and brought strongly forward in many incidents of the Gospels, we will admire the marvellous prudence of speech and conduct which enabled the young Galilean teacher to spend his extraordinary life in the midst of them, making and establishing his lofty claim to be Son of David and King of Israel, and yet never exposing himself even to a suspicion that he wanted to be a potentate of this age. His conduct never led king, or tetrarch, or high priest, or people, watched closely as he was by all of them, to imagine that he sought, wished for, dreamed of a kingdom *now*.

And his conduct arose neither from the absence of lofty hopes and aspirations upon Christ's part, nor from personal timidity. In the highest sense of the word Christ was ambitious. The offer of the kingdoms of the world made to him by Satan was, beyond doubt, a strong temptation to the mind of Christ, to be overcome only by the sense of his duty to his Father. (Matt. iv. 9-10.) Timidity had nothing to do with the prudence of Christ. There was never a more fearless man than he. He faced an angry nation for years: they feared him: his cheek never blanched before them. Alone, he drove them from the

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temple: alone, he denounced woe after woe upon their ruling classes, while these glared upon him with fury in their hearts: alone, he stood before Pilate, the Sanhedrim, and the multitude, the only heart that beat no faster, while the passions of evil were bubbling and seething around him, when Peter lied and cursed in abject terror, when the Governor gazed in alarm at the unconcerned man before him, whose manner told that he lived in a region raised above the storms of earth. The prudence of Christ we see to have been upon a par with his power and his love.

HENRY CONSTABLE.

## CORRESPONDENCE.

### CHRIST'S ARGUMENT FOR THE RESURRECTION OF THE DEAD.

MATT. xxii. 31, 32; MARK xii. 26, 27; LUKE xx. 37, 38.

SIR,—I have to thank Mr. Waylen for the kindly remarks on my paper on this subject in the RAINBOW for June, with which he opens his letter on my paper. I must at the same time, with your permission, express my decided dissent from the views he puts forward in his letter on the subject of the intermediate state, and also say that I think he is mistaken as to such views entering to any extent into our Lord's argument for the resurrection which was the subject of my paper.

Though I have been called a Sadducee* on account of my denial of the natural immortality of man and of the eternal torment of the unsaved, I am really not a Sadducee at all. I believe not only in the resurrection and in angels, but also in spirits. Mr. Waylen believes evidently in the first of these three; also, I have no doubt, in the second; but I confess I am unable to distinguish between what Mr. Waylen and some other of your contributors hold on the subject of the disembodied spirit state and what the Sadducees held in their denial of the third, i.e., the existence of spirits. For it was surely not the existence of God as a spirit that they denied; and it was clearly not the existence of good or evil angels who are spirits, that St. Luke alluded to when he charged them with saying there was no spirit; for that he makes a separate charge against them. Nor can it be said that what they denied under that head was the existence of spirit in the living man; for it was evidently the existence of such a spirit as the Pharisees spoke of when they said in their strife against the Sadducees: "But if a spirit or an angel hath spoken to him, let us not fight against God" (Acts xxiii. 9); and I should say also such a spirit as the disciples thought of and our Lord spoke of when he said, "A spirit hath not flesh and bone as ye see me have." (Luke xxiv. 39.)

I need only refer to my line of argument as condensed in pp. 283-4, if not to my whole paper,—submitting at the same time that it is logically complete as it stands,—to rebut Mr. Waylen's notion that "the presence of this element," i.e., the opinion that the dead in

* See p. 65 of my book on "Everlasting Punishment as Taught in Scripture." Kellaway & Co.

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Christ are now blessed and resting in paradise from their labours, is "injurious to the main structure of the argument." I can only say further that he misunderstands my argument, and as I believe our Lord's argument too, if he thinks the presence of that element at all injurious to it.

I suppose Mr. Waylen will not deny that, with the exception of the Sadducees, the Jews of our Lord's day, believed firmly, whether rightly or wrongly, in the intermediate state as a state of conscious existence. Taking that for granted, it seems to me that Mr. Waylen must suppose that our Lord's words in Matt. xxii. 31, 32, in some mysterious way, dissipated such a belief from the minds of the multitude that heard, or that heard of, how he put the Sadducees to silence. He must suppose too that the Sadducees perceived that their foes the Pharisees were proved wrong in one point of difference between them (that of "spirits") without their uttering a word of satisfaction or exultation with which (if it were indeed so) they might have covered their defeat on the point of the resurrection. Also, that no one—whether Pharisee or Sadducee then or Christian ever since—could understand our Lord's argument, or perceive its force against the Sadducees, without denying at the same time the conscious existence of Abraham, Isaac, and Jacob in the intermediate state, and holding that our Lord denied it too. As to this last, I may say that I am one of many living instances to the contrary of it. And as to all these suppositions, which seem to me absolutely necessary to Mr. Waylen's case, I consider that, even if not in each case exceedingly improbable, they are a much greater burden than may well be laid on the understanding of the passage in question.

If only it be granted that the promise of the possession and inheritance of a certain promised land could not, in the nature of things, be made good to Abraham, Isaac, and Jacob while in "the disembodied spirit-state," and while in the "paradise" of "the third heaven" (2 Cor. xii. 2-4), my account of our Lord's argument remains, I submit, untouched and unassailable, notwithstanding the presence in my mind of the element which Mr. Waylen considers so injurious to it.

I have read a good deal of what has been written in the RAINBOW and elsewhere on the side that Mr. Waylen takes in this question; but I am still of opinion that it is an utterly unscriptural opinion he holds, as well as quite unreasonable as an inference from the teaching of Scripture. It is sometimes put forward as a help to the denial of eternity of torment; I can only say that the stoutest and bitterest upholder of that dogma that I know, holds with Mr. Waylen in denying the existence of disembodied spirits. But I am far from saying that it is not fairly an open question among Christians, and a proper question for occasional discussion in your journal.

This is not the place to enter into the discussion of such a question on its merits, but I may, perhaps, be allowed to put forward in the end of this letter, long as it is, one interesting argument for Abraham's conscious existence in the intermediate state, which I have not seen alluded to in the RAINBOW. I refer to John viii. 56. As it stands in our Authorised Version, that verse contains an unmeaning and unworthy tautology; but as rightly translated (see Alford *in*

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*loco*) it reads thus: "Your father Abraham rejoiced that he should see my day; and he saw it, and was glad." That is, he rejoiced when on earth that he should see (ἵνα ἴδῃ) the day of Christ; and when that day came, at the incarnation, he saw it (εἶδε) and was glad. Unless the word "εἶδε," occurring the second time in the verse, has a different meaning from what it bears the first time—unless it means "see" in one place and "foresee" in the other, our Lord asserted—as I believe, with Alford, he did—that Abraham saw his day "in his paradisiacal state of bliss." This is, I believe, one of many places where our Lord and his apostles expressly endorsed the belief of the orthodox Jews of their day in the disembodied spirit-state as a state of conscious existence, and of comparative bliss for the righteous dead.

I am, Sir, yours faithfully,
W. T. Hobson.

St. Barnabas' Parsonage,
Douglas.

[The publication of this letter has been delayed for want of space. —Ed.]

## CHRIST'S ARGUMENT FOR THE RESURRECTION.

Sir,—J. W., according to his last letter (Part I.) on this subject, seems to think that because, as he quotes, "Scripture is given by inspiration, and profitable for doctrine," therefore every sentiment recorded in Scripture is true. He can hardly mean this, however, or I am sure he will not, after a moment's reflection, for he must know that we have the sentiments of Satan and of wicked and foolish men recorded there, and these I am sure he does not think therefore true.

At any rate, he seems to think that whatever Moses and other saints and men of God have said, as recorded in Scripture, must be good and true, and may be used as foundation for our Christian faith. But I would ask, Did Moses never "speak unadvisedly with his lips?" Are we to adopt all the petulant sayings of Job, even such as Elihu reproves him for uttering? (See Job xxxiv. 9.) Was Abraham justified in all his recorded words?

Or to come to what J. W. seems to think must be still more certainly true—their words addressed to God. Did Moses never anger God by such? For answer see Exodus iv. 14. Was Elijah "the man of God," right in all that "intercession" of his "to God" recorded in 1 Kings xix. 10-14?

He says: "Many, if not most, of the passages quoted by St. Paul from the Old Testament, in support of his doctrine, are simply the utterances of some Old Testament saint addressed to God." Instead of making such a strange and rash assertion as this, would it not have been better if J. W. had given even one instance in point?* I cannot think of one. I know St. Paul quotes Elijah's "utterances addressed to God." Not, however, to support his doctrine thereby, but rather by giving "the answer of God unto him," to point the folly of all such like "intercession against Israel" in his own day.

Does J. W. really think that the words of Moses to God are as

* "J. W." (this is *not* James Waylen, though the initials are the same) *did* give "an instance," which we struck out, as we did not think any one would be so "rash" as to deny his position. Correspondents must be courteous, or their letters will be rejected.—Ed.

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important and as surely true as the words of God to Moses? If he does, I need say no more: nothing that I should say would affect him in the least. If he does not, then there is very little real difference between us.

Or, does he think that Moses *could* not have been wrong in anything he said in prayer to God, though Elijah, another great prophet and man of God, plainly was? I can hardly imagine that he does; and if he does not, there is absolutely no difference between us. For, let him observe, I never asserted that Moses was wrong in what he said. I am not at all prepared to say that he was. I only say that he may have been wrong, and that consequently what he said is not to stand in the way of God's words in either Old or New Testament if any one thinks it contrary to them. Such utterances by the holiest saints in prayer to their God, are not, I believe, to be taken to establish any doctrine that is not perfectly clear without them. As, however, I have shown in Parts II. and IV. of my letter in the September RAINBOW (p. 428), I do not see that the words of Moses that J. W. refers to have the slightest bearing for or against our Lord's argument for the resurrection of the dead, or my exposition of that argument.

As to Part II. of his letter, it seems to me that he still confounds universal resurrection with universal salvation. Undoubtedly God has said to or of all mankind what requires their resurrection from the dead for its fulfilment. And raised from the dead accordingly all will be, whether in "the resurrection unto life" or in "the resurrection unto damnation." If, however, Universalists unwisely and unwarrantably, as I think, press the promise to Abraham that "In his seed all the nations of the earth shall be blessed" into their cause, how in the world am I, or anything I have said, to be held responsible for their so doing?

There is to my mind a great difference between God calling himself "the God of Abraham, of Isaac, and of Jacob," and making that "his name for ever and his memorial unto all generations," and the truth that he is the God of the Gentiles as well as the God of the Jews. I venture to think that it would be sheer blasphemy, and that God would be not only ashamed of it, but highly displeased at it, if J. W. or any one else were to address God in prayer, or to speak of him in preaching as "the God of Pharaoh, of Ahab, and of Nero," in the same way as he is so often spoken to and of as "the God of Abraham, of Isaac, and of Jacob."

I would venture to suggest to "J. W." that he should let Universalists formulate their own arguments and propound their own questions. I do not think they would care to stand by all the arguments he puts into their mouths. I know of nothing that a Universalist could lay hold on in my paper in the June RAINBOW (p. 281), or in my subsequent letters, and make use of for their cause. I am aware that (what they would doubtless deem of very much greater importance) they do make something of our Lord's words, "all live unto him." But that I think I answered sufficiently in Professor Hudson's words in my letter of September, Part III. (p. 428).

I am, Sir, yours faithfully,

W. T. HOBSON.

St. Barnabas' Parsonage.

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## AN APPEAL FOR BROTHERLY HELP.

DEAR SIR,—For eight years I was a minister of the "United Methodist Free Churches," and since August, 1874 located in this town. For some time past I have been disturbed in mind, as to the soundness of my doctrinal views; and, after many severe mental conflicts—lasting over four years—have received the precious truth of "Immortality through Christ alone." Feeling that I could not be true to Christ, and yet keep silence upon this God-honouring doctrine, in June last, in two sermons, I declared my renunciation of the hideous dogma of "eternal torment," and my acceptance of "life only in Christ." This stirred up considerable ill-feeling amongst my hearers; but, by a vote of eight-tenths of the members thereof, confidence in my ministry was expressed, and a pledge of continued support given. The minority, however, in their extreme opposition to my views, carried the matter—against the will of the Church—to the connexional authorities, by whom they were supported, and I was required to resign my position as a connexional minister. This my friends protested against, but in vain. Since July 30th I have been conducting religious services in the Town Hall with the greater part of my late congregation, together with about a hundred other persons, out of whom a church of seventy-six members has been formed.

The Town Hall being private property, and for sale, we resolved to purchase it for the sum of £1035, with all its furniture and fittings. It is freehold, central, and will seat about eight hundred persons.

It was our intention to seek admission into the "County Congregational Union," but owing to the active opposition of a neighbouring Congregational minister, and the disfavour in which we are generally held, on account of our doctrinal views, we have decided to remain as a purely unsectarian and free church, without a formulated creed, welcoming to our communion all who confess the Lord Jesus Christ as Prophet, Priest, and King.

The premises will be so conveyed, that a life interest will be secured to me therein: this is the wish of the trustees, chosen by the church; so that I may not again be driven from my pulpit for witnessing to the truth. A mortgage of £700 has been arranged for, leaving a balance of £350 to be raised before the purchase can be completed. Towards this to the present only about £80 have been subscribed. It is not in our power to do more, having the ordinary expenses to meet; and from my "troops of friends" in my previous pastorates, I have not had the encouragement of a single subscription—so great is Christian charity (?). From above fifty personal appeals made amongst residents, and in the neighbourhood, I have received but two-and-a-half guineas. My doctrinal views have raised a wall of separation between me and those around me; whose avowed purpose is—by refusing all pecuniary help—to prevent my settlement in the town, and thereby, the propagation of the doctrine of Christ-purchased immortality, terrible and unscriptural in their eyes; hope-inspiring and cheering to those who have received the light of the testimony of God's holy Word. There is abundant room, however, for my ministry in this population of fifty thousand; and there is need also of true doctrine and liberal sentiment, to contend with the most narrow and frigid orthodoxy.

Surely, then, I shall not appeal

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to your readers for help in vain, seeing that many of them have suffered, and some hazarded their all for that for which I too have suffered the loss of all things. The case is known to H. J. Ward, Esq., of Neston, Cheshire; Rev. H. S. Warleigh, of Ashchurch, Tewkesbury; Rev. J. Smith, of Bacup; and Mr. H. Brittain, F.R.H. Soc., Birmingham, who are in full sympathy with the object, and will readily receive donations for the same. May I also crave, dear Sir, that favour at your hands?

And now, into the care of God the Father and the Son I commend the same; trusting that by the Holy Spirit, sent into the hearts of those that read this letter and prompting them thereto, I shall receive generous and much-needed aid.

I remain, yours very respectfully,
CYRUS E. BROOKS.

4, Oriel Place, Cheltenham.

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## CONSULTING THE DEAD.

DEAR SIR,—Having read, in the September number of the RAINBOW, a paper by "Z." on the subject of 1 Sam. xxviii.—"The raising of Samuel,"—will you kindly allow me a space in your periodical to submit to that writer and your other readers a few observations in reference to the same?

1. It appears to me that the divine denunciatory prohibitions against divination, necromancy, &c., and the workers therein (Deut. xviii. 10-12; Lev. xix. 31; xx. 6, 27), may be viewed as being grounded upon a wholly different basis from that which is assigned to them by "Z." May it not well be believed that, *not* because there was "some," or *any* "measure of reality in the claims" of those who practised such abominations, but just because there was not any kind or degree of truth and reality in these things,—they being "lying wonders," and the doers thereof "deceitful workers,"—*therefore*, he who is the God of truth, and "abhorreth them that work leasing," forbade, so peremptorily, all intermeddling on the part of his chosen people, with either the works themselves or their agents? "God sternly forbade it; but he does so as a *real* evil." But—it may be replied—what evil is more "real" than that of falsehood and deceit? and who is more subjected to divine denunciation and its heaviest penalty, than "whosoever loveth and *maketh* a lie?" "Z." states that such claims as those of the woman of Endor, to receive and communicate intelligence from hades, "are never referred to"—in Scripture—"as mere deceptions." In reply, I would refer him to Isa. viii. 19; a passage in which, by a fine irony—elliptically expressed—is shown the utter folly of having recourse to the above such "lying vanities." "For the *living* (to seek) "unto the *dead!*" The reason implied for this sarcasm is surely to be found in other inspired words,—"The living *know*," &c. &c.; "but the dead *know not anything*." Truly, "A living dog is better than a dead lion."*

2. As to "Z's." suggestion, that it was Samuel's *spirit* which presented itself, the answer may at once be returned,—spirit is not, cannot constitute, the *man*. Like the soul (the seat of the emotions and intellectual ideas, and temporarily contingent upon the union of the "breath of life"—God's Spirit—with the physical organism), spirit

* The foregoing remarks may, perhaps, be found equally relevant to a line of argument corresponding to that of "Z." put forward by one of the correspondents of the RAINBOW, in a last year's number.

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is only an adjunct of the man, of whom God's word declares, that he himself is simply "dust of the ground" (Gen. ii. 7, marg.; Gen. iii. 19; cf. Eccles. xii. 7). Again, how *did*, or how *could*, the identity of the prophet as being "Samuel himself," (verse 14, Septuagint,) be recognised by Saul, excepting under his familiar bodily form, as "an *old* man, covered with a mantle?"* *this*, probably, his prophetic garment of former days; there being such a distinctive garb in use amongst the Hebrew prophets. (Zech. xiii. 4; Matt. iii. 4.)

3. The passages quoted by "Z." from the New Testament,—viz. 2 Cor. v. 6; xii. 2,—to prove, as he believes, that *men* can be "absent from," or "out of," their own bodies, i.e., themselves,—are, to my apprehension, wrested from their true contextual significations. The former passage, in its entirety, refers to the second coming of Christ, and the "absence from," by exchange, of the natural from the spiritual body, consequent upon that revelation from heaven. The second passage relates to one such event in the Apostle's *living* experience as is included under the particular designation of "*visions* and revelations of the Lord." (Verse 1.)

4. I agree with "Z." in the opinion, that this was a real appearance of the prophet,—not a feigned one, brought about by the cheating mummery of witchcraft. But, I believe, further, that this was Samuel, in his undivided, tripartite nature of "body, soul, and spirit," raised by God himself from his grave at Ramah, to appear before Saul at Endor, for the accomplishment of his own special mission to the guilty monarch. "Is it a thing incredible" that, at any period of the world's history, and to effect his own particular purposes, "God should raise the dead?" The present instance was only, it would seem of an anticipatory character, —a sample beforehand of that divine power which will hereafter be put forth in the great resurrection-day, when "all who are in their graves shall hear his voice, and come forth." As confirmatory of this view, are the two following circumstances: First, the surprise, and even alarm, evinced by the woman at the development into a reality of that which it was within her province and design to present *only* under a *pretended* form. Such a surprise and fear point emphatically to the fact, that, for so *bonâ fide* a manifestation of resurrection-power, she was wholly unprepared. At this actual return of the prophet from the place and condition of death, was she not ready, in her secret heart, to exclaim with the magicians of old, "*This* is the finger of *God!*" "Men shall see that this is *thy* hand, that *thou*, Lord, hast done it." So long as it was an affair of merely imitative and multiplying art, Jannes and Jambres could, as it were, "withstand Moses" by the exercise of their counterfeit enchantments. But, when the Divine hand proceeded to work a new thing in the way of *creation*, they found themselves powerless in *that* direction. By their own, no doubt, involuntary confession, they were forced to show themselves as being "of nothing, and their work of nought." In this connection, it may be observed that we have reason, even from the very language of Scripture itself, to regard the resurrection of Christ and the resurrection of the race—as it is guaranteed by the former event —under the aspect of a second or duplicate creation. We are taught to regard it in this light by such

* Cf. chaps. viii. 1, and ix. 2.

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words as are contained in Acts xiii. 33, compared with Rom. i. 4: "Declared to be *the Son* of God with power *by the* (his) *resurrection from the dead.*" Again, Luke xx. 30: "They are *the children of God, being the children of the resurrection.*" Secondly (ver. 13), in her reply to Saul's inquiry—What "sawest thou?" the woman utters these remarkable words: "I saw gods" ("Elohim"="angels") "ascending out of the earth." This, surely, was a picture of a representative, typical character, having relation to a future glorious resurrection as its antitype. Multitudes of that white-robed throng, even of those "who shall be accounted worthy to obtain that world" (the "age" of the millennium), "and *the* resurrection from amongst the dead," seem to have passed upward from their several sleeping-places in the dust, before her astonished, terrified gaze. As "Elohim"="gods," in power and majesty; as "Elohim"="angels," in the wondrous brightness of their spiritual bodies, did these representative ones show themselves,—specimens of "the exceeding greatness of his power" "who quickeneth the dead" when and where and as he pleaseth. Truly, on the present, as on the former occasion, in Egypt, here was a work wrought directly and alone by the Divine hand, and for a particular purpose,—there never being any unnecessary waste of exhibited power with God. It was not, and never could be, a result brought about by any exercise whatever of the lying art of necromancy (reproduced in the present day, under the more plausible, speciously attractive guise of "spiritualism"), whose power, while it consists of, is also, absolutely limited by, deception.

Llangollen. J. H.

[It is but simple justice to the writer to say that this was written before Mr. Starkey's letter appeared. It is, therefore, entirely independent testimony.—Ed.]

# NOTICES.

A noble Example.—After reading the appeal last month to the friends of truth greatly to increase the circulation of the Rainbow, a gentleman wrote to our Publisher, ordering one hundred copies per month for a year, to be sent to influential men who are likely to take an interest in the doctrinal reformation for which we labour. We offer earnest thanks to the Christian brother who has enabled us to make this announcement. It is a high honour to work for our blessed Master, as those who love him know. Now is the time for an earnest effort to expel from the Church, by the light of divine truth, that dark traditional theology which for a thousand years has hardened men and libelled God.

Readers who are willing to receive, gratuitously, for distribution among their friends, copies of the "Report of the Meeting on Conditional Immortality," are requested to send their names and addresses to our publisher. We wish to have this report very extensively circulated among intelligent "laymen," as well as among clergymen and ministers, and believe that our friends in many places will consider it a labour of

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love to engage in this service. Each applicant for copies will please to say how many he or she can use, that is to say, of course, wisely and without waste, and they will be forwarded.

ARRANGEMENTS FOR NEXT YEAR.—We are glad to announce that papers may be expected from able writers during the year, among whom we may mention the Revs. Henry Constable, M.A.; J. B. Heard, M.A.; W. T. Hobson; George Lloyd; S. Minton, M.A.; and Edward White; General Goodwyn, and Messrs. Cameron, Deacon, Laing, Maude, Strang, Rotherham, and Waylen. We shall also have papers from gentlemen whose initials are familiar to our readers.

The following subjects, and many others, will engage attention:—

Undesigned Admissions. The Light thrown on the two Sacraments by the Doctrine of Life in Christ. The Connexion between Orthodoxy and the Profane Cursing of some of the people. The Imprecatory Psalms. The Resurrection—the rationale of the doctrine. The Angels of God. The Contrast between the Orthodox Millennium and that of Scripture. Incidental Testimony to the Divinity of Christ. The Holy Spirit as a Witness. Conditional Immortality. Apocalyptic Light. The Times of Restoration of All Things. The Transfer of Authority from Gentile Monarchs to the Son of Man. There will likewise be interesting Correspondence, including a series of letters on Christian Creed and Christian Conduct, with Book Notices, Poetry, and Critical Notes under the general title of "The Berean Casket."

"L. D." writes: "The RAINBOW is rendering incalculable service to pure doctrine, not only in exposing orthodox heresies with learning and eloquence, but in generously allowing discussion both in articles and correspondence, so that its readers have the advantage of seeing how great questions present themselves to thoughtful and serious men."

"G. B."—The Eastern question will be settled with the restoration of the Jews to Palestine, not before.

"J. T. M."—Thanks for words of sympathy. They are valued. But our faith in God is without limit. We trust him absolutely, not merely in relation to our little affairs, but in relation to the entire universe. He will do all things well.

A CLERGYMAN writes: "I am delighted with your article in this month's RAINBOW, 'The Joyful Doctrine of Immortality only in Christ.' Cannot you have it published separately for circulation? . . . How wonderful it is that when the nation is crying out very loudly against cruelty to men and the lower animals, they should boldly impute to the God whom they profess to worship and adore an intention to torment, not for one or a few days, but for a never ending eternity, millions upon millions of the creatures he has created!"

"J. H."—Letter received. We have given our testimony on that subject and hold to it, but do not feel called upon to give it prominence at present. We anticipate light upon it soon, from a very unexpected quarter.

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# THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

DECEMBER, 1876.

## CLEARING THE GROUND.

A PAPER appeared in the July number of this Magazine, under the signature of "Lex," which has not received the attention that it deserves. The writer mentions, in a friendly spirit, the various criticisms that he heard from thoughtful persons, on the addresses delivered at the Cannon Street Hotel last May; and draws from them the conclusion that "*much ground remains to be cleared* (the italics are his own) before the path in which they wish men to travel is likely to be accounted a part of the king's highway."

Now this may mean two entirely different things; either that the path itself requires to be cleared from certain obstacles which prevent people walking along it, or that the ground on each side of it must be cleared before people will consent to do so. The former we have been endeavouring to accomplish for some time, and as we think, with considerable success; to the necessity for the latter we entirely demur. If the path itself is clear, we can confidently invite our brethren to join us on it, however tangled may be the brushwood on the right hand or on the left. At the same time, to enlarge our views, and render the path more pleasant to walk upon, we are glad of any light that can be thrown on collateral questions. The criticisms quoted by "Lex" are of both kinds: positive objections to the doctrine of Conditional Immortality, and difficult questions on subjects connected with it, though not with it exclusively. The objections to it are:

1. That it is inconsistent with Christ having died for the sins of the world, and with the declaration that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them. No doubt, these words, if understood in the fullest sense of which they are capable would bar the possibility of any human being suffering for his sins either in this world or the next; for obviously, if he does, his trespasses *are* imputed to him, and he and Christ both die for the same sins. But that they are not in-



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tended to be taken in that extreme sense, the apostles themselves teach us as plainly as words could do it. For St. Peter describes certain persons in his own days as "denying the Lord that bought them, and bringing upon themselves swift destruction;" so that a man may be bought by Christ, and yet be destroyed after all. And St. Paul, immediately after proclaiming the "the word of reconciliation," says, "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain:" manifestly, *the* grace of which he had been speaking. In other words, he beseeches them not to suppose that he had been teaching Universalism, as it was quite possible for a man to receive in vain the reconciliation effected on the cross, and die in his sins notwithstanding it. It is unnecessary here to attempt any definition of what the Gospel does involve: it is enough for our present purpose to have such distinct apostolic authority for denying that it ensures the salvation of every man.

2. The next objection is of a more subtle kind; and is constantly pressed against us both from the right hand and from the left. Why, we are asked, should any one be raised from the dead, except for the purpose of renewed probation, or that he may live for ever, whether in happiness or in misery? If his doom is fixed before resurrection, whether at or after the death of the body, and if that doom is a more or less terrible destruction, why should he not suffer it in the spirit, without reappearing in the flesh, and undergoing a formal judgment? Now, the answer given to this question will partly depend upon the respondent's views as to the condition of human spirits after death: some Christians holding that those of both the righteous and the wicked retain their consciousness, others holding that only those of the righteous do so, and others denying that either do. The two latter will of course reply that if there is to be any retribution at all after this life, it must necessarily be postponed until the resurrection. The former can only say, that inasmuch as the sins were committed openly, in the body, and on earth, it would seem more likely, even without any revelation on the subject, that the retribution should take place openly, in the body, and on the scene of their commission. But supposing that neither of these answers is deemed satisfactory, do our opponents really mean to contend that there *can* be no sufficient reason for the wicked being restored to bodily life before they are finally judged, sentenced, and executed? Do they regard it as so utterly incredible, that some non-natural interpretation must be forced upon the statements which appear to assert it in the plainest possible terms? If they do not, their objection falls to the ground; if they do, they must be just left to their opinion; for there is no arguing with a subjective position of that kind.

3. The third objection is pressed still more strongly, and is capable of being sustained with apparently very effective rhetoric. "I cannot consider any form of retribution to be God-like, which

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does not either at once destroy the criminal, or open to him the possibility of a return to righteousness. Why do not we, in this nineteenth century, first torture and then execute great and atrocious offenders? Only, I believe, because we are satisfied that such a course would be offensive to our Heavenly Father. But right and wrong are not arbitrary terms. Nothing, so far as I can see, can be right in God, which would be wrong in man." Now this argument, if valid, would of course justify those who object to capital punishment in pronouncing it incredible that God will ever destroy any sinner, however incorrigible, with a destruction however instantaneous and painless. A short and easy method, no doubt, of dealing with the doctrine that the wages of sin is death. It is wrong for man to inflict such a punishment; therefore it must be wrong for God to do so. What should we reply to that? Why, that, even admitting the premiss, the conclusion by no means follows. The main grounds, on which it is supposed to be wrong for man to take away life, are—1st, that it is too great a power to be entrusted to a fallible judge; 2nd, that it endangers the criminal's eternal salvation by cutting short his time of repentance. But neither of these can apply to the second death, of body and soul, inflicted by God upon the finally impenitent. He cannot err, and must know when their case has become absolutely hopeless. In the only sense in which the words have any application to the present argument, a thing "*can* be right in God, which would be wrong in man."

Just so, on the supposition that man *has* a right for heinous offences to "kill the body," but that the growing feeling against the more terrible methods of doing it arises from a sound and true humanity, does it necessarily involve any imputation upon the Divine character, to believe that it may be a very much more fearful thing to fall into the hands of the living God, than into the hands of man? On what grounds should we object to impale or crucify a monster of cruelty? Because the punishment would be more severe than he deserved? Certainly not, if there be any justice in an eye for an eye, and a tooth for a tooth: for he may have done the same to hundreds of innocent persons. We should be influenced partly by the injurious moral effect of such exhibitions upon the public mind, and partly by the consciousness of our own fallibility in judgment. As the case will be tried again before a tribunal that cannot err, and that will render unto every man according to his deeds, we think it better to keep on the safe side, and exercise the least degree of severity that the well-being of society will allow. Neither of these considerations will apply to the tribulation and anguish which will undoubtedly accompany a sinner's final destruction in Gehenna. For God cannot err as to the degree of it that may righteously be inflicted, or that the general good, present and prospective, requires to be inflicted in each particular case; and he will take care, we may be well assured, that there is nothing in the



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mode and manner of it to shock the feelings of his intelligent creatures, but that it is so arranged as to be exclusively beneficial in its moral effect. As we know nothing whatever of the process by which the judgment of the wicked, with all its consequences, will be carried out, what can be more arbitrary or perverse than to insist that if their "end is destruction" it must be an absolutely painless one, or the universe will cry shame?

In short, what does the writer mean by "at once?" Does he mean instantaneously and painlessly? If not, his objection has no bearing whatever on the main doctrine of conditional immortality; for he only insists that the death which is the wages of sin shall not be inflicted in a more terrible form, or by a more gradual process than he would approve of: and we have no doubt that when the time arrives, he will be perfectly satisfied with God's method of carrying out his own sentence. If he does mean that the final destruction of an irreclaimable transgressor, to be "God-like," must be unaccompanied by any suffering whatever, we can only reply for ourselves, that such an idea violates all our conceptions of righteous retribution, and appears to us in the last degree improbable. We believe that in a sinner's "end," even more than in any previous part of his whole life, he will find it an evil and a bitter thing to have departed from the Lord.

Having thus endeavoured to clear the pathway itself of the difficulties which were thought to obstruct it, we shall consider in another article one or two of those side questions, which some persons —very unreasonably as it seems to us—insist upon having answered before they will allow it to have been proved from Scripture, that the wages of sin is death, and the gift of God in Christ is eternal life.

SAMUEL MINTON.

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## THE PARABOLIC TRINITY.

LUKE XV.

IT is a fact worthy of more attention perhaps than it would seem generally to have received, that in every case in the Gospels in which our blessed Lord is recorded to have spoken *several* parables at one and the same time, these parables will be found, on examination, to have at once a mutual relation one with another, and to be of a cumulative character in setting forth the great lesson or lessons they were designed to teach; and that consequently, if we isolate any one in such a series of parables, and consider it apart from the rest, we must necessarily fail to catch all the fulness and beauty of its divine meaning. It will be as if we should cover over some noble picture leaving only one of the most prominent figures in it visible. That figure might no doubt be a very striking and admirable one in itself, nevertheless, not only would the meaning of the

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picture as a whole be lost, but the exact impression which the artist intended that particular figure to convey would fail to be realised.

Indeed it will be found, we apprehend, that the very *number* of the parables thus spoken in connection is not without significance; being either *three*, as in this fifteenth chapter of Luke; *four*, as in the judgment parables of Matthew xxiv. and xxv.; or *seven*, as in the case of the seven kingdom parables of Matthew xiii.

Confining our attention, then, on the present occasion, to the first mentioned of these series, upon which we have a few thoughts to offer, simply as suggestive and of a tentative character; the first thing that strikes us about these three exquisite parables is the fact that they are *three* and neither more nor less. Now we are among those who believe that, as an esteemed American theologian has said, "There is a sacred arithmetic, as well as sacred persons, places, and times. Numbers in Scripture being as significant as words; and that this sacred significance of numbers is not cabalistic, not fanciful, but proceeds from the very nature of things, and is well settled in the Scriptures, and universally acknowledged in all the highest and deepest systems of human thought and religion." Of this sacred significance of numbers, moreover, no more striking example could well be selected than that of the number *three*. Among all sacred numbers this is the most sacred, for it is the Divine number,—the symbol, alike in arithmetical or geometric figure of the Holy Trinity. "It is composed of three numbers, each of which is in itself *one*, and which multiplied together still make only one. Three, therefore, represents the Trinity, each member of which is God, and yet the Three together are still only One. It is the simplest compound figure in geometry—the equal-sided triangle, which is indivisible, and unresolvable into anything else. It is the first and fixed compouud unit of mathematical science. It therefore properly stands for the Trinity and individual completeness. As such, it has been also wrought into all God's works. Man is body, soul, and spirit—three-one. The family is man, and wife, and offspring—three-one. Religion is knowledge, action, and experience—three-one."*

"Matter, and breath, and instinct, unite in all the beasts of the field;
Substance, coherence, and weight, fashion the fabrics of the earth;
The will, the doing, and the deed, combine to form an act;
The stem, the leaf, and the flower—beginning, middle, and end:
Cause, circumstance, consequent: and every three in one.
Yea, the very breath of man's life consisteth of a trinity of vapours,
And the noonday light is a compound—the triune shadow of Jehovah.†

Hence the very number of these parables predisposes us to find in them a revelation of God rather than of man; a setting forth of the relationships in which the Creator stands to the creature, rather than an exhibition of the responsibilities of the creature to the

* Dr. Seiss. † M. F. Tupper.

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Creator. In them we are prepared to see, primarily at least, what God is to us, and only inferentially what we are to God. Let us ascertain, then, how far the parables themselves confirm this predisposition.

The *order* of these parables not less than their number is significant. To speak frankly, it is not the order we should have expected. They present plainly a gradation, a sequence, a climax; but it is not the gradation and sequence which seems to us, on a *prima facie* view, the most natural and appropriate. We should have expected a more unbroken progress in the value of the subject of each parable, and the closeness and affectionateness of the relationship described. In other words we should have expected the parable of the Ten Pieces of Money to come first, and that of the Lost Sheep second. For is not a sheep more to its owner than a piece of money? Both indeed are articles of property, but the sheep differs from the coin in being a living creature, and therefore to the shepherd—and especially the Eastern shepherd—an object of solicitude and even of affection, which the piece of money cannot be. Hence our Lord again and again speaks of himself as "the good shepherd," and of his people as his tenderly cared for sheep: "I am the good shepherd; and know my sheep—and am known of mine—even as the Father knoweth me, and I know the Father." "I am the good shepherd, the good shepherd giveth his life for the sheep." Language which does but recall the melodious sweetness of the olden prophecy, "He shall feed his flock like a shepherd; he shall gather the lambs with his arm and carry them in his bosom, and shall gently lead those that are with young." Or if, instead of the second parable referring to a piece of money it had described a relationship such as that of master and servants—a relationship lower indeed than that between father and son, yet very much higher than that of the shepherd to his sheep—it would have seemed to us better to have fitted its position here, and in a more unbroken order to have led up to the parabolic climax of tender sympathy and forgiving love. But it is not so. We have first a sheep, secondly a piece of money, and lastly a son; and though there is indeed in one respect an orderly concentration in value and interest, the sheep being but one of a *hundred*, the coin one of *ten*, and the son one of *two*; still the seeming retrogression of the second parable appears to need explanation, and all the more if so viewed in connection with the fact that in this case the agent is a *woman*, and not a man as in the first and last of the parables.

For evidently the *Agent*—the seeker and finder—is in each case *Divine*. Not only, as we have seen, does the number of the parables intimate as much, but of what shepherd save "the good Shepherd who giveth his life for the sheep" can we think as the one described in the first of these parables; or of what father, save "our Father who is in heaven" as the glorious ideal of grace and

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love set forth in the last? But if so, then, inasmuch as there remains only one other personal aspect of the Godhead, and only one other parable to set it forth, it follows that the "woman" of the second parable must needs represent the Holy Spirit. Nor, in truth, is the Holy Spirit inaptly or incongruously so represented. As Archbishop Trench observes, "The thought of the Holy Ghost as a *mother* has at different times been near to the thoughts of men." Nay, may we not say, somewhat more boldly, that we must, as of a divine necessity, recognise in the Holy Spirit the *feminine* and *motherly* aspect of the Godhead? It is the Spirit that proceeds from the Father, even as Eve was taken out of Adam; it is the Spirit that quickens (John vi. 63); it is the Spirit that broods (Gen. i. 2); it is the Spirit that brings to the birth (John iii. 8; Rom. viii. 11); moreover, it is the Spirit whose tenderness is "grieved" (Eph. iv. 20); and whose maternal admonitions may be resisted (Gen. vii. 3; Act vii. 51). There need then be no difficulty in conceiving of the Holy Spirit as being represented under the emblem of a woman either here or in the parable of the Leaven.* What else can the woman seeking her lost coin represent?—for to say "the church" is not only to confuse the imagery of the parable utterly, but would be as incongruous and unseemly as to introduce the church into the solemn doxologies with which Paul concludes some of his Epistles.

Nor,—regarding the "Woman" as the Holy Spirit,—shall we err, we think, in further identifying the "candle" which she is represented as lighting to aid her anxious search, with that written Word of God which, in the Spirit's hand, does indeed "find" the soul buried under the dust and rubbish of this present evil world —revealing it at once to God and to itself.

But why are only "*ten* pieces of money" spoken of as the sum of this Divine woman's possession? and why is a coin—a dead and senseless thing—rather than some living creature represented as the object of her diligent search? These are the harder questions, scarcely touched even by the deeper commentators, in connection with this parable, to which we would fain find some satisfactory answers.

As regards the former of them we must, in the hope of obtaining some light, recur to what has been already said touching the value and significance often attaching to numbers in the Scriptures. Now we are at once reminded—amongst other instances of the use of this number *ten*—that the moral law of Sinai consisted of *ten* commandments; that the plagues of Egypt were *ten* in number; that God would have spared Sodom for the sake of even *ten* righteous; that Israel, after the separation from Judah, consisted of

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* Observe that in the seven kingdom parables of Matthew xiii., the chief agent in each case is Divine,—*unless we except the woman who hides the leaven.*

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*ten* tribes; that the fourth beast of Daniel, had *ten* horns; that—and this calls for special attention—in other of our Lord's parables, we read of "*ten* virgins," and of "*ten* servants," to whom their departing lord delivered "*ten* pounds;" while in the Apocalypse the Chuch of Smyrna is warned that she shall "have persecution *ten* days," and both the dragon and the wild-beast are represented with *ten* horns.

Now surely all this is not without significance. Nor is the symbolic meaning of the number *ten* difficult to ascertain. Derived in all probability from the simple process of counting the fingers, the first instruments used by mankind to assist them in the practice of numeration, it was, amongst the Kabalistic Jews, called—like *five* and *six*—a "circular number," for they argued, that as a person travelling on a circular road, departed from a given point, yet how often soever he goes round, must still return to the same point; so is the property of these numbers. If 5 be multiplied by 5, the result gives a 5; 6 times 6 the same, and so on to infinity. Thus the number 10, more especially, may be said to be circular; for multiplied by itself it is 100; and ten times 100 are 1,000, or ten hundreds, thus showing that as a circle is complete in itself, so is this remarkable number; nevertheless—and herein lies its special significance in relation to its symbolic use—it is *an elastic not a rigid circle*, for the number 10, while complete in itself, can yet by the addition of ciphers merely, be increased in value indefinitely. Hence we conclude that the number *ten* signifies a self-contained, but not exhaustive or final completeness. In a good sense it is the number of election; in an evil sense it is the measured severity of judgment. The commandments of the Decalogue are ten, a sufficient moral rule for those to whom it was given, but how much more is comprehended in the two greater commandments spoken by our Lord? The plagues of Egypt were ten—a judgment complete and terrible in itself—but nevertheless to be followed by the destruction of Pharaoh and his army in the Red Sea. Sodom would have been spared, could the Lord have found ten righteous within its guilty bounds, but the failure to do this did not prevent the Divine grace from being still manifested in the deliverance of Lot and his family. The tribes of the separated kingdom of Israel were ten, yet down to the very close of Scripture *twelve* is the complete number of "the tribes of the children of Israel." The fourth beast of Daniel had ten horns—forming a complete development of the world power—but still there arose after them "a little horn" which became great and terrible above all. And so in the parable of the Virgins there are but *ten*—indicating the election of the Christian dispensation—but beyond them lies the far wider circle of the ultimately saved. In the parable of the Pounds, too, the *ten* servants are not all that are to be found in the Father's house of many mansions, but only—as the Greek more accurately expresses it,—"ten OF his servants." And in like

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manner, then, may we not see in the "*ten* pieces of money" in the parable before us the number of God's elect,—thus recognising the same symbolic meaning in the number as used in all three parables,—found, not in the outlying "wilderness," but within "the house," and bearing even amid dust and defilement the stamp of God's predestinating love?

But—to pass on to the second difficulty:—Why in this case is a lifeless coin, and not a living creature spoken of? We reply to this question with diffidence, and yet not without some assurance that we are on the right track if we have not actually apprehended the meaning of the symbol. If it be conceded, as it probably will, that the whole series of these parables,—the lost and found Sheep, the lost and found piece of Money, and the lost and found Son,—was intended to set forth the threefoldness of the Divine action in the great work of human salvation; then plainly as the special action assigned to the Son, as in the first parable, is Redemption; and the special action assigned to the Father, as in the last parable, is Reconciliation; so the special action assigned to the Holy Spirit, in this central parable, must be Regeneration. For thus hath the Lord himself spoken: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." (John iii. 5-7.) But it is obvious that the recipient of life could not in this parable be represented as already its possessor; nor would the alternative of representing a dead creature, man or animal as restored to life, have been admissible, since that would have implied its previous possession of life, which would be contrary to the spiritual truth, besides violating the fundamental law of parabolic representation,—namely, that it ever moves within the region of the natural and the real. Of necessity, therefore an inanimate object had to be chosen; and if it be objected that in this case the peculiar nature of the Spirit's work remains out of sight, since to an inorganic thing, life cannot be imparted, and in fact in the parable is not supposed to be; we admit the force of the objection, but would plead (1), the inadequacy of any conceivable natural symbol to satisfy the full requirements of the case; and (2), that the thing actually chosen—a piece of money—possesses at least one significant and appropriate peculiarity, namely, that though itself lifeless, *it can be exchanged for something*, such as a sheep, *which has life;* and hence, though not itself a living creature, it may fairly be regarded as its equivalent. We do not actually know that a sheep could, in our Lord's day, be purchased in Palestine for a drachma or Roman penny, but the supposition is not improbable. And though the parable does not inform us what the woman did with her money, we may fairly assume that she did not intend merely to hoard it up, but that, as Godet supposes, she had laboriously earned the small sum which she possessed, and saved

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it only at the cost of many privations, for some special purpose or urgent need. So does God purchase the church with his own blood, and renew it by his Holy Spirit, that he may in the coming day, "present it unto himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

If it be asked now, what will be gained by the acceptance of the interpretation which we have thus in merest outline sketched? we unhesitatingly answer, much, in the three following ways:—

I. It gives both a unity and a comprehensiveness to the teaching of these three parables, regarded as a closely connected series, which as popularly understood they altogether fail to exhibit. They are, when thus considered, at once discovered to be no mere repetition of one and the same lesson, the freeness and fulness of the grace of our heavenly Father, unspeakably precious as that lesson is,—but rather an organic whole, each one being equally needed to set forth in its completeness the divine truth they were intended jointly to illustrate, and each one therefore, considered alone, being but a partial and even inaccurate manifestation thereof. They thus constitute as it were, a beautiful triptych, revealing the triune glory of God, and cease to appear as simply copies of one and the same divine picture.

II. It affords new and harmonising light on the special meaning of the second, and confessedly most obscure, of this series of parables. A parable so obscure, indeed, as to its details, that even so acute an exegete as Olshausen is constrained to say, "The second parable of the lost drachma is obscure. For I cannot persuade myself that it contributes no new feature to the general picture which the three parables hold forth, and that consequently, the contrast between the γυνή (woman), and the ἄνθρωπος (man) of verse iv., and the δέκα (ten), and ἑκατόν (hundred), is merely accidental." While the deep spiritual insight of Godet gives us only the following suggestive words: "Here is divine love portrayed from an entirely different side. The sinner here is not only, in the eyes of God, a suffering being, like the sheep on whom he takes pity; he is a precious being, created in his image, to whom he has assigned a part in the accomplishment of his plans. A lost man is a blank in God's treasury." Words these which, read in the light of the thought we have suggested in explanation of this parable, namely, that it more particularly illustrates the work and office of the Holy Spirit in the calling out of "the church of the first-born ones," acquire a force and definiteness which perhaps the great theologian hardly attached to them. For is not the Church in a certain sense, the purchase-money,—the sum of which must needs be made up,—of future more comprehensive blessings for the world? or, in other words—must not "the number of God's elect be accomplished" before the way can be opened for the richer and more unrestricted manifestation of Divine grace set

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forth in the third parable, which, taking the "elder son" as the representative of the unfallen angels (verse 29, 31), seems to us to embrace the human race as a whole?*

III. But lastly,—and here after all we find the strongest *point d'appui* for the interpretation of these closely connected parables which has been suggested,—a serious doctrinal difficulty very widely felt in connection with the last transcendently beautiful parable, of which writers of the school of Horace Bushnell of America, and F. W. Robertson of Brighton, have not failed to avail themselves in what we must regard as an undue depreciation of the atonement, is completely and satisfactorily solved. We refer to the fact that in the exquisite story of the Prodigal Son, we seem to have reconciliation without atonement; that the work of redemption—whatever may be supposed to be the precise nature of that work—does not come at all within the field of vision; that if taken alone, and as in itself an adequate presentation of the way of salvation, this parable certainly teaches the sufficiency of repentance on the sinner's part, without the apparent intervention of the Mediator between God and men. Doubtless, it is quite correct to say that the parable was not intended to unfold the whole mystery of redemption, but simply the loving readiness of our heavenly Father to receive his returning child. But what if we can explain, as we think we can, *why* more than this was not necessary? Doubtless, it is also legitimate to point out that the atoning death of Christ not having as yet been suffered, it was not to be expected that the truth of the atonement would be presented with the doctrinal accuracy with which we find it stated in Paul's Epistles. But let us not forget the fifty-third chapter of Isaiah. And still when all has been said, when we lay side by side with this parable, such a word of our Lord as that in John xiv. 6, "I am the way, the truth, and the life: *no man cometh unto the Father but by me*," we cannot but feel how startling is the contrast. Nevertheless, it can surely need no elaborate enlargement of the argument here to show that if we see clearly the close mutual relation of the three parables before us; if we bear in mind that HE who spake the parable of the Prodigal Son had at the same time and to the same auditory spoken those of the Lost Sheep and the Lost Coin; if we regard them, and suppose that Christ intended his hearers to regard them, as a whole, and to be interpreted together; if we recognise in these successive pictures the earthly shadows of the divine ministry of Son, and Spirit, and Father; if in a word we look upon this chapter as being, what we have called it, the Parabolic Trinity—then the difficulty of which we have spoken will

* We would here express, in the most emphatic terms, our appreciation of the beautiful and Christ-like teaching of the article on "*The Fatherhood of God*," with which the last number of the RAINBOW was enriched. —W. M.

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at once and entirely disappear; then the whole work of salvation will be seen to be fully displayed; then, indeed, one comprehensive word of the Apostle Paul will appear to us as the golden text, of which these parables form the Divine illustration, "THROUGH HIM (Christ), WE BOTH HAVE ACCESS BY ONE SPIRIT UNTO THE FATHER." (Eph. iii. 18.)

W. MAUDE.

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## THE FORGOTTEN PRAYER.

"Why speak ye not a word of bringing the king back?"—2 SAM. xix. 10.

PLACE on his head the royal crown,
His right let every nation own,
Let kings before him bend the knee,
And worship in humility!
Until he comes to claim his throne,
Creation cannot cease its groan;
And men will suffer, mourn, and die,
Whilst God's Anointed waits on high.
This is the word, most clearly given,
By holy men inspired of heaven,
And all the facts of life combine
To prove that word a truth divine.
The Church whilst in her virgin youth,
And ere tradition darkened truth,
Talked much about her absent Lord,
And dwelt with joy upon his word.
She knew his presence would be "home,"
And prayed, "Lord Jesus, quickly come!"

Who prays thus now? Alas, how few!
The prayer is old. A doctrine new,
Which neither Paul nor John proclaimed,
Is welcomed by "the Church," so named.
*She* is the great Instructress, she
Will bring the world to bend the knee,
To God in Christ, the first and last!
*She* is the great Iconoclast!
The idols of the nations fall,
Rejected, at her queenly call!
And swords transformed to plowshares tell
That she has done her work right well!
She needs no king with royal sway,
Would rather he remain away;
And so the Church, of modern fold,
Forgets the prayer she prayed of old!

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# PARAPHRASED PROPHECIES.

## I.—THE DREAM OF KING NEBUCHADNEZZAR.

O KING NEBUCHADNEZZAR, thou sawest a great image, whose brightness was excellent; and the form thereof was terrible. His head was of fine gold; his breast and his arms of silver; his belly and his thighs of brass; his legs of iron; and his feet part of iron and part of clay.

1. Thou, Nebuchadnezzar, and the dominion of thy successors in Babylon, art represented by the head of gold: for thou art a king of kings, and the God of heaven hath given thee a kingdom, power, and strength, and glory, and made thee ruler over the children of men, the beasts of the field, and the fowls of heaven. Thou art this head of gold.

2. And after thee another kingdom, represented by the breast and arms of silver, shall arise from Greece, and by its notable king Alexander (viii. 5, 21; xi. 3, 4) gain great dominion, but inferior to thee.

3. Then the third kingdom, represented by the belly and thighs of brass, shall from Rome bear rule over all the known earth: at first with a strong, compacted dominion, as symbolised by the body of brass, but afterwards divided to the East and the West, Rome and Constantinople being represented by the brazen thighs of the image.

4. The fourth kingdom, duplex, as the iron legs of the image, shall be strong as iron; and as iron is used to break in pieces and subdue, so shall the peoples be broken and bruised—in the East, by the Mohammedan power of the Saracens and Turks; and in the West, by the Papal power of the so-called Holy Roman (but really Teutonic or German) Empire.

5. And whereas the feet of the image thou sawest were part of iron and part of potters' clay, the kingdom shall next be further divided, being no longer one strong, compacted dominion, but several; yet the strength of the iron shall continue, though divided by and mingled with the miry clay. There shall be strength, but no unity; the parts shall not cleave one to another; they shall not be wholly separate and antagonistic; nor shall one overcome and dominate the rest.* [But "in the latter time of their kingdom" (Dan. viii. 23), as the toes of the feet prefigure, ten kingdoms shall be developed (vii. 24), and another, diverse, shall overtop and subdue some of the rest.]

6. Then, as thou sawest a stone smite the image upon his feet, and the iron, the clay, the brass, the silver, and the gold were broken in pieces together, and were made like chaff, and dispersed by the wind; so in those days the kingdom of the Son of Man shall be set up, and shall break in pieces all these kingdoms—the iron, the brass, the clay, the silver, and the gold, and consume them; it shall never be destroyed; it shall never be given to other people, but it shall stand for ever.

G. B. C.

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* This is a striking and true representation of the condition of East and West at the present time—1876.

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# OUR FUTURE HOME.

ONE of the many subjects of interest to us as believers in Christ is that of our future home. It will be somewhere! Has Scripture told us where? I think it has. I think there are many parts of the Word of God from whence we may learn with a positive certainty where we are to live for ever. It may not be uninteresting to some of the readers of the RAINBOW, if I direct their thoughts for a little while to this theme.

In the fourteenth chapter of John's Gospel, our Lord introduces this subject to the attention of his apostles. He would comfort them under the troubles of their life by the prospect of their future abiding home. He tells them of it in the second verse.

He first speaks of his Father's house. What is meant by this? I have no doubt that it means the boundless universe of God. There is, doubtless, some special place where the Father more especially manifests his presence and his glory. This place is sometimes called "heaven," or "The heaven of heavens;" but even of this we are told that it "cannot contain God." (1 Kings viii. 27.) Wherever the works of the Great Creator are there he is himself. If we ask the question, "Whither can we go from God's presence?" we can only reply—"Nowhere." Like everything connected with Deity, the vastness of this idea confounds our limited comprehension, but still it is the truth. The Father's house is the boundless illimitable universe which stretches in every direction into infinite space.

In this house of his Father Christ tells us that there are "many mansions." Man has often, as he gazed up into the heavens, asked if some or more of those floating worlds are inhabited by beings more or less resembling himself. Science has answered this question with theories as various as the opinions of their propounders. He who was possessed by Jehovah in the beginning of his way, and by whom all things were made, has answered this inquiry in the affirmative. Throughout the Father's house there are "many mansions," dwelling places of life. The heaven where the angels dwell, the earth on which man sojourns, are only a few among many places where life like theirs is possessed.

One of the great laws of life apparently is *attachment to place*. The lower creatures in general have it to an extraordinary degree, as naturalists tell us. Summer after summer the swallow returns to build its clay nest, where it had built it the year before. Winter after winter the snipe and the woodcock return to their haunts of the winters gone by. That unity of purpose which runs throughout creation, in this links man with the creatures below him. Man has his strong local attachment. The word "*home*" conveys its best expression.

True religion is true to every real want of man. Christianity is true to our strong longing for a home where our affections

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and capacities may unfold themselves. The Lord Jesus, who made us, as well as redeemed us, has answered the natural longing of the human heart in the promise, "I go to prepare a place for you." That place, wherever it is, is our future home.

Is it lawful to inquire where that is? Not only lawful, but our duty, if it has been revealed, as I have no doubt it is.

In the passage in John xiv. 2, to which our attention has hitherto been confined, there is only one feature of our future home brought before us. It is that it is a place which, in its present condition, is unfit and unsuitable for our eternal dwelling. Christ tells us that he has gone to prepare it for us. This preparation of it is one of those employments of his, in which he occupies himself during his session at his Father's right hand. It is probable that as soon as the dwelling is prepared, its dwellers will be placed in it.

Now, I think, one conclusion we may draw from the fact that our eternal dwelling is not fit for us in our glorified state (for it is of the glorified state of the redeemed that Christ speaks) is, that that place is not what we usually mean by "heaven," the throne of God, where Jesus now is. To suppose that place to require any preparation, to fit it for any inhabitants however glorious, is a thought which scarcely can be admitted for a moment. The place which requires preparation must be more or less incomplete, rude, and chaotic. It is in existence while Christ sits in heaven, but it requires to undergo some process by which it may become the suitable dwelling-place for glorified man.

In 2 Pet. iii. 13, we have express mention made of that place which our Lord is now preparing for the everlasting dwelling of his people. The apostle says that "we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." All will allow that the scene of which Peter here speaks, signifies the believers' future and eternal home. What we want to understand is what place he means.

The expression "new heavens and new earth" is capable of either of two meanings. It may mean some place wholly different from the heavens and the earth which now belong to man: or it may mean our present heavens and earth, so altered and so improved that they are called "new." The latter, I believe, to be its meaning, and I will proceed to give some proofs that it is.

I would first wish to show that such use of the language is justified in Scripture. In 2 Cor. v. 17 we read, "If any man be in Christ, he is a new creature (or creation); old things are passed away; behold, all things are become new." No one imagines from this language that the man spoken of as "in Christ," and as therefore "a new creature," has been annihilated, and a different person created in his room. It simply means the very same person under very altered circumstances. Poole

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in his commentary conveys my meaning very clearly. Speaking of the "new creature," he says, "He hath the same soul, but new qualities, new apprehensions in his understanding, new inclinations in his will and affections, new thoughts, counsels, and designs." Thus Scripture fully justifies our understanding Peter's "new heavens and new earth" to be our present heavens and earth under new and improved conditions of existence. We now proceed to show that this is, and must be, the apostle's meaning.

2 Pet iii. 13 is evidently a quotation from Isaiah lxv. 17. Let us turn back to this older passage of Scripture. God here says, "Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." The apostle and the prophet speak evidently of the same place. Of what does the latter speak. If we turn to verse 16 of this chapter we find him explaining his "new earth" of the seventeenth verse, as *this present earth of ours under very altered conditions.* He is there speaking of the future home of his people. He says "that he who blesseth himself *in the earth* shall bless himself in the God of truth; and he that sweareth *in the earth* shall swear by the God of truth; *because the former troubles are forgotten, and because they are hid from mine eyes.*" Then follows verse 17, in which the forgetting of the former troubles of this earth is expressly stated to be the creating a new heavens and a new earth. The new heavens and earth then of Scripture are, this present earth and its atmosphere, or heavens freed from all evil, and advanced to their ultimate perfection. This is what, according to prophet and apostle, the people of God are to look for as their dwelling place for eternity.

Another reason for coming to this conclusion lies in the fact that this earth of ours is given to Christ, the head of the Church, as his everlasting possession, and that we cannot therefore suppose that it ever will be annihilated, but must suppose it to be intended for the dwelling-place of himself and of his people (Psa. ii. 8.) In exact conformity with the faithful word which has given the uttermost parts of the earth for the possession of Christ, are numerous passages both in the Old and New Testament, in which this earth is expressly promised to the redeemed as their eternal abode of which they shall never be dispossessed. The psalms are full of such passages. Their burden, when they speak of the future, is ever thus:—"Evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth." (Psa. xxxvii. 9; xxv. 13.) This is also our Lord's express promise to all the "meek." (Matt. v. 5.) Beyond any fair question, this earth of ours on which we now sojourn for a few painful years is promised to us, fair, and beautiful, and perfect, as our future home.

I think enough has been said upon this point in proof, but even at the risk of needless iteration, I will add a little more. The

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apostle Paul, in his epistles to the Romans and the Galatians, has established the great fundamental doctrine of the Gospel that all believers alike, be they by natural descent Jews or Gentiles, are equally children of Abraham, and as such partakers of God's promises to Abraham. In Gal. iii. 19, he says, writing to a church composed mainly of Gentile believers, "if ye be Christ's, then are ye *Abraham's seed, and heirs according to the promise.*" Now, what was this promise which Abraham and every believer in Christ is to obtain? If we turn to Romans iv. 13, we are told by Paul what it was. He says, "the promise, *that he should be the heir of the world,* was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Here again we see what are the new heavens and the new earth to which we look by faith. It is not some new world now being moulded into being in some distant part of the universe. It is this very present world, this Kosmos of ours on which we look, this whole frame of the material heaven and earth, regular and beautiful beyond what it now is, fit dwelling-place for the abode of righteousness.

I will say a very few words as to the time when redeemed man shall enter upon that inheritance of the earth of which he has as yet enjoyed but little, and that for a short time, and mixed with tears and cares. It is quite plain that the time for its fruition must date from the second advent of Jesus Christ and the resurrection to eternal life.

Abraham is to possess this earth. He cannot in any sense be said to possess it while he is dead. Let men imagine what they will as to his present place and condition; no one can say he now enjoys and possesses the earth. He must be raised to life in order to do so. The very same is to be said of the children of Abraham, of all those meek ones of the earth who have fallen asleep in Christ. They too must be raised up out of their sleep in order to enter on their eternal portion. Thus we are pointed on with no uncertain index to the time of resurrection as the time when we are to inherit the earth. This period coincides with the time of our Lord's second coming, and it is to this time he pointed himself in that passage from John xiv. where he spoke of going to prepare a place for his people. Ere they could enter upon that, he tells them he must "come again to receive them to himself, that where he is there they may be also." (Ver. 3.)

Such a view of the believer's future home appears a most suitable one. This earth, the scene of Satan's triumph over man, will be the scene of Christ's triumph over the work of Satan. This earth, the scene where the claims of Jesus to be king were derided and scoffed at, will be the scene where he will be adored as the king of the whole earth. This world in which his people have had tribulation, where they have borne his cross, and suffered shame for his name, shall be the scene of their joy and glory with their glorious Lord. Our earth is not to be annihilated. God has destined it for a nobler



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object. Physical imperfection and moral evil rooted out, it will be throughout eternity the abode of Christ and his ransomed people: the spot to which other worlds will turn and point as the perpetual illustration of the lesson of redemption. Meanwhile, we walk upon our inheritance.

HENRY CONSTABLE.

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## THE BIBLICAL DEVELOPMENT OF THE AGES.

### NO. IV.—NEW TESTAMENT TEACHING: GENERAL CONCLUSIONS.

HE who has well studied the Old Testament is prepared for the New; and he that has marked the use of *olam* by Moses and the prophets can at once appreciate the use of *aion* by Christ and his Apostles. Between the completion of the Hebrew Scriptures and the commencement of the Greek, a connecting link was forged by the Alexandrian Jews who translated their Hebrew Bible into the Greek tongue, and who executed their version, known as the "Septuagint," prior to the time, and ready to the hand, of the apostles of our Lord. The Septuagint using *aion* for *olam*, led the Greek word into the inheritance of the Hebrew, and conveyed to the immediate possession of the new appellation those rich domains which the old had taken centuries to acquire. The *Septuagint* translators assumed that the two words corresponded so nearly that the one could stand for the other: at least they let fall the mantle of the elder on the shoulders of the younger. The four hundred instances of *olam* taken up, with substantial uniformity, by *aion*, must have created a correspondence if they had not found it. An absence of slavish uniformity in style indeed is noticeable; but the divergences are microscopic, and the resemblances all the more striking.*

Like *olam*, *aion* is found definite and indefinite; singular and

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* The following classified selection of examples, showing how *aion* is employed in the *Septuagint* will serve several useful purposes. The principle of arrangement observed is that according to which *olam* was considered in our first article:—the Hebrew leads the way and the Greek is ranged under it.

(1.) *Olam*:—Gen. iii. 22, vi. 3, "to the aion;" vi. 4, "from aion;" ix. 12, "aionion generations;" 16, "aionion covenant;" xxi. 33, "aionion God;" xlix. 26, "monimonic (abiding) hills;" Exod. xxi. 6, xl. 15, Job vii. 16, "to the aion;" xli. 4, "aionion servant;" Psa. ix. 7, "to the aion;" Isa. lxi. 4, "aionion wastes;" 7, "aionion joy."

(2.) *The Olam*:—Psa. xxviii. 9, "unto the aion;" xli. 9, "from the aion and to the aion;" Jer. xxviii. 8, "from the aion;" Dan. ii. 20, "from the aion and unto the aion;" xii. 7, "to the aion;" Joel ii. 2, "from the aion."

(3.) *Adh*:—Psa. xix. 9, "to aion of aion;" cxii. 3, "to the aion of the aion."

(4.) *Olam and adh*:—Exod. xv. 18, "reign the aion and unto aion and farther (!);" Psa. xxi. 4, "to aion of aion;" lxv. 6, "to aion of aion;"

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plural, applied to both past and future ; and both are intensified in the same fashion, so that as lately we had "the olam of olams," so now we have "the aion of aions." Like *olam*, *aion* is strongly tinctured with the meaning of "indefinite duration," and can justly be rendered "age" only by the help of some such expanding adjective as "indefinite," "remote," "latest," or even "perpetual." Like *olam*, *aion* in the singular occasionally submits to the yoke of the age-meaning, if not girt too tightly therewith ; and in the plural will take no other, so that, as we have nothing better than "ages" for *olams*, neither have we anything more acceptable for aions : we can do with "eternities" for neither the Hebrew nor the Greek plural until we have shorn the "eternities" till they mean no more than "times." Finally, when either *olam* or *aion* is used as an adjective or supplies us with one, the qualifying epithet is of broad and not narrow significance, meaning age-measured,—measured by the age, in contrast to the day or the year,—rather than age-bounded—ending with the age,—instead of only leading to a visible shore, it conducts into the midst of an age-marked but still on-flowing stream : in point of fact, that which is *olamic* and that which is *aionion* are alike broadly "age-abiding" rather than narrowly age-lasting, whether the thing so qualified is tribulation or joy, death or life.

Thus taught by the Old Testament, written in Hebrew and in Greek, the learner advances into the New Testament, where he is charmed with a combination of "old things and new." The old style greets him at every turn ; the old ideas are still current ; and with Hebrew thoughts in Greek words he is soon at home. But all is not old. Something new awaits him. He opens wide his eyes to see in sharp outline close before him, what he can only have dreamt he saw in hazy distance after spending an evening with the prophets. He beholds a clearly marked line of demarcation which from Genesis to Malachi had never been drawn,—a line of demarcation between two ages whose junction, though still lying some way before him, is brought sufficiently near and set in a light sufficiently strong to enable him to point to each in succession, and to describe the differences characteristic of the two.

The New Testament speaks of "this age" and of "that which is to come." It does this in two cases without further description of the ages intended, offering the distinction as one by this time

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cxlv. 1, "to the aion and (even) to the aion of the aion ;" Dan. xii. 3, "to the aions and farther."

(5.) *Olams* :—Psa. lxxvii. 5, "aionion years ;" cxlv. 13, "of all the aions ;" Eccl. i. 10, "has happened in the aions which were before thee ;" Isa. xxvii. 4, "the great, the aionion God ;" xlv. 17, "aionion salvation ;" li. 9, "as a generation of aion ;" Dan. ii. 44, "not to the aions ;" iii. 9, v. 10, vi. 6, 21, "to the aions live !" ix. 24, "aionion righteousness."

(6.) *Olams of adh* :—Isa. xlv. 17, "unto the aion—further (!)"

(7.) *Olam of olams* :—Dan. vii. 18, "unto (the) aion of the aions."



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well-known. We refer to the words of our Lord recorded in Matt. xii. 32, and used by the Apostle Paul in Eph. i. 21,— "this age (*aion*) and the coming."

The fact that a distinction so important and so new could thus simply be made, may perhaps best be accounted for by the facts collected in our last two articles, which went to show that, although the distinction before us was never actually made by any of the Hebrew prophets, yet the materials for it were little by little accumulated as their visions extended in range and their discoveries advanced in fulness. They looked forward to the days of the Messiah,—they anticipated the unequalled glory and blessing which would characterise those days—they knew that those days would not be fleeting but would abide, they would be "days of *olam*" running on into a distant, indefinite futurity: but the *olam* would be another, not this; a new one, not the old;—this was the feeling that grew upon them. The feeling found expression. A new formula was framed. It was appropriate, and became current. "This *olam*," "this *aion*," they said,—and thereby they summed up all the past, present and impending days of failure, humiliation, subjugation, sorrow and waiting: "that *olam*," "that aion," they went on to say,—and in that designation they comprehended all they had been taught by their prophets to expect under the sway of their promised "Prince of peace." The contrast went to their hearts, the formula expressing it was often on their tongue. History attests the fact that by the time of our Lord the phrase had obtained currency. The great Teacher, finding and approving it, adopted it: he had new things to tell, more light to give concerning both "this age and the coming."

We pause here for a moment to ask—though not just yet to answer —the question, how it was that our Lord did not at once change the phrase, make the old age "*that*—the bygone," and the new "*this*—the present." Suppose this question answered by the common, easy reply that our Lord stood on a border land transitional from the one age to the other; and that the change in fact not being complete, the change in style would have been premature, or at least could be left to follow in due course:—suppose this reply given so far as our Lord is concerned, yet what of the Apostle Paul,—why does *he*, years after the ascension, still write "this age and the coming?" Let the true answer stand deferred. Meanwhile let us trace the line of demarcation of which we have spoken. We have more than a phrase to deal with. This age and the coming one are characterised in so many ways as to settle conclusively that the answer just dismissed was *not* the true one. Let us now briefly trace the outlines of the two ages as they appear in the New Testament.

I. THIS AGE—*how characterised.* (1.) By *anxieties* besetting those who receive the word. "The cares of this age (*aion*) and

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the deceitfulness of riches, and the lusts of other things, entering in, choke the word, and it becomes unfruitful." (Mark iv. 19.) (2.) By *persecutions* for those who faithfully follow Christ. "He shall receive an hundredfold now in this time . . . and pesecutions, but in the age (*aion*) to come," &c. (Mark x. 30.) (3.) By the *intermingling* of the sons of the evil one with the sons of the kingdom in the field sown by the Son of man: "Let both grow together until the harvest—the harvest is the end of the age (*aion*). (Matt. xiii. 30, 39.) (4.) By *Christ-crucifying princes.* "The princes of this age (*aion*) . . . crucified the Lord of glory." (1 Cor. ii. 8.) (5.) By *Satanic ursurpation.* "In whom the god of this age (*aion*) hath blinded the minds of them that believe not." (2 Cor. iv. 4; cf. John xii. 31; xiv. 30; xvi. 11.) (6.) By the *predominance of evil:* "Who gave himself for our sins, that he might deliver us from this present evil age (*aion*)." (Gal i. 4.) "In trespasses and sins . . . ye walked according to the age (*aion*) of this world." (Eph. ii. 1-2.) (7.) By the Christian obligation of *nonconformity* to it: "Be not conformed to this age (*aion*)." (Rom. xii. 2.) "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present age (*aion*)." (Tit. ii. 12.) The candid will at once perceive how closely this series of characteristics hangs together. No wonder that anxieties and persecutions await the faithful during the continuance of an age in which evil is in the ascendant, in which Satan is god, in which the Caiaphases and Pilates are typical princes; no wonder that, living in such an age, Christians should be charged to abstain from its seductions and defilements; no wonder that ere surrendering so strong a realm its monarch should with all stealth and cunning work counter to him who came to sow the word (Matt. xiii. 19), and the heirs (ver. 38) of a better time.

II. THE AGE TO COME—*how characterised.* (1.) It will bring to the faithful the reward of *eternal life.* "He shall receive in the age (*aion*) to come eternal life." (Mark x. 30.) (2.) It will be attended by a *resurrection* from among the dead. "The children of this age (*aion*) marry and are given in marriage: but they which shall be accounted worthy to obtain that age (*aion*) and the resurrection from among (*ek*) the dead neither marry nor are given in marriage; neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection." (Luke xx. 34-36.) (3.) It will be ushered in by the *return* of the Lord. "That we should live soberly, righteously, and godly in this present age, looking for that blessed hope and glorious appearing of the great God and our Saviour Jesus Christ" (Tit. ii. 12-13); "They that are Christ's at his coming." (1 Cor. xv. 23.) These characteristics also are indissolubly conjoined: each implies the others. The bestowment of eternal life, as a future and final reward, implies resurrection from the dead: resurrection

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from the dead implies our Lord's return. There are, no doubt, other characteristics of the age to come, to which the above-named naturally lead the inquirer. For our present purpose, however, it may well be that those just given will suffice; seeing that they are well-marked, and cannot fail to distinguish in a signal manner the age to come from all ages that have gone before it. We are sure that the age to come has not yet come; because we are sure that our Lord has not yet returned, that his sleeping ones have not yet been raised, that the final inheritance of age-abiding life has not yet been conferred.

We now return to the question which we asked before but did not answer;—Why did our Lord not change the phrase which was originated by reflection on the predictions of the Hebrew prophets? Prior to his advent men had learned to say "this age and the coming one;" and by "this age" they meant the bad age in which they then lived and by "the coming age," the age of their Messiah, the good time of the latter end of the days:"—why, we ask, did Jesus not change the phrase, so as, in a word, to speak of the good age as already come, and not merely still to come? It is evident by this time why it was:—he could not; it would have been premature. He did not then raise the dead as a body and grant them life eternal. He did not at his first coming bring in the new age. He brought in the fuller tidings of it—the fruitful seeds of it—the heavenly pledges of it; but the new age itself he did not, in his humiliation inaugurate. He did not bring it in by his resurrection—by his ascension—by the sending of the Comforter to the waiting disciples. Hence the Apostle Paul continued the style which his Master while on earth had adopted: he spoke of the glorious age as still to come. He conceived himself as living in the very age that had crucified his Lord. We may add—and this for many reasons is as important as it is obvious—the ages were not changed at the destruction of Jerusalem: the Lord did not return then, the dead were not raised then, the crown of life was not bestowed then. In a word,—the age current before the days of our Lord, and during those days, and after them; before the destruction of Jerusalem and after that very significant event;—*that* age is current still, it is our age. We know it by its own proper characteristics: we are beset by its anxieties, subject to its persecutions, intermingled with its lawlessness, fighting against its prince, and obliged at our peril to deny ourselves and refuse to cofashion ourselves to its ways. We also know that the same age is current because the next age has not even yet been brought in: the Lord has not yet returned, the righteous dead have not yet been raised, the crown has not yet been placed on the heads of those who have loved his appearing.

Let us add that this New Testament waiting sits the more easily on the Old Testament hope, because the latter did not and we may believe could not distinguish between the first and second

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advents of our Lord; or, better still to say, the Old Testament prospect was one of a present Messiah, present on earth, on the throne of David, among his people and princes, ruling and judging as KING of kings and LORD of lords; and so it did not note and could not see (save by a disjointed and mysterious glimpse, Psa. cx. 1) the absence even in heaven of the promised Prince of peace.

The living seed of a new, glorious, and endless age was planted by the Son of Man when he first appeared; but still the old bad age went on, doomed but not destroyed: the coming age will truly, fully come when he appears again. All essential explanation lies here.

Before passing on from this brief notice of "the age to come" it may be well to recall the Old Testament view of "the future as a *sequel*" on which we have already dwelt at some length. The reader is earnestly requested to go through the process familiarly known as "putting this and that together." How often, until this is done, may an inquirer be on the very threshold of a discovery, and yet not dream how near he is! We have seen that "the age to come" will be ushered in by the return of our Lord Jesus (above p. 549): we had previously learned that the age to come would not only constitute a new age, but be the close and the crown of previous ages; that it would embrace "the latter part of the days" of Old Testament revelation: it follows that "the latter part of the days" will be inaugurated by the return of the Son of Man from heaven. The reader may hesitate to found an important conclusion upon the Apocalypse; may think it unwise to harden a mere casual (perhaps a very mystical) reference to a thousand years to such a degree as to speak of "the millennium" as of a thoroughly ascertained and definite period; and may therefore feel unable to affirm that the Second Advent will be "pre-millennial." Be it so. Without entertaining the scruple, we can respect it. But we can change the form of the question to suit such a case. We can put it thus,—Will the Lord return to bring in the latter days or will those days come in his absence? The materials for reply are lying around us. Those days of peace, restoration, triumph, and glory, to which Jacob, Moses, David, Isaiah, and Daniel pointed constitute the age to come: the age to come will be opened by the glorious appearing of our great God and Saviour. The bright future of the prophets will be introduced by the Second Advent.

We would now bring these articles to a conclusion by a brief allusion to several points of general or special importance.

1. *The* SUBDIVISION *of the ages.* We have seen something of this in the course of our inquiry. In the Old Testament we have met with the *olams* of the past instead of the customary *olam*, and in like manner with the *olams* of futurity—instead of the *olam*. We have also had the *olam of olams*, which besides meaning the most extended of all olams might possibly include the conception of an all-embracing *olam*, a perpetual *olam* including an endless series of

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*olams*. In the New Testament we have something similar; for, over and beyond the stereotyped *eis ton aiona*, "to the (indefinite or perpetual) age," we find *eis tous aionas*, "to the ages," as well as *eis tous aionas tôn aiônôn*, to the ages of the ages." This idea of a subdivision of the ages assumes some importance in relation to two or three passages, as contributing something to their exact exposition. (*a*.) As to the *past*:—the great Time or Creature age may be resolved into such subordinate ones as the pre-cosmic and the cosmic (thinking of cosmos as the finished, beautiful earth). So again, we may think of the antediluvian and the post-diluvian. In like manner we may apportion the periods of Hebrew history,—if not indeed into such small parcels as from jubilee to jubilee,* yet at least into such characteristic portions as the age of the patriarchs, the age of the judges, the age of the kings, the age of national independence, the age of Gentile domination, &c. &c. Perhaps it is in the spirit of the last generalisation that we should understand 1 Cor. x. 11: "Unto whom the ends of the ages extended." As tributary rivers and recipient lakes unite their waters in the mighty flood that rolls on to the ocean, so all the great periods of sacred story were conceived by the Apostle as sending forward and uniting their stores of admonition for the service of those to whom he wrote. It is perhaps needless to think of a subordinate age in Matt. xiii. 39 ("The harvest is the end of the age"). If indeed we could be sure that our Lord wished to imply a comparison between the age of which he was then speaking, as a whole, and the agricultural year, we should in that case be compelled to view that age as one of the many ages into which the long age of evil is subdivisible. The case would then stand thus: After several sub-ages of evil have passed away, there comes another, a final sub-age of the same general character, in which are found in collision the beginnings of triumphant good, counteracted by an extremely cunning activity of wickedness. As however, even so, the close of the final subordinate age would be coincident with the close of the entire longer age of which it forms the last link, this question can scarcely be said to have any material bearing on our inquiry.

It is otherwise with the *Great Commission* (Matt. xxviii. 18-20); though, happily, as light is more needful there, so it appears to have been more freely given. Our Lord there gives his great commission to "disciple the nations," and promises his spiritual presence to his disciples in the forth-carrying of his commands: "I am with you all the days until the conclusion of the age (*aion*)." There can be no question that the promise was intended to be co-

* Not from jubilee to jubilee; for two reasons. (1.) Because of the shortness of that period; it would be unprecedented to apply *olam* to so brief a portion of *national* history. (2.) Because of its *definiteness*: an exactly measured and uniformly recurring 50 years could never be conceived of as an *olam* by the Hebrew mind: it would be repugnant alike to the fundamental idea and the constant usage of the word.

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extensive with the commands, or that, with the obedience of the servants, should go the presence of the Master: "And lo!" (on this condition, while you are doing this work,) "I am with you" (there is your encouragement). But now, strange to say, whether from fear of pope or presbyter, whether from distrust of ordinance or church, it has been said that the age here intended was the *Jewish* age, and that, as its conclusion came with the destruction of Jerusalem, this commission had force only till A.D. 70. On the face of it this opinion carries the look of extreme improbability, and must we think be definitively rejected. If we had any precedent—which we have not—for drawing a line between the Jewish age and the Christian age, we must still believe that Jesus was promising his spiritual presence to the end of the incoming Christian, and not merely to the end of the outgoing Jewish age; inasmuch as (*a*) THAT would be offering his spiritual presence for the whole period of his bodily absence, which would certainly appear to be the natural and only adequate consolation; (*b*) THAT would be coupling his spiritual presence with the spiritual age he was then according to this hypothesis actually creating; (*c*) THAT would be stamping the work of discipling then commanded with an adequate permanence of authority, lacking which we should find ourselves in the present day in the very awkward dilemma of having no positive commission to make disciples among the nations at all; for, if this commission will not give us authority, it will be very difficult to find any other that will; and then we should be left to drift along through the remainder of this evil age with no task assigned, no Master's presence promised. We now go on to confirm these considerations by affirming boldly that no such application of the phrase *sunteleia tou aionos* to what is called the Jewish age is to be found in the Bible. The nearest approach to it is decisively against it. When the four disciples asked, Matt. xxiv. 3, "What shall be the sign of thy coming and of the conclusion of the age," they could only mean the conclusion of the age of Jerusalem's *desolation;* they knew that when their Lord did come it would be to heal and restore, not to destroy! The only "conclusion of the age" the New Testament knows aught about is that which is coupled with our Lord's return. Hence, if *till then* he promises his spiritual presence, what is that but to say, "Occupy till I come: there is your work, and there is your encouragement. I will be with you in spirit to help until I return in person to reward."

2. *The* CONJUNCTION *of the ages.* The word *sun-teleia*, literally "joint-ending," seems to be well enough rendered "conclusion," in Matt. xiii. 30, 40, 49; xxiv. 3, and xxviii. 20; and its implied reference to something in the plural, susceptible of *joint*-ending, may be easily wrought out by applying it to those streams of tendencies flowing simultaneously on through any age, those threads of historical events carried on side by side and giving to any age its complex character, which at the close may be regarded as knotted

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and bound about ready for a new departure. But in Heb. ix. 26, we meet with something unique, inasmuch as we there find the "*sunteleia* of the *ages*," in the plural. It is true, indeed, that though new in form this may be nothing new in fact or substance. The previously named subdivision of the ages may satisfactorily account for it: "Now once in the conclusion of the *bygone* ages" may be the meaning. There is, however, a better, because a bolder, more congenial, more adequate account of this plural to be given. A joint-ending may be witnessed when the last end of one line is made to overlap the first end of another; as, for example, when a person overlaps his own forefingers.* Now we have already advanced the idea (p. 551) that, although the first advent did not end the old age of evil, yet it did bring the seed and pledge of the good age to come. There you have the conception of a joint-ending. The spiritual, but not less real beginnings of the eternal age took root while Christ was on earth. He, the Maker of the ages (Heb. i. 3), "the Father of Perpetuity" itself (Isa. ix. 6) sounded the death-knell of the old *aion*, and spoke living words that struck root, that grew, that are growing still, ready for a sudden outburst and display which shall astonish the universe when he bows the heavens and comes down. Here then, right in the essential midst of all ages past and to come, as the grand key and harmoniser of old and new, of time and eternity, was planted the cross on earth, appeared the High Priest in heaven:—"now once in the CONJUNCTION of the ages."

3. *The* NON-ENDING *of the Ages*. That the ages in their utmost prospective extent are endless has come out in evidence again and again during the progress of this inquiry. Even in the Old Testament we met with "the ages of perpetuity." In the New Testament we again and again read of "the ages of ages" (e.g., Gal. i. 5; Rev. xxii. 5); as much as to say "ages onward indefinitely." In both Hebrew and Greek Scriptures we find the notion of an end negatived:—"Of the increase of his government and peace there shall be *no end*" (Isa. ix. 7); "Of his kingdom there shall be *no end*" (Luke i. 33); "This mortal shall put on *im*mortality" (1 Cor. xv. 53); "An inheritance, *in*corruptible, *un*defiled, *un*fading" (1 Pet. i. 4); "There shall be *no more* death" (Rev. xxi. 4). The ages of the future, then, *will* be endless. (1.) We may regard this as a WARNING. The fig-tree under the *aionion* curse never bears fruit again; destruction from the presence of the Lord, being *aionion*, can never give place to restoration. The fig-tree may cease—its fruitlessness never; the man may cease—his destruction never. That which is truly *aionion* cannot be reversed. Christ can never cease to reign: saints can never cease to live. That the punishment will be mainly the punishment of *loss*, could never seem

* As the late Dr. Thom, of Liverpool, once did to the writer in illustration of the force of this very word.

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trivial if it were remembered that it will be *the loss of life*—the age-abiding loss of life, the loss of the blessed life which blooms to the ages of perpetuity, which never ends. (2.) We may regard it as a *consolation*. The reward will be age-abiding—that is the positive side of its durableness: it will be end*less*—that is the negative side of its perpetuity. Strange, humbling fact;—my strongest assurance, it may be my sweetest solace, is a negative. Be it so: it is enough. "There shall be no more death." If this gives me no *positive* conception, it nevertheless gives me the strongest I can embrace. But the positive idea—age-abiding—is in its own way peculiarly blessed. I look forward to no infinite stagnation. I simply look forward from age to age—till I am lost; with the final and pleasing bewilderment implied in the phrase, "and yet more ages to come." Be it, that "age" is a word dating from creation and cleaving to it—the better so. By that very fact "the ages to come" are, to the apprehension of my mind, filled with life. They image forth an active, a producing, an unexhausted God. They prophesy of boundless possibilities. They bespeak new things to spring forth into being; more to learn, more to enjoy, more to become—and (to conclude with the idea, almost the very word, of the Septuagint in Exod. xv. 18) *kai eti*—and yet—and further—and still more beyond!

JOSEPH B. ROTHERHAM.

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## PEACE AND GOODWILL.

"On earth peace, goodwill toward men."—Luke ii. 14.

TRUE, blessedly true, as millions have found,
As the years of this age have come and gone round.
Those millions have worshipped the Father above,
Who made himself known in the Son of his love.

But if the first advent has scattered abroad
Such mercy to men, and such honour to God,
Will not the second in glory excel
All that heart can conceive or eloquence tell?

Omnipotent strength can alone save the race
From its crimes, and its woes, and its grievous disgrace.
On the mercy of Jesus contempt it can shower,
But it *must* heed the rod in the day of his power.

The few are brought near by the "riches of grace,"
The multitude yield not till force takes its place;
To salvation through Christ the first find the path,
The last must submit in the day of his wrath.

But the end will be grand, when peace and goodwill,
Breathing balm from on high all nations shall fill,
And the Ruler Divine shall rejoice on his throne,
When he sees what his rule for creation has done.

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# UNDISGUISED SCEPTICISM.*

ON the principle that "there is nothing like a good beginning," Sir G. B. Airy here opens with a grand display of fireworks: Mount Sinai in a state of volcanic eruption! True, the weight of evidence proves that the locality was never volcanic—but what of that? It *must* have been volcanic, because, on no other hypothesis can occurrences described as supernatural by the record, be accounted for naturally. When, without your volcano, your argument would fall to the ground—sustain your argument by assuming your volcano.

Well, Hebrew history opens with Mount Sinai in a state of volcanic eruption. Looking along in the direction of its base—what is that gaseous exhalation on fire, issuing from the earth? Even with a good deal of "assistance from the imagination," we fear none of our readers would recognise in it, "the burning bush in Horeb." Yet that is Sir G. B. Airy's "natural" explanation of what Moses saw, and so lamentably misdescribed.

Moses, excited by this sudden appearance, *might* have been persuaded that "the feelings then branded on his soul were really communications from the Deity himself, *in a voice audible to human ears*:" but then—*he might not*. Upon the genuineness, therefore, of the recorded conversation between Moses and his Maker, our author ventures no opinion.

The rod changed into a serpent "does not deserve attention;" whilst "its association with the sign of the leprous hand destroys the credit of the latter." God, therefore, did not perform that miracle: and the juggler Moses, pretending he did, first before Pharaoh and afterwards in writing, deliberately lied to serve ulterior ends. But neither does this lower him, apparently, in the estimation of his admirer. Wilful falsehoods to serve patriotic purposes—are these, in Sir G. B. Airy's view, commendable? His manner, in reference to them, certainly leaves us to infer this; but we should have been better satisfied if, upon this point, he had spoken out. The morals of Christianity are before the world; the morals of that "natural religion" which would supersede it have never been officially explained. The Rev. Edward White hints that the ethics of infidelity "match its creed;" if so, how are the natural religionists going to carry out their programme for the gradual ennobling of man and the final sublimation of virtue? We fail to see. Infidelity's creed comprising those views of the Sabbath and marriage already referred to: and its practice being, as it would seem, not to condemn preposterous and extortionate territorial claims which end in possession, nor untruths told for the furtherance of "a policy:" the morals and creed of infidelity, so far as these are known to us, *do* correspond with Mr. White's suggestion, they *do* match; consequently, when infidelity has superseded Christianity, we very much fear that its liberally promised apotheosis of man will be found to have been a steady exaltation downwards, a progress all backwards, a sublimation of the virtues which has merely converted those solids into vapour, and then allowed it to escape.

"Modern travellers have stated that the rise of the Nile begins (that

* Notes on the Earlier Hebrew Scriptures, by Sir G. B. Airy, K.C.B. Longmans.

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is, we suppose, *always* begins) with a remarkable redness, in the water;" this redness, "exaggerated, is clearly the (miraculous) 'turning into blood.'"

Moses, having pre-arranged to meet Pharaoh by the river bank, there exaggerated and vaunted as a miracle this ordinary periodical occurrence! The real marvel, however, is the astounding credulity of the Astronomer Royal. That Pharaoh could really have been taken in by so ridiculous a pretence as this, surely none but himself can be simple enough to believe.

At this period, our author opines, "the Nile was teeming with vitality:" boiled by the subterranean fires of Sinai, its fish died: then, in regular and natural sequence, followed an enormous amount of putrefaction, frogs, lice, flies, and diseases (murrain and boils) of man and beast: and last of all came that periodical visitor of Egypt—the plague; resulting in the death of the first-born. As to that, "the destruction of the first-born in one night," is simply an exaggerated description of what actually took place. "We have merely to deprive the statement of a little of its apparent precision, and we see clearly what is meant—the destruction of a great number of persons in a short time." But what right has any one to deprive the statement of one iota of its precision, if it be true? The question is—Was this the fact? Without even attempting to show it was not, our author coolly takes the intolerable liberty of scoring it out, and writing his theory in its place. And so throughout his notes, he picks out and labels "True" every morsel of history that squares with his notions: he throws aside as worthless the remainder.

Sir G. B. Airy has commenced at the wrong end. Because he has detected a number of inaccuracies (fewer, far fewer, however, than he claims), he refuses belief in the Scriptures as inspired of God. As reasonably might he deny the genuineness of a guinea whose gold, promiscuously circulated, has suffered outwardly from dirty hands. Confining himself to a surface examination, he has been taken up—*not with the Book, but wholly with the specs upon it.* He has found, or thinks he has, so much dross, so much that is clearly worthless, that, without going deeper, he gives up the earlier Hebrew Scriptures as, upon the face of them, not what they profess to be: as, in fact, counterfeit inspiration. The histories, during their protracted voyage down the stream of time, have been fastened upon by so many parasitic falsities, that, therefore, they are throughout of the like character: and, therefore again, they cannot be inspired. Absurd conclusions! Had our author first taken the trouble—as he easily could and should have done—to have assured himself of the fact (for it *is* a fact impossible to displace) of their inspiration: then he would have seen that the histories, most of whose literal records he refuses, notwithstanding the spots and stains upon them, *must, because inspired, be true*—yes, to the letter.

But to proceed. The plague of hail, mingled with fire, was an unusually severe thunder-storm. Moses appears to have been able to foretell it because, like Samuel, he "accurately understood the signs of the weather." The plague of darkness was a Nile fog: denser than usual because the invaluable volcano, just at the right moment, warmed and evaporated the waters.

Instead of 600,000 being the number of the Israelites at their depar-

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ture from Egypt, our author puts them at 6000. Wherefore? Because they gave evidence of military weakness, therefore, numerically, they were few! Cogent reasoning, doubtless, among philosophers, but quite unintelligible to us.

Speaking next of the Suez Canal, from the Mediterranean to the Red Sea (100 miles in length), the Astronomer Royal admits (to the utter discomfiture of one at least of the "exact" sciences) "an enormous error in the levels of the former survey:" and further—"the very approximate correspondence in level of the two seas has been established." Were our scientific men to undertake a little more practical surveying, and a little less theoretical calculation, it is clear the Scripture statements concerning the earth's form might stand a chance of being verified and vindicated; but that, obviously, is a consummation far too confounding to be either desired or helped; when reached—as sooner or later it must be—it will happen in spite of modern science.

The passage of the Red Sea was effected at low water: "the Egyptians, arriving some hours later, the tide had risen again, and was rushing with great fury over the bar into the lake; and those who attempted to pass were swept away." Under such circumstances, it is clear not many would be fool-hardy enough to attempt the passage; therefore, that "all Pharaoh's horses, chariots, and horsemen went in after the Israelites into the midst of the sea," and were there so effectually drowned that "there remained not so much as one of them"—can only be taken for what it is worth. Sir G. B. Airy evidently refuses belief of that statement for his usual reason—because he does.

The record affirms (Exod. xiii. 21) that "the pillar of fire" moved. Sir G. B. Airy disputes this. That was only the apparent fact: really, it was the children of Israel who moved, not the pillar of fire: on the same principles, we suppose, as it is not the sun which moves, but the earth.

For explaining the nature of the pillar of fire—fire by night, cloud by day—up comes our old friend the irrepressible volcano. What that unhappy volcano has to answer for is something appalling: it has seven out of the ten plagues of Egypt upon its shoulders: the aiding and abetting of Moses in nearly all his conjuring before Pharaoh: the successful issue of that conjuring—which ended in the escape of the Israelites and the drowning of the Egyptians: the—but we forbear, for we suddenly remember (well for it!) it is not the volcano that is here responsible.

As to its having been the Lord who went before the Israelites in this fiery-cloudy pillar, leading them the way, according to the history; how could it have been, seeing that volcanoes are fixed, not ambulatory?

Our author further observes: "the appearances seen and the sounds heard by the Israelites, with very slight allowance for excitement, are so precisely those of a volcano, that I cannot doubt that the mountain was in volcanic eruption." But that so, where then is the lava? "From the geological notes of Russegger, it appears that *there is no volcanic lava* in the *neighbourhood*!" With this fact before him, had it suited our author to show that the neighbourhood having no lava, Sinai could never, therefore, have been in eruption, who doubts but that he easily could and probably would have done so. His volcano, then, is not

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proved fact, but theory against the weight of evidence; it is nothing in in the world but the solitary, miserable expedient to which his needy argument obliges him to resort. We do not exaggerate when we affirm that his entire case, such as it is, depends upon this volcano: take that away, as the proved fact obliges us to do, and the whole thing collapses.

The fire of the Lord (Numbers xi. 1) our author believes was disease from the too exclusive use of animal food. The destruction after eating the quails was "undoubtedly" disease (probably dysentery) induced by gluttony.

The smiting of the rock of Horeb was some artificial or engineering process, some mechanical work, by which water was procured.

The number (3,000) slain for worshipping the golden calf was without doubt enormously exaggerated. Suppose we were to allow that, when no one is permitted to question the infinitely greater exaggerations of science, by what right does her Astronomer Royal, of all people, call in question the Bible's? Instead of objecting to numerical exaggerations, our scientific professors should be foremost to approve them.

Nadab and Abihu, offering strange fire before the Lord: "Then went out fire from the Lord and devoured them;" that is, our author supposes, his paragon "Moses—put them to death immediately."

Korah and his following were some of them swallowed up by "a pitfall" Moses had treacherously prepared, and the rest destroyed by some other form of death which our author is unable to specify; not, certainly not, by "the fire from the Lord," but by some means devised by Moses.

The number of deaths in the plague (14,700) is, as in the former case, held "much exaggerated;" whilst the plague itself, our author, without "a moment's hesitation," fixes as "civil war," eventually "stopped by the exhibition of religious rites."

We forbear quoting further. The ridiculous side of these explanations is so very apparent, so by far their more prominent feature, that we need not apologise for having been most struck with it. Our notice has been lengthy, but not too lengthy, for we know that many Christians, not much given to studying "the signs of the times," have failed to realise the defiant attitude which modern scepticism has taken up—so jusitifying the predictions that thus, in the last days, it would be. The daring hostility now being shown, by increasing numbers of the world's foremost men, against the Christian's God, against all things scriptural, ought by Christians generally to be better comprehended; and this article, reflecting it fully, intends, if God will be pleased to own and prosper it, the awakening of many slumberers to the significant facts before them; to a keener sense of their deprivation, should they—disregarding "the signs of the times"—be found slumbering and sleeping when the Lord returns.

Our author, aspiring to throw his light upon the earlier Hebrew Scriptures, and his refracted light over the entire Bible, what has he enforced? Only this: that holding a rushlight to the sun, with the idea of giving a better view of him, is an act of foolish presumption, always ending one way—in the confusion of the rushlight; for, by the flashing brilliance of the greater light, the lesser is, in effect, put out. Sir G. B. Airy's notes deny the illumination of the light which exposes their darkness; but as well might the bad shilling call in question the aqua fortis which

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detects and shows its baseness. Under the guidance of the Holy Spirit, promised by our Heavenly Father, to them that ask him, the Scriptures explain themselves, and we need never go beyond them; indeed it is useless doing so. Their light is both inward and outward; in the first case manifesting their own truth; in the last, the spuriousness of every semblance of truth that dares come in competition.

That going all the way with this undisguised scepticism necessarily ends in apostasy, the book before us demonstrates. Sir. G. B. Airy, beginning with the discovery that the astronomy of Moses was "greatly in error," most appropriately ends by denying the inspiration of the Scriptures. What else was to be expected? What other result could have been so clearly legitimate?

It is sad to note, when, as in this case, the Scriptures are ransacked for contradictions, how disbelief in the accuracy of non-essential details gradually deepens into dislike of all with which they stand connected. First, mental obliquity, and then—as it would seem inevitably—moral perversity. A noted sceptic has informed us that the seventeenth of John is from first to last a piece of utter selfishness! and from the same source (because apparently the Lord's statement is, "Jacob have I loved and Esau have I hated") we have a high-flown eulogy of Esau at Jacob's expense. And now we have Sir G. B. Airy upholding Saul as "a man of sense and spirit," and denouncing David as "a rebel." His frame of mind seems against all that the Scriptures uplift, and in favour of all they lower. He speaks very harshly of Samuel, "the whole course of whose conduct appears reprehensible;" he describes Elijah as among the most distinguished of the prophets for "unlimited ferocity;" he finds great fault with Elisha for instigating Hazael to murder Benhadad; and one class of the prophets he sneers at as "silly." He sees no reason for thinking Solomon was religious; whilst as for the Moses he so admires, it is not our Moses, "the man of God," but Moses the politic schemer, the quack miracle-monger, the prince of conjurers and impostors. Speaking thus disrespectfully of those whom we know wrote and acted under God's very special direction; clearly, if Sir G. B. Airy believes in a God, as appears to be the case, it must be some First Cause of his own scientific manufacture, for it cannot be the God of the earlier (and later) Hebrew Scriptures.

How deplorably indicative is all this of deep-rooted and wide-spreading disaffection: of the implacable spirit which now animates the age against God, his word, his truth—mental, physical, and moral—his prophets, his government, and his coming King!

Can Christians counteract what they here deplore? No, they can but do as bidden: preach the Gospel to every creature within reach, and "for a witness unto all nations." That they can do, and beyond that—nothing; for apostasy must culminate, the kings of the earth must set themselves against the Lord and against his Anointed, and God must have them in derision—for so it is written; the programme is his, and his purposes are changeless.

One word more. With Dr. Farrar "we hold no theory of inspiration which would prevent us from frankly admitting any mistake or inaccuracy in the Scriptures which could be shown really to exist." But it is one thing to point out an inaccuracy, and quite another thing to cavil

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at truth. Sir G. B. Airy and his class confound these opposites. Confining themselves to the former we should have been obliged to them; as it is, we can but lament their unintelligent perverseness.

We earnestly pray God to give light where he will and to whom: to keep those who know him true to him and free from self-righteousness, and finally "to bruise Satan under our feet." In his time. And when will that be? Judging from "the signs of the times," to which attention has herein been called (though "we know not the day nor the hour"), we believe that his coming who will bind Satan and "rule the world in righteousness," cannot much longer be deferred. Before he comes *to earth*, terrible events have yet to happen, but there appears to be nothing (except it be the Church's unreadiness, which may be less than we think) in the way of the Lord's calling his church to meet him *in the air*, at any moment. "Are any ready to say, 'My Lord delayeth his coming; let us take our ease?' Merciful Father, awake us up from our drowsiness; gently, if that will suffice; but if any are slumbering so deeply as to need louder calls, and sharper strokes, still, at whatever cost, in mercy arouse us from spiritual insensibility; that the Bridegroom come not unawares, and the door be shut against us." (*Rev. B. Philpot.*)

WALTER ROWTON.

## CORRESPONDENCE.

### THE STATE OF THE DEAD.

DEAR SIR,—Allow me to say a few words in reply to Mr. Hobson's paper in your RAINBOW for November, p. 520, in which he advances the text of Acts xxiii. 8, 9, as opposed to the view of those who hold the unconscious state of the dead.

So far as I am concerned, I have not, in my work on "Hades" or elsewhere, denied the existence of man's spirit in its disembodied state. I have only held that then, and while animating man, as well as in its condition before man had any being at all, this spirit was not what we call an entity or person, but belonged to God's own nature, coming forth from him, and going back to Him at his will. I cannot, then, under any circumstances be accused of denying the existence of spirit, either during the intermediate state, or at any other time.

But Mr. Hobson thinks that in Acts xxiii. 8-9, he has a passage which goes a great way towards proving, if it does not conclusively prove, that such a view as I hold of the human spirit is incorrect, and that the proper idea to hold of it is that, during the state of death it is as truly an entity or person as an angel is, and can speak and communicate with men as angels have sometimes done. This opinion of spirits, so strikingly similar to that of modern spiritualism, Mr. Hobson holds to have been the opinion of the Pharisees, with which Mr. Hobson himself agrees.

The passage referred to is this: "The Sadducees say there is no resurrection; neither angel, nor spirit; but the Pharisees confess both. And there arose a great cry; and the Scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man; but if a spirit or an angel hath spoken to him, let us not fight against God." By



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"spirit" in this passage, Mr. Hobson supposes is meant a human spirit in the disembodied state, as fully a person as an angel is, as capable of speaking to men in the flesh as angels are, and employed, or permitted, occasionally to make communications, partaking of the nature of revelation to man. Such, Mr. Hobson supposes, was the Pharisaical opinion of the human spirit out of the body: such an opinion he supposes to be countenanced in the above passage of Scripture; and such an opinion he holds himself—at least, he speaks of it as though it were correct.

I do not dwell upon the fact that the conveying of communications to living men by disembodied spirits of men is not only ignored, but is contradicted in Scripture from first to last. Isaiah denounces the folly of those who could possibly imagine that the living could acquire knowledge from the dead. (Isa. viii. 19.) And our Lord has taught us that for any communication to pass between the living and the dead, it would be necessary for the latter to be raised from the dead. (Luke xvi. 27-31.) But, independently of its being contradicted in Scripture, I do not think that it was the opinion of the Pharisees, or any part of the Jews in our Lord's day, that departed spirits of men were made the medium of communicating divine truth to man. If such was the case, I will feel obliged by Mr. Hobson's giving us authority for it. The Scriptural view of revelation was that sometimes an angel was employed by God to convey such messages, while more frequently they were made by means of "spirit," i.e. the Divine Spirit of God, in some way making known to man the mind and will of God. Such I, in common, I believe, with most commentators, hold to be that "spirit" which the Pharisees supposed might have spoken to Paul.

A quotation from a very sensible and well informed commentator, who did not all agree with me on the nature of man or the intermediate state, may not be without use. It shows that they who could not possibly be biassed by any such views as mine were yet naturally led to take the very same view of this place that I have done. Commenting on Acts xxiii. 9, Poole says, "Some take the latter (viz., 'angel') to be exegetical of the former (viz., 'spirit'); and that by a spirit is only meant an angel; by such messengers God many times sending his messages to the children of men: yet others by the spirit understand *prophetical revelation, and the spirit of prophecy*, which was expected to be shed abroad in large measures about that time; as appears John vii. 39." Such was Poole's commentary. Acquainted thoroughly with commentators up to his time, he gives us two opinions as ruling among them, and does not mention Mr. Hobson's view as entertained by any.

I was, I confess, surprised at finding Mr. Hobson supporting his view of the intermediate state by a reference to John viii. 56. If our Lord had meant to say that while he was upon earth, Abraham was looking from Paradise, and rejoicing in the first advent of the Redeemer, he would not have represented his joy as being a thing of the past but of the present. His words would run thus: "Your father Abraham rejoiced to see, (or, with Alford, "that he should see") my day, and he has seen it, *and is glad*. Such would have been the words of Christ if he had meant to tell us that a living Abraham from some place in Para-

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dise was looking with joy upon Jesus engaged in the work of redemption. But when he speaks of his joy as a thing of the past, He must refer to a joy felt by Abraham when he lived upon earth many hundred years before, and saw by faith the day of Christ revealed to his view. Such is beyond question the view of men who may not be better Greek scholars than Alford, but who rank immeasurably above him as commentators upon the Word of God.

Mr. Hobson's interpretations then of Acts xxiii. 8, 9, and John viii. 56, differing as they do from the views commonly held, cannot set aside the plain and oft-repeated declarations of Scripture that the "dead know not anything." I vastly prefer with the Bible that the dead are incapable of telling me anything, because they know nothing themselves, than to hold with Alford and the spiritualists that death has shed upon them a flood of light and knowledge compared with which the knowledge of the living is but a dim and flickering ray. I am happy that I am not called upon to believe that a dead Abraham lives in Paradise, and beholds its glories, and can extend his eagle gaze from thence to our earth. I am happy that I am not required to hold that dead men know as much as angels. I am satisfied to hold that they see nothing and know nothing. Thus I am kept to the apostolic hope—"looking for and hasting to the coming of the day of God." No glorified state of the dead hides it from my view.

HENRY CONSTABLE.

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## MAN GIVETH UP THE GHOST AND WHERE IS HE?

DEAR SIR,—In the November RAINBOW, p. 516, under the above heading, after referring to Mr. Hicks' letter in July, on Eccles. ix. 5, "Fidus" makes the following remarks:—"Perhaps Mr. Mill, when he wrote his article, 'Are the dead alive?' which appears in the September number, had not read Mr. Hicks' letter; let us hope he had not, because, if he had it was hardly candid—without any attempt on his part to answer Mr. Hicks—to quote those now discredited words, in this application at least, as an undoubted proof text on his side of the question."

The single fact that my paper was in your hands in March, or, at the very latest in April, will satisfy "Fidus" that I had not then read Mr. Hicks' letter in July. But even if I had read his letter before writing my paper, unless I had recognised a valid objection to the use I have made of the passage in question—preventing me from so using it—it would scarcely have been my province to have answered Mr. Hicks, seeing that two well-known contributors to the RAINBOW had been distinctly referred to in his letter.

Understanding, however, that neither of these two gentlemen have answered it, nor intend *now* to answer it, like Elihu, "I will show you mine opinion."

In making the statement in Eccles. ix. 5, that "the living know that they shall die; but the dead know not anything," I am well aware that the preacher gives the living credit for knowing *more*, and the dead *less*, than many are disposed to allow. Many will not admit that the living shall die; and many affirm that the dead know much more than the living. And some content themselves by merely saying that it is only the things of *this life* of which the preacher



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says that the dead know not anything. Who will be the first to write an article for the RAINBOW on the nature and extent of a dead man's knowledge, so that we may really know what is meant?

I have never regarded Eccles. ix. 5 as a main prop on the general question, but simply as a statement agreeing with the general teaching of Scripture: nor would I be inclined to build much upon it by itself. At the same time, after reading carefully the letters of Mr. Hicks and "Fidus," I do not see that either of them shows the passage to mean either more or less than what its words seem plainly to state, that, "the dead know not anything." We are asked to "look at the concluding portion of the sentence, 'neither have they any more a reward,' &c., and say candidly what we think then." I have looked at it,—not for the first time, however,—and must candidly say that, to me, it seems only confirmatory of the preceding portion, being persuaded that the dead are alike incapable of knowing anything, or of receiving reward for labour done during life. Their incapacity to know anything equally excludes the thought of capacity to receive reward. And following out the context seems only to add proof upon proof: for in verse 6, we read, "Also their love, and their hatred, and their envy is now perished; neither have they any more a portion for ever in any thing that is done under the sun;" and in ver. 10, "For there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." We are thus told, in this passage, that the dead neither know, nor feel, can neither devise nor act; and yet those who quote the words, "the dead know not anything," are said to "disconnect the words of the preacher to serve their cause," and it is "hoped" that "we have seen the last of such a misuse of the words of Scripture." If such be a *mis*use of the words of Scripture, will any one tell us what their *use* is? What can they mean if they do not mean what they plainly express? If we could discover in either the preceding or succeeding context, anything to modify in any shape, or in the slightest degree, the meaning of the words, we could see some reason for such allegations, and for such hopes being expressed; but we can see none. And I hope Mr. Hicks does not claim that an "ordinary sense of right and love of honesty" attaches only to those on his side of the question. I trust, moreover, that as much of the context has now been taken into account as could be desired,—and without any disjointing process,—yet there is no misuse of the words to complain of, and does not the passage teach *all* that it was quoted for?

Perhaps, however, most or all may agree that there is no knowledge, no wisdom, even no consciousness in the grave; but with many there will be a sort of reserve claim. With them, that which goeth to the grave is not that which retains life and consciousness. This prerogative one claims for the soul, and another for the spirit; but the fact should not be overlooked that in the above passage the preacher ignores both claims, and recognises the once living, as only dead and in the grave. There is not even the most remote hint that there is any other place recognised where either they, or any part of them, have an existence in living consciousness. It is granted that resurrection life is not taught in the passage, but surely it is too much to affirm that the context,

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thus viewed, "forbids all hope of a resurrection." If he who is "criticising another contributor should be doubly careful," he who criticises the criticiser should be equally so. The preacher is speaking of the *dead;* but when they attain to resurrection they are no longer the *dead* but the living, and hence what is said of the dead, then ceases to be applicable to them.

Mr. Hicks thinks the passage in question, or what he terms "the fragment of a passage," is used in a mutilated state to give "a colour of support" to the dead being unconscious. In fairness, a passage can only be thus designated when wrested from its proper meaning in the context. We cannot see this to be the case here. But I must confess that this continual effort to make the question of death a question of consciousness or unconsciousness seems to me a divergence from the real question. No one, writing of the dead, and with merely the question of life and death before his mind —unless biassed with existing theories—would ever think of adding, that they are unconscious. And hence, if the question of consciousness or unconsciousness can only be settled by such a statement, it must, I fear, remain an unsettled question. The real question, it seems to me, is, Are they dead? In however deep distress a man may be, so long as he is in life, the question is often asked, "Is he conscious?" But from the moment he is declared to be dead, the question about consciousness is never more repeated. And were it not our familiarity with the question, how strange it would appear to ask if the dead are unconscious!

We will be candid, however, and allow every qualifying circumstance that we know of to have its full effect. And, taking a wider range of survey than merely the immediate textual connection of this contested passage, it must be admitted, we think, that there is a difference between the stand-point from which the preacher of Ecclesiastes looks at this controverted question and the stand-point from which it is generally viewed in these theological controversies. Exalted to great estate, having great experience and understanding, and possessed of wisdom excelling all that had been in Jerusalem before him, the preacher "applied his heart to know and to search, and to seek out wisdom, and the reason of things, concerning all things that are done under heaven, that he might teach what is good for man in life, all the days of his vain life which he spendeth as a shadow." (Chap. i. 13; vii. 25; vi. 12.) A most important work, and he has taught some very important lessons; and among the many vanities which he had seen, one is noted in chap. iv. 8: "There is one alone, and there is not a second; yea, he hath neither child nor brother: yet is there no end of all his labour, neither is his eye satisfied with riches; neither saith he, For whom do I labour, and bereave my soul of good?" Yet "In all points as he came, so shall he go, and shall take nothing of his labour which he may carry away in his hand." (Chap. v. 15, 16.) In the light of these, and many similar statements, the whole drift of chap. ix. 5 is apparent. Notwithstanding all this ceaseless labour to acquire riches; yet "the living know that they shall die" and leave all their riches behind them, "neither have they any more a reward;" and whether a wise man or a fool may reap the fruit of their labour they know not.

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"Fidus" classes this passage with Job xiv. 7-12, which he thinks of "great importance from the insight it gives us into the eschatology of the Old Testament." The drift of this beautiful passage in Job, however, I think he wholly mistakes. The faith and hope of the once great man of Uz are not the vanishing shadowy things to be "quenched, as in a moment, with every drifting cloud and rising mist," as depicted by "Fidus," p. 517. The clouds had drifted in fury, and mists had risen around him in dense darkness, yet his faith and hope stood firm as the unshaken rock in ocean's tempest, and he wished a memorial of their steadfastness to be "graven with an iron pen in the rock for ever." Listen to that piteous wail of woe,—"Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me;" and then to those words of confidence that immediately follow, showing that, in the midst of desolation and distress, and the stinging reproaches of his friends, the faith and hope of the afflicted man shine out with undimmed lustre; "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself and mine eyes shall behold, and not another; though my reins be consumed within me." (Chap. xix. 21-27.) Is this the language of "midnight despondency" and "quenched hope?" Or a "carefulness to exclude *all hope* of a future life?" God grant that our faith and hope may be equally steadfast. But even the very context of the passage quoted by "Fidus" (chap. xiv. 7-12) should have saved him from his conclusions. (See verses 13, 15.) "O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time and remember me. If a man die shall he live again? All the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands." Will "Fidus" give the same latitude to the expression, "until thy wrath be past," that he does to the words, "till the heavens be no more," and gravely tell us that Job's desire was to be hid in the grave for *ever?* To have a night with no dawn? Hid in secret, never more to see light? A sleep with no waking? To lie down, never more to rise? This would indeed effectually be to "quench all hope, and exclude *all* thought of a future life." But how then could Job contemplate a time when God would "have a desire to the work of his hands and remember him? Call, and Job would answer?" Do not Job's "heavens being no more" synchronise with Peter's "heavens passing away with a great noise?" And, knowing that his "Redeemer liveth, and that he shall stand at the latter day upon the earth," did not Job expect to be one of those who "shall hear his voice and come forth" to be a sharer in the new heavens and new earth which we also look for, and "wherein dwelleth righteousness?" (2 Pet. iii.)

It is, we think, much to be regretted that "Fidus" should so far undervalue the faith and hope of God's ancient people as to speak of Job xiv. 7, 12, and Eccles. ix. 5, 6, as expressing a "two-fold despair;" and to regard "even the holiest and most enlightened Jew—if he had any hope of immortality at all—as being only a hope dark, uncertain, and oftentimes hopeless."

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Such convictions must of necessity obscure many noble Scripture testimonies; and effectually prevent anything like a clear apprehension of the main features of the books of Job and Ecclesiastes. "Search the Scriptures," said Jesus to the Jews, "for in them ye think ye have *eternal life*." (John v. 39.) "I know," said Martha, "that my brother shall rise again in the resurrection at the last day." (John xi. 24.) "So worship I the God of my fathers," says Paul, "believing all things which are written in the law and in the prophets; and have hope toward God, which they—the Jews—themselves also allow, that there shall be a *resurrection* of the dead, both of the just and unjust." (Acts xxiv. 14, 15.) And when before King Agrippa, he says,—"Now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our *twelve tribes*, instantly serving God day and night, *hope to come*." And that this promise made unto the fathers, embraced resurrection, is manifest from Paul's question to Agrippa: "Why should it be thought a thing incredible with you?"—*You!* King Agrippa, who, I know, "believest the prophets." "Why should it be thought a thing incredible with you that God should *raise the dead?*" (Acts xxvi. 6, 8, 27.)

But above all, let that unanswerable protest of Paul, against all who would lightly esteem Jewish faith and hope, speak for itself in the Epistle to the Hebrews (chap. xi.). "The fathers, to whom the promises were made," says he, "all died in faith not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." "Others had trial of cruel mockings and scourgings, bonds and imprisonment. They were stoned, sawn asunder, tempted, slain with the sword, they wandered in deserts and mountains, and in dens and caves of the earth, they were tortured, not accepting deliverance; that they might obtain a better resurrection." Surely the faith and hope that could thus suffer, endure, and triumph in the hope of a "*better resurrection*," cannot be despised as a light that merely shone into the soul like the faint, fitful flickering of a "star, even when the heavens are clear and calm," with no intervening clouds; but as a beam of celestial glory piercing the gloom, and lighting up the soul with hope and trust, when all else was shrouded in darkness, even dense darkness, as Egyptian darkness itself.

J. MILL.

Cupar.

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## "SERVILE INTERPRETATIONS OF SCRIPTURE."

DEAR SIR,—I have read the article under the foregoing heading with considerable interest, and found in it some important statements, worthy of serious consideration, to which I may on some future occasion refer. Its closing sentence, however, impressed me most, as being very much in need of confirmation. Here it is: "It was, in fact, through giving too literal a meaning to the words of the prophets that the Jews looked for a merely earthly deliverer." (RAINBOW for Nov., p. 501.) What the writer means by a "merely earthly deliverer," I am not exactly certain; being afraid of giving them a "servile" interpretation on the one hand, or a too "liberal" interpretation on the other, as he has not given any illustrations of the sense intended. This much,

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however, he must mean, viz., That the Jews misunderstood the nature and purpose of our Lord's mission, *because* they gave too literal a meaning to the words of the prophets. Now this I do not believe, for while there are several instances of erroneous beliefs on the part of the Jews regarding the Christ, recorded in the Gospels and referred to by our Lord himself, I do not remember of one instance where they are charged with giving too literal a meaning to the words of the prophets; neither am I aware of an instance of error on their part which can fairly be traced to such a source. Jesus told them to search the Scriptures because they testified of him; but I never find him telling them to beware of understanding these Scriptures literally, or charging them with having done so. His language regarding their misconceptions pointed in a different direction: "Ye err, not knowing the Scriptures." T. W. will agree with me, that the grand error of the Jews while our Lord dwelt among them was in expecting the Messiah to ascend the throne of his father David without death and resurrection; but this error our Lord ascribes to their ignorance of the Scriptures. "O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and enter into his glory? And beginning at Moses and all the prophets, he expounded to them in all the Scriptures the things concerning himself." Again, "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me, Then opened he their understandings that they might understand the Scriptures, and said unto them, THUS IT IS WRITTEN, and thus it behoved the Christ to suffer, and to rise from the dead the third day." (Luke xxiv. 25-27, 44-46.) Not because they understood the words of the prophets too literally, but because they overlooked the testimony of these holy men regarding the sufferings for the Christ before he entered his glory, they stumbled at the humble mien and ignominious death of the Lord Jesus. The prophets had testified beforehand the sufferings for Christ as well as the glories that were to follow, and hence we find Paul in the synagogues reasoning with the Jews out of the Scriptures, that Christ must needs have suffered and risen again from the dead." (Acts xvii. 1-3.) And I submit that unless the apostle had been able to prove his point by adhering to the letter of these Scriptures, his auditors would not have believed his testimony.

Partial knowledge of what the prophets have written, then, and not a too literal interpretation of the words of the prophets, was, according to the Master's verdict, the cause of the misconceptions of the Jews regarding his first appearance among them.

And such also is the cause of the wrong conclusions referred to by T. W. throughout his article, as is shown by his own method of correcting the alleged mistakes, viz., quoting other Scriptures supposed to bear on the questions in hand. Such a comparing of Scripture with Scripture is quite in harmony with a literal understanding of the words of Scripture. "I speak as unto wise men, judge ye what I say."

Believe me faithfully yours,

W. LAING.

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## THE APPEARING OF SAMUEL AFTER HIS DEATH.

SIR—Your correspondent, Mr. Nathaniel Starkey, perhaps per-

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tinently remarks upon the untechnical use of the word "raising" in connection with the appearing of the spirit of Samuel; but readers generally would apprehend what was meant.

I am glad to observe that Mr. Starkey thinks the sacred narrative without doubt describes the veritable appearance of the spirit of Samuel, clad in human form, "while his bones remained undisturbed at Ramah." I am afraid our brother's idea, however, of the narrative is one almost singular amongst those holding unconscious death-state views.

Mr. Starkey thinks "it is passing strange to find this instance of Samuel's interrupted rest quoted as an *unanswerable* argument for the consciousness of the intermediate state," and he does so under the peculiar impression that the word "rest,"—which by the way is not used in the narrative at all,—must mean unconsciousness,—a rather curious conclusion. Samuel says he was "disquieted" by being "brought up," and I can hardly accept the opposite of that to be complete unconsciousness. I therefore fail to see the conclusiveness of Mr. Starkey's affirmation.

If Samuel is not said to have been brought out of a state of unconsciousness, he surely may, without any undue stretch of conception, be supposed to have been conscious. This is plain.

I do not see that any new readings of 2 Cor. v. 8, and xii. 2, make any appreciable difference in the sense of those passages, from that given in the common version.

I pointed to the evident common belief of Israel, and also to what seemed to me the no less evident belief of the inspired writer of the books of Samuel, as an argument for the conscious state of the dead, and these facts alone appear to me to be insurmountable. Is not the inspiration of one age equal to that of another? and do we find that later Scriptures make it quite clear that after the death of the body, spiritual life and consciousness are extinct? Not so! I will give but one example from the Gospels: "Fear not them which kill the body, but are not able to kill the soul," &c. (Matt. x. 28.) That which the persecutor's sword cannot slay, must continue to *live*. What is that? Our Lord answers, "the soul;" and therefore the soul must be something more than "the surrounding atmosphere inhaled and exhaled!" A supposition neither according to Scripture nor agreeable to reason, as I humbly submit.

Z.

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"DISCOVERED" or "BURNED UP?"

DEAR SIR,—Will you allow me to ask Mr. Rotherham on what authority he translates the last word of 2 Peter iii. 10, "discovered," instead of "burned up," as in A.V. There is surely a vast difference between the two ideas, if indeed "discovered" gives us any idea at all. I am confident Mr. Rotherham, to whose beautiful papers we are all indebted, could give an interesting reply. I know that his text is Tregelles, but I do not know whether that great scholar gives his reason for the reading in this passage.

I am, yours truly,

CLEMENT.

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## Literature.

*Mimi's Charity*, and its Reward after many days. By S. De K. London: E. Marlborough & Co. 51, Old Bailey, E.C.

A FINE story, beautifully written.

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Paris is the scene of this touching tale. We can hardly imagine any thing more likely to interest and influence young people. It is a remarkable illustration of the power of kindness on the roughest of the rough.

*Fairy.* By Lizzie Joyce Tomlinson. London: E. Marlborough & Co.

SHIPWRECK and sorrow, self-denial for the good of others, and joy and gratitude as the issue, are all seen in this pathetic story.

*A Homiletic Commentary* on the Book of Amos. By the Rev. J. Wolfendale. London: Richard D. Dickinson, Farringdon St.

THIS is Part xxiii. of "The Preachers' Commentary." Excellent practical remarks, as well as useful hints and outlines, are found in this serial.

*A Millennial Hymn.* Hail to Jerusalem! Words by Thomas Bassnett. The Music by Mrs. Thomas Bassnett. Ludden and Bates, Savannah, Ga.

BOTH words and music appropriate to the exciting theme.

*The Abominations of Convent Life.* An Abridgment of the Trials and Persecutions of Miss Edith O'Gorman, otherwise Sister Teresa De Chantel, of St. Joseph's Convent, Hudson City, N. J. London: Elliot Stock.

ROMANISM is a gigantic system of organised hypocrisy and tyranny, as this poor girl, like many others, found to her cost; but it seems useless to write such books. Increasing numbers are fascinated, our ritualistic clergy being the recruiting sergeants of the old sorceress.

*The Rich Man and Lazarus* Read in the Light of Scripture. By J. J. H. London: Kellaway & Co.

THIS pamphlet, in reality, does more than deal with the parable—it notices a great number of passages on life and death, and thus shows the reader the way to examine the entire question. It also contains testimonies from many able men whose criticisms are worthy of respect.

*The Study and the Pulpit; The Preacher's Budget; Dickinson's Theological Quarterly.* London: Richard D. Dickinson, Farringdon Street.

MR. DICKINSON'S serials contain much both of English and American thought that deserves to be read, but not a little also which takes for granted some of the worst errors of popular orthodoxy.

*Homiletical Commentary* on the Book of Job. By Thomas Robinson, D.D. London: R. D. Dickinson, Farringdon Street.

THIS is a book of condensed thought. There is nothing to read, in the ordinary sense of that word, no continuous or logical argument, but brief analytical suggestions, which any intelligent person may elaborate for himself. In this view it is a most valuable work for ministers who use such helps, as it is full of doctrinal and practical hints. We do not, of course, hold ourselves responsible for every sentiment of the book, but we give it a cordial general recommendation.

We have received the following tracts:—

"*Clasping his feet with both my hands.*" By Mrs. Hobbs, Missionary at Seni, India. Price 1½d. Elliot Stock.

*Immortality only in Christ.* Blandford Tracts. Burnt to Death. Blandford: J. H. Bartlett. Price ½d.

*A Village Tragedy.* (In rhyme.) Price 1d. Elliot Stock.

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# NOTICES.

THE RAINBOW,—Volume XIII. is ready, price 7s. 6d. Cases for binding the year's numbers may also be obtained from the publisher, price 1s. each.

We take this opportunity of saying that the thirteenth volume of the RAINBOW is *exceedingly rich in thoughtful and suggestive matter.* We hope that many of our subscribers will present a copy to their friends, as the best way for securing attention to the glorious truths we all love; and, of course, after reading the volume they will become subscribers to the Magazine. *Considering its doctrines and their bearing upon* THE THEOLOGY OF THE FUTURE, a more valuable book as a Christmas or New Year's present is simply impossible.

SUBSCRIBERS will, we doubt not, one and all, renew their subscriptions for the coming year, and kindly use their influence to enlist new readers. Order, if possible, of a local bookseller; but those who wish the Magazine posted have only to send name and address, with yearly subscription, 6s., to the publisher.

WANTED, The RAINBOW, for 1867 and 1868, i.e. Vols. IV. and V. The Editor will be extremely obliged to any one who can supply him with them, either in volumes or numbers. If the latter, they must be clean. Full price will be given.

"NEMO."—The battle is the Lord's, and by his grace we shall keep the field; our brethren "also helping together" in this noble cause, that together we may rejoice over the certain victory.

"J. G."—Growing hostility to the doctrines of the pre-millennial coming of Christ and of immortality only in him, was to be expected, because belief in these doctrines grows apace. The first proves the second.

"W. S."—Truths possessing divine vitality cannot be concealed by men who are conscious of solemn responsibility to God. The question of "worldly policy" should not be entertained when the honour of Scripture is involved. Had this policy been always followed we should have had no "noble army of martyrs."

"LL.B."—We beg you, most seriously, to examine this question. Take your Bible and look at it thoughtfully. We hold that preacher guilty of contravening orders, and teaching error, who tells his hearers that man has "an immortal soul." The Bible has no such doctrine. Of that we are absolutely certain. There is no immortality out of Christ. (1 John v. 12.)

"A PUZZLED ONE."—The first verse of the Bible consists of ten words in English and seven in Hebrew. Thus: English, "In the beginning God created the heavens and the earth;" Hebrew, "Berashith bara Elohim eth hashshamayim veeth haarets." But these few words, which are the "entrance," the opening, of the divine Book, "give light" (Psa. cxix. 130) on momentous subjects which no human philosophy could have attained without them. They prove that atheism, pantheism, and the eternity of matter are all delusions. 1. Atheism, for there is an All-

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wise, Self-existent, and Omnipotent God; 2. Pantheism, for of course he is no part of his own works; 3. The eternity of matter, for he created the heavens and the earth.

"J. T. S."—Harmonies of the Gospels, although prepared by good men from the best of motives, are not satisfactory. Had God intended the life of Christ to be a continuous and complete biography, such as the harmonists attempt, we should have had such a book from the pen of one writer instead of four sketches from as many individuals. A careful examination of the Evangelists shows that though they have much priceless truth in common, each views the Lord Jesus from a different standpoint, so that to blend their narratives into one is not harmony but discord. Matthew is conspicuously a Jewish book, written for Jews. It is the book of the King, and presents Jesus as the promised Messiah —the King of Israel. Mark brings Christ before us as the faithful servant, diligently discharging the ministry of his office. Luke presents him as the Son of Man in his beautifully human and brotherly characteristics, bringing mercy and grace to his brethren. John, the last of the four biographers of the wonderful life, directs our thoughts to the Saviour as the Son of God. Royal authority is the theme of Matthew; voluntary service that of Mark; humanity that of Luke; divinity that of John. The four together present us with the Perfect One, whose name is "Wonderful."

"G. P."—The title, "Acts of the Apostles," has no divine authority. Understand *acts* in the sense of *doings* or *deeds*, not in that of decrees, for the apostles were not rulers of men but witnesses for Christ. This book is, in fact, a continuation of Luke's gospel. It has sometimes been reckoned among the gospels, and called "The Gospel of the Holy Ghost," or "The Gospel of the Resurrection." Both his gospel and this invaluable history are inscribed to an individual—"Theophilus." Who he was is unknown. The name is Greek, and means a friend or lover of God, from *Theos*, God, and *philos*, a friend. From xvi. 10 onwards the writer is found in the company of Paul. The great apostle bears loving testimony to his friend and companion, as one of his "fellow labourers" in Phil. 24; as the "beloved physician" in Col. iv. 14; and as the one faithful friend who stood by him to the last, in 2 Tim. iv. 11.

"B. B."—The progress of the great truth of Christianity—eternal life only in Christ—is matter for devout thankfulness. Every one who honestly examines the subject sees that both the nature of man and the character of God make eternal life in misery impossible.

"P. R."—The signs of the times point to midnight, and then the blessed and beautiful dawn is not far off. The hope of the Lord's return is to us inexpressibly precious. It is emphatically "*that* blessed hope," full of comfort and joy. But like several other apostolic truths, it has been forgotten or misunderstood by the majority. Those who bring it before the church are true friends of their fellow men.

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